

PEACE NOW AND FOREVER

Compilation of research articles by the students of
Shah Abdul Latif University (SALU)
Khairpur

October 2021



PEACE NOW AND FOREVER

Compilation of research articles by the students of
Shah Abdul Latif University (SALU)
Khairpur

under The Campus Life project by
Bhittai Social Watch and Advocacy (BSWA)

Supported by:
Friedrich Ebert Stiftung (FES), Pakistan

Supervised by:
Muhammad Hassan Shaikh
Muhammad Ibrahim Khokhar

Edited by:
Niklas Joschua Kemper

Contents

Foreword	i
Vice Chancellor's Message.....	iii
Causes of Growing Extremism: A Case Study of Upper Sindh by Ambreen Suleman Shar and Syeda Kaneez Zehra Rashdi	1
Forced Conversion: A Case Study of Northern Sindh by Salman Ali Kumbhar.....	11
Students' Politics, the need of the hour: A Case Study of Shah Abdul Latif University by Lal Bux Soomro and Ayesha Hyder Soomro	21
Message of Peace in the Poetry of Shah Latif by Afshan Abbasi and Naseer Ahmed Khokhar	35
Theory of Praxis in the Poetry of Shah Latif by Attaullah Simair and Munir Ahmed	45
Concept of Humanism in Sachal's Poetry by Shaista Naz Shaikh	55
Impact of Online Teaching on Students of English at Shah Abdul Latif University Khairpur Sindh Pakistan by Riaz Hussain Soomro	67
Investigating the Issues and Prospects of Girls' Schooling in Rural Pakistan by Framan Illahi Rind.....	89

**Voice of Oppressed Souls in the Poems of Shaikh Ayaz
and Marxism**
by Adnan Ahmed Memon and Aizaz Ali Soomro.....103

**Motivation as a Life Changing Factor for the Students of Rural
Areas of Sindh**
by Asadullah Phulpoto117

Foreword

I feel highly honored and delighted in presenting this valuable volume to your hands. The current volume is, in fact, the compilation of academic research papers penned down by the students of Shah Abdul Latif University Khairpur.

Bhittai Social Watch & Advocacy (BSWA) has an old affiliation with Shah Abdul Latif University. For last several years, we have been jointly organizing different national and international events namely, workshops, seminars, conferences, dialogue sessions, celebration of global days, peace programs and cultural events.

This time, too, BSWA in collaboration with Shah Abdul Latif University and FES Pakistan had signed a contract of cooperation for academic engagements to promote peace, tolerance and inter cultural harmony among students of various faiths. A series of projects were initiated to engage youth to achieve the targeted goals. One of the projects was to produce 10 research papers by the students of the various departments of social sciences and humanities. The purpose of this academic activity was to engage students in research based activities and encourage them for academic writing. The fruit of this endeavor is in your hands and I am sure this is going to be a valuable reading for the topics cover a variety of fields.

At this moment, I must acknowledge and appreciate worthy Vice Chancellor Prof. Dr. Khalil Ahmed Ibupoto's great role whose patronage has instilled great strength and indefatigable spirit in our events. Since his induction as head of the university, he has been guiding us efficiently and professionally to carry out the activities with exuberance. Additionally, I also appreciate the leading role of Prof. Dr. Taj Muhammad Lashari, Dean, Faculty of Social Sciences and Director Media and Public Relations for his outstanding suggestions and supporting presence in organization of different programs. Apart from the above eminent educationists, I also appreciate the active role of Prof. Hassan Shaikh, the Focal Person of the program and the entire team of Shah Abdul Latif University Khairpur for

the supervision of research articles and we are also thankful to Niklas Joschua Kemper for editing of this publication.

I am also grateful to FES Pakistan for publication of this volume. The publication of these research papers will not only add in current resources of research in social sciences but also encourage budding scholars to contribute more in the field. In this regard, Prof. Dr. Jochen Hippler, Country Director of FES Pakistan, and Mr. Abdullah Dayo also deserve much appreciation for launching this project at SAL University.

Moreover, I also acknowledge enthusiastic role of Prof. Muhammad Hassan Shaikh and Prof. Muhammad Ibrahim Khokhar from the Institute of English for their constant cooperation, clear guidance and mentorship to these students. They helped students to learn the basics of research and guided them for academic writing. Academic research in Pakistan is still a new phenomenon and engaging students in research in social science is indeed a challenging task. But with commitment and devotion of the faculty and students, this challenging task is successfully accomplished.

BSWA always believes in promoting healthy environment in academic institutions and I am sure this publication is going to play a pivotal role towards this end.

At the end, let me share with you with pride that BSWA has established Peace Corner at Shah Abdul Latif University Khairpur and this platform is going to yield better results in future. Thus, this compilation of research papers is just a beginning of such encouraging and enthusiastic academic activities at Shah Abdul Latif University Khairpur.

Khadim Hussain Mirani

Executive Director

Bhittai Social Watch & Advocacy

Vice Chancellor's Message

It gives me immense pleasure that Shah Abdul Latif University Khairpur (SALU) in collaboration with Bhattai Social Watch & Advocacy (BSWA) and Friedrich-Ebert-Stiftung (FES) Pakistan is bringing out a unique collection of research papers written by the students of various departments enrolled in the university. The collection comprises of 10 articles which discuss literature, politics, social issues, forced marriages and message of peace.

Research paper is a scholarly activity that reflects one's intellectual vision on any subject. I know that writing a research paper is not a piece of cake rather it requires one's unflinching commitment, undivided attention and wise approach. The students could have experienced how hard it is to produce an intellectual piece of writing. I am sure that these studies will be a good addition to the field of research.

SALU has rapidly expanded in terms of infrastructure and quality education. With every passing day the image of the university is sparkled globally. We not only provide students with excellent educational opportunities but also groom their personalities.

BSWA has an old affiliation with SALU and has been arranging a series of constructive seminars, dialogue sessions, digital documentaries, peace workshops and panel discussions on a variety of topics related to academic, social and educational backgrounds.

Since the beginning of my tenure, I have seen BSWA very actively engaged in the university organizing quality events. Peace Corner located in the central library of SALU has also been developed by the BSWA. I am proud to say that SALU is the only university of Pakistan which has established Peace Corner. This culturally rich corner functions to educate students to project the message of peace and tolerance which is the crying need of the hour.

I congratulate Dr. Jochen Hippler and Mr. Abdullah Dayo of FES and Mr. Khadim Hussain Mirani of BSWA in publishing such valuable publication. Additionally, I also appreciate efforts of Prof. Dr. Taj Muhammad Lashari,

Dean Faculty of Social Sciences and Director Media & Public Relations and Mr. Muhammad Hassan Shaikh, Assistant Professor, Institute of English. The above-mentioned educational services and other unique events arranged on campus will help students to be responsible citizens of Pakistan and promote ideals of durable peace and tolerance.

Prof. Dr. Khalil Ahmed Ibupoto

Vice Chancellor,
Shah Abdul Latif University, Khairpur

Causes of Growing Extremism: A Case Study of Upper Sindh

Ambreen Suleman Shar
and
Syeda Kaneez Zehra Rashdi

Shaheed Zulfiqar Ali Bhutto School of Law

Abstract: *The current study is qualitative in nature and it explores the root causes of extremism in Upper Sindh. The study reveals that Upper Sindh which is the hub of feudal clashes witnesses the growing trend of extremism. The contributing factors to this trend are identified as poverty, unemployment, illiteracy and violation of basic human rights. The study also points out that feudal ways of living and lack of official interests in the region grow the sense of deprivation among the youngsters who ultimately are seen prone towards extremism. This study recommends that massive awareness, provision of basic necessities of life, education, employment and proper law and order can reduce the rising trends of extremism in Upper Sindh.*

Key words: Extremism, poverty, illiteracy, unemployment and feudalism.

Introduction

Extremism is a universal phenomenon and it is always taken as a factor which destroys peace. Extremism and sectarianism create rift in the society and pose potential threat to national integrity, peace and progress (Dalia, 2006). Merriam Webster (dictionary) defines extremism as the state of being extreme or any advocacy of extreme measures or vows can be termed as extremism. Extremism is employed both in political and religious senses and it is taken as the part of ideology which is beyond the acceptable attitudes of the society. Extremism is a pejorative term and can be used for any excessive measures which cross the suggested or acceptable boundaries (The Free Dictionary, 2015).

In Pakistan the traces of extremism date back to early 1947. When Majlis-e-Ihrrar-e-Hind turned violent against creation of Pakistan and sensing their extremist point of view, Jinah the foresighted statesman, had declared religious and political extremism as the potential threat for newly created country. In his speech on August 11, 1947, he made it clear that religious faith and sectarianism had nothing to do with future politics of the Pakistan (Haqqani, 2005).

Later on, the Pakistani population never learnt the lesson and continued with the looming threat of religious extremism unabated. Maitra (1984)

stated that during the era of Zia, the religious sectarianism fanned further owing to his politics of Islamization and it was deteriorated further owing to Iranian Revolution in 1979. Those two events adversely affected the peaceful environment of Pakistan and the nation had to face worst waves of religious and political extremism.

The sectarian violence still poses a serious threat to the prosperity and progress of people. In Pakistan none of the civilian or martial law governments could control the surge of extremism. In this regard, Jaspal (2010) states that in Pakistan the wave of religious extremism rises during military rule but it never declines during civilian rule. He further mentioned that despite all efforts against extremism and terrorism, Musharf could not reduce the fire of extremism in the country. The subsequent PPP led government and even the PMLN government could not address the issue adequately.

Nature of the Study

The current study is qualitative in nature and it explores the traces of extremist trends in Pakistan. The literature review and past papers on the subject were studied and analyzed according to the method of close reading. In the field of social sciences, Gay (2009) and Bryman (2009) advocate the use of qualitative research as it adequately explores and investigates social realities.

Discussion

The availability of past studies and the analysis of Pakistan's political, social and religious history reveal that extremism is a deeply rooted phenomenon in Pakistan. Pakistan faces hard waves of religious, social and political extremism. These waves of extremism brings instability, failure and drastic social implications in Pakistani society. The extremism poses a serious threat to national integrity, peace and progress as well (Zia and Khan, 2015).

The researchers find traces of extremism in unequal distribution of resources. Owing to social unrest in Pakistan the military has always taken over and instead of mitigating deprivation and sense of lacking; the military regimes have always fanned extremist values to continue their power games (Hassan, 2011).

The studies explore that in Pakistan in general and in Upper Sindh in particular the wave of extremism in every walk of life has increased owing to various social and political factors. In this context, Bangash (2009) argues that rising unemployment, poor socio-economic conditions and lack of law and order are the main reasons for growing extremism in Pakistan whereas, illiteracy, corruption and violation of basic human rights are the supporting causes of increasing extremism in Upper Sindh.

Poverty

Poverty is declared as the mother of all social ills by social scientists. Poverty gives birth to multitudes of problem. Those problems include depression, tension, limited social engagements, growing rifts and mistrust on government machinery. Thus, poverty becomes the ultimate cause of growing extremism as well.

In Upper Sindh, the social disparity of the rich and the poor class is very wide. According to reports of the World Bank, the average income of more than half of the population in Pakistan is less than two dollars a day. The statistics are even worse in Upper Sindh. According to Ali (2014), about 50% of the population in rural areas of Pakistan and about 65% of the population of entire Pakistan live in poverty. It is believed that the majority of the population in Upper Sindh lives in rural areas. These people are devoid of basic health and life facilities. The extreme living conditions with no availability of basic necessities of life make people helpless, numb, socially deprived and socially estranged. All these factors ultimately give rise to rather growing extremism and people resort to use of force as trusted means to live than relying on social and official ways. In this growing tension the state agencies fail to intervene and people settle their scores on their own by using force. Thus, tribal clashes, family feuds, sectarian violence and violent political rifts emerge as the potential threats to the lives of people in Upper Sindh.

Illiteracy

Education is the basic right of every human being. The proper provision of education brings prosperity and peace in every society. Education strengthens social, political and religious awareness among the masses. Unfortunately in Pakistan, the education system is not strengthened enough to cope with the rising question of extremism. In this regard,

Bajoria (2009) investigates that even the contents of syllabus in Pakistan fan more extremism. Moreover, illiteracy also contributes to promoting extremism. According to the reports of the Government of Pakistan itself, the literacy rate in Pakistan stands close to 60% with average growth rate of 1.8% whereas the dropout rate of primary schools in Pakistan is 45%. This alarming statistics is worst in Sindh and particularly in Upper Sindh.

The economic survey of Pakistan 2010-11 informs that about 45% of the population in Pakistan is devoid of any sort of education and only about 4% of the total population reach a university level education. The statistics are even worst in Upper Sindh. The reason behind this illiteracy is poor expenditure on education in Pakistan. According to reports, the Govt. of Pakistan only spends about 2.6% of GDP on education. The statistics reveal that in Upper Sindh, the illiteracy is at an alarming rise. The reason behind this rise is the negligence on the part of the state and continuous feuds in the area. People fight in the name of tribal clashes, feudal conflicts, religious sectarianism and other ills. The adverse effect results in closure of schools rise in dropouts and increased ratio of children out of schools.

This illiteracy extinguishes the chances of peaceful settlement and people fight for decades over petty issues. Thus, poor education and illiteracy are the key factors behind the menace of extremism in Upper Sindh. This plight encourages different extremist groups to take hold of these situations and make their strongholds in these regions.

Unemployment

The studies also connect unemployment as a real cause behind growing extremism in underprivileged areas of Pakistan. Owing to unemployment, the sense of deprivation multiplies among youngsters and they become prone to extremism. According to Pakistan Bureau of Statistics, the rate of unemployment in Pakistan is about 6.3%. Pakistan has a vast population with little chances of employment. Thus, lack of access to jobs and better living frustrates the youth of Pakistan. In conflict-hit areas of Upper Sindh, the youth feel space disappointed and dissatisfied. The youngsters of these areas take weapons and lend to the ways of violence in Upper Sindh. The lack of engagement among youth and general disillusionment of the educated class with economic, political and societal realities further the sense of helplessness and deprivation. This ultimately causes tendencies towards extremism in Upper Sindh.

Corruption and Violation of basic Human Rights

Corruption and violation of basic Human Rights are also a real causes in the hindrance of national integrity and economic prosperity in Pakistan. According to Transparency International Report (2014), Pakistan lists 126 out of 175 countries in the world in terms of corruption and misuse of power, etc. This factor also contributes to the growth of extremism in Upper Sindh.

The Upper Sindh owing to the feudal system, witnesses, massive violations of basic human rights in the area. The government fails to fulfill its duty and the areas are governed by feudal lords. These feudal lords encourage violence in the area to serve their vested interests. People in Upper Sindh are killed in the name of honor killings, family feuds and tribal clashes on property issues. These factors worsen the law and order situation in these areas. The youth are forced to join private military and armed groups.

It is important to note that in Upper Sindh, the feudal system is still more powerful than the writ of the government. Government has no control over these feudal chiefs and they are often patronized by political parties for their vested interests (Khokhar, 2018).

Madrassah Education

Madrassah the religious seminaries in Upper Sindh are run by religious extremists. These Madrassah provide free education and free boarding and lodging to poor students. These Madrassahs are mainly run by extremist sectarian scholars who preach violence and hatred against opposite sects. Unfortunately, both Sunni and Shia Madrassahs in Pakistan are found promoting hatred, violence and extremism among poor taught. The students of these Madrassah join these seminaries at the tender age of five years to eighteen years. The majority of these students belong to poor rural strata of society. Some of the seminaries are run on government funding, charity from people and majority are administered on foreign funding especially from Saudi Arabia and Iran (Hyder, 2015 and Rana, 2009).

It is reported that these Madrassah in Upper Sindh exploit these innocent students and teach them the lesson of extremism and hatred against opposite sects. This Madrassah section also creates threat to national

security as extremist groups promote violence in the name of the holy war. These Madrassah could have played a positive and constructive role in promoting peace in society but unfortunately these Madrassahs have promoted the culture of extremism.

Findings and Conclusion

The study reveals that in Upper Sindh the real causes of growing extremism are illiteracy, unemployment, poverty and feudal clashes. These indicators show that lack of government's will, political short sightedness and lack of official writ promoted sense of deprivation, lawlessness and ultimately fan extremism. All these causes show that extremism is growing at an alarming rate in Pakistan. Moreover; the threat of extremism will never be coped up unless the root causes are addressed.

The Upper Sindh which homes the rural and downtrodden strata of society burns in the flames of extremism. In these areas, killings, brutal and violent actions are every day stories. There is a surge in tribal feuds and people kill each other over petty issues. This evil continues unabated because poverty, illiteracy, lawlessness and feudal ways of living and massive violation of basic human rights are on the rise in this area.

The government should take stringent measures to address these issues. The current study reveals that the social evils are the real indicators of extremist values in Upper Sindh. The study highlights that owing to mentioned social evils, the youngsters are more prone to extremism. The study recommends that there is a dire need of mass awareness, exclusive education package and improvement of law and order situation in Upper Sindh to reduce this trend of extremism.

In this context, the role of Government and Non-Government Agencies is more important. There is a strong need to promote education and literacy in this area. People must be educated first and then those youngsters must be engaged in job opportunities. These opportunities will engage youngsters in positive activities and the design of radicals and extremist groups will be thwarted.

Reference

- Ali, S. (2014, June 14). Rising poverty in Pakistan. Daily Times.
- Bajoria, J. (2009). Pakistan's Education system and links to extremism. Council on Foreign Relations.
- Bangash, Z. (2009). Understanding the root causes of problems in Pakistan. Crescent International.
- Bryman, A. (2009). Social Research Methods. Oxford University Press.
- Dalia, M. (2006). The better of hearts and minds: Moderate vs extremist views in the Muslim world.
- Gay, L.R. (2005). Education research. National Book Foundation Islamabad. Govt. of Pakistan (2009-10). Economic survey of Pakistan. Ministry of Finance.
- Haider, M. (2015, Jan 30). ME countries providing funds to religious, seminaries. Dawn.
- Haqqani, H. (2005). Pakistan between mosque and military. United book Press. Hassan, M. (2011). Causes of military interventations in Pakistan. Pakistan vision. Khokhar, N. (2018 December 5). The rule of feudal lords in Sindh. Daily Kawish, pp.8.
- Maitra, S. (1984). General Zia moves against Pakistan anti Islam Qadiani Cult. Executive Intelligence review.
- Rana, M.A. (2009). Mapping the maddarasah mindset. Conflict and Peace Studies.
- The Free Dictionary. (2015). Definition of Extremism.
- Zia and Khan, M. (2015). Social Factors influencing extremism in Pakistan. Pakistan Journal of History and Cultures, Vol. XXXVI.

Forced Conversion: A Case Study of Northern Sindh

Salman Ali Kumbhar

Institute of English Language and Literature

Abstract: *This study puts some light on forced conversions in northern Sindh. According to reports, about hundreds of girls are abducted, forced to convert and marry with their abductors in northern Sindh. The cases are also reported in other parts of the province but northern Sindh seems the center of such activities. The matter has been studied and investigated critically in this research article, however; some gaps are still to be identified and filled. Thus, the current study opens doors for further research. The method applied in the research is qualitative. The researcher has conducted his analysis through close reading of the text.*

Key words: Forced conversion, Hindu minority, religious extremism, northern Sindh

Introduction

The forced conversion has become a burning issue nowadays. This is not a new phenomenon in the sub continent as every year cases of forced conversions are reported in India and Pakistan (Latif, 2020). In Pakistan it is reported that the cases of forced conversion take place in the province of Sindh where according to statistics, Hindu girls are being abducted from various areas of Sindh by armed men. These abductions are made primarily for vested interests but are later revealed in the name of conversion. After a few days, the girls are forcibly converted to Islam and married with a muslim boy (Khokhar, 2019). Apparently, the converts are shown to be inspired by Islam. Hence, they embraced it. However, it carried behind it the flames of enmity with the minorities. Sindh is the province with a good number of Hindu population who are economically sound and have furnishing business in northern Sindh. They have to face different challenges for survival but the most serious trouble they have to face is forced conversion of their daughters in the name of Islam. Unfortunately, this conspiracy is being carried out in the name of Islam. The issue is being discussed in national and international media. Many articles have been published on this issue. This has brought a bad name and ill reputation for Pakistan in International community.

Literature Review

Pakistan Human Rights Commission Report (2019) depicts poor plight of minorities in Pakistan. In the case of Sindh, the situation is even worse. The Hindu minority in Sindh is exposed to threat, insecurity, violence and nontolerance.

According to PHRC report (2019), about 1000 incidents of forced conversions have occurred in Sindh. Among these incidents 120-125 incidents take place in southern areas of Sindh in Ghotki and Mirpur Mathelo.

Ali (2020) published a comprehensive report on force conversions in Sindh. The report reads that a parliamentary panel was setup to address the forced conversions. The committee was headed by senator Anwar-ul-Haq Kakar. The committee concluded that Sindh is the hub of conversions. In this regard, Daily Times reports that Hindus have to face serious consequences because of their economic growth and the worst form of blackmailing for them comes in the form of forced conversion. The article refers to the narratives of Shiv Dhan and Mani whose daughters Sonari and Sunila were kidnapped at mid night of January 15, 2016 by a group of armed men. The parents claimed for the Landlord's son to be among the armed group. A couple of days later, Shiv Dhan and Mani were informed of the conversion and marriage of their daughters. They wished to meet their daughters but they were never allowed to see them again in their life. They demonstrated and blocked the roads for several days with family. Unfortunately, the matter remained unresolved.

According to the statistics available on UNPO (2020), two Hindu girls Reena and Raveena two sisters who were picked up during the eve of Holi celebration. They were underage. Raveena was 15 years, and the Reena was 13 years. Influential men were involved in the crime. The girls were kidnapped from Ghotki District Sindh province. Next day, a video went viral from Rahimyar Khan, Punjab province, in which the girls confess their conversion and willful nuptials with Muslim boys. According to the same report, an act was passed to avert such cases from happening. However, it was withdrawn under the pressure of religious clerks. Ms. Mahek Keshwani, who was kidnapped from Karachi remained disappeared for five days. To the grief of her father, her video went viral where she declared of her conversion and marriage with a Muslim adult.

Surprisingly, she was taken to a madarsah in Southern Sindh like most other cases. It is where she recited kalmia (UNPO, 2020). According to this research work carried by world Sindhi Congress, the kidnappings and forced conversions are backed by religious men. They celebrate political power. Due to the same reason, the act to stop early marriages was not passed from the assemblies.

Discussion

The forced conversion paves the way for sudden marriage of Hindu girls with Muslim boys. It is shown that the girls are influenced by Islam. Love for Islam made them convert and marriage. Is marriage necessary for conversion?

It makes no sense to marry to be converted. Additionally, it is beyond the fact for an underage girl to get inspired by the other religion. Moreover, the converts have little knowledge about Islam. They miserly fail to talk about the basics of the Islam. A couple of forced converts were brought in the seminar in America. The girls were asked very simple questions regarding Islam. But the girls couldn't answer. One of the attendants asked the girl what inspired them in Islam. The girls couldn't give specific answers to the question. The girls simply replied, "everything in Islam inspired us". Even, some of the girls were abducted from fields. They never went to school to learn something about Islam. Besides, they had no interaction with the Muslims. Therefore, it becomes almost impossible for a girl to be influenced by the teachings of Islam.

The incidents of forced conversions become more dramatic and mysterious when the girls kidnapped from any area of Sindh are brought to certain Madrassahs in southern Sindh. This is the place where the girls recite Kalima to become Muslims. However, it is never the case for anyone to attend madarsah for changing the religion or accept their own.

According to a media report, around five forced marriages take place, every month in areas of Ghotki and Mirpur Mathelo, Sindh. The forced converts are not allowed to meet their parents again. In most of the cases, the girls disappear completely after getting their statement recorded. The girls are declined to come on the screen. The only video that the public watches is their declaration to conversion and marriage. Radha is the only girl who requested court to let her go with her parents. She disclosed the

true story. She can be considered the only representative of the innocent voice which is being suppressed by threats and blackmailing. She told that she was raped for multiple times after kidnapping. Five people raped her for some days. After that, she was tortured to make her statement recorded that she has changed her religion and married off willfully. She was threatened to be killed along with her family, in case she did not act accordingly. In this context, the well respected community member of the Hindu society Mr Mukheja said, "Debunked cases of forced conversion should not be taken at face value. The most sensitive issue is rape. Once a girl is raped she is compelled into giving whatever statement they want recorded in the court." Therefore, Islam is used for the shelter, the true reality is something else.

Forced conversion of minor girls may be the reaction to the inhuman treatment of RSS (an extremist religious group in India) with the Muslims of India. The group subjugates several tortures to Muslims to drive them out of their land. They want their land free of Muslims.

In the same way, Hindus are tormented here to make them migrate from there. At the hands of frequent incidents of forced conversions, many of the families migrated to India from Pakistan.

Due to political influence the matter is unresolved. Many such cases have happened and are happened. Forced conversions are highly condemned on social media yet Government is reluctant for unprejudiced investigation of the issue. Government seems to be helpless.

Advocate Sajjad Ali Solangi a social activist was an eye witness of the trial of Rinkle Kumari's case. He exclaimed in a video on social media that a group of armed men entered the court during the trial of case. They had strong religious background. The court was adjourned to next hearing. Until next hearing, the girl was tortured and the marks of torture on her body could be seen. Other possible reason behind such uncertain cases is commercial gains. According to a report and some social activists observes that a good piece of land in Northern Sindh is occupied by Hindus. These areas are significant for building hotels and petrol stations. The Hindus decline to sell their lands. Therefore, they have been compelled through forced conversion by influential people of the area like landlords. Currently, the enmity and conflicts among Hindus and Muslims have reemerged once more. This discontent could be observed in history explicitly. The nations have waged wars with each other also.

The above mentioned aspects of the issue should be investigated through impartial researchers.

Conclusion

The growing cases of forced conversion of Hindu girls in Sindh have become the center of attraction. Though the matter is old yet it is unresolved. Sufficient researches have been carried out on the issue. There are yet some gaps. The matter requires a disinterested investigation into the matter to reach an impeccable conclusion.

The same narrative that a Hindu girl is abducted by armed men. A couple of days after, a video goes viral in which a girl claims of her conversion to Islam and married a Muslim with her will. Besides, she does not want to live with her parents. Similarly, every case shows the involvement of a particular group.

The critical study of the case indicates these incidents to be encouraged by a religious group in Northern Sindh. They are very powerful people. They possess political support also.

Their involvement in the case is apparent. The girl kidnapped from any part of the Sindh is brought to the Madrassahs. The abducted girls recite kalima there to become Muslim. However, it is never suggested in Islam to bring someone to madrasah for conversion. A person may recite kalima anywhere to change the religion.

Reportedly, around 125 converts are registered in these Madrassahs. As a result Sindh, particularly, some areas in Northern Sindh have been called hub of conversion. The poor converts are not conceded to meet their parents again. All such forced conversion and marriages happen in the garb of Islam which, in true sense, is contrary to the teachings of Islam.

In fact, it is Hindu-Muslim enmity the roots of which could be found in the subcontinent. A group like RSS in India is a bitter enemy of Muslims. They torture Muslims to drive them out of the country. Similarly, the forced conversions and marriages are the reaction of a particular group in Pakistan against the Hindus of Pakistan. RSS is also a limited group, so is the one in Northern Sindh. The innocent lives are deprived in either country on the name of religion.

In addition to that, some business men want the area of land vacated. They can build hotels and petrol stations there. The areas homed by the Hindus in Northern Sindh are commercial. Hence, illegal and unfair attempts are made to vacate them. The case should be investigated further on the above mentioned points. Otherwise, it might lead to great scale bloodshed in the name of religion.

Reference

Ali, K. (2020, DAWN). Parliamentary report on forced conversions. Daily Times. (2020). Truth about Hindus.

Human Rights Commission of Pakistan (2019). Annual Report. PDF.

Khokhar, N. (2019, Kawish February). Forced conversion of hindu girls, pp.08.

Latif, A. (2020). No forced conversion of minorities in Pakistan: Study. World Asia Pacific Magazine.

UNPO. (2020). Annual Report of UNPO.org.

Students' Politics, the need of the hour: A Case Study of Shah Abdul Latif University

Lal Bux Soomro
and
Ayesha Hyder Soomro

Institute of English Language and Literature

Abstract: *This research highlights the contribution of students' politics in the universities. The target University for the current research is Shah Abdul Latif University, Khairpur where students' politics has achieved very good and positive results. Around the world, student politics has its own pros and cons. Unfortunately, in Pakistan at present, student politics is banned. The research is qualitative in nature and the contribution of student politics in Shah Abdul Latif University, Khairpur is studied. The study recommends to lift ban on student politics and to patronize young leaders to get them fully trained for national mainstream politics.*

Key words: Students' politics, struggle, higher education, university, environment

Introduction:

Students' politics in universities has remained an integral part of academia throughout the world. In national development, the role of higher education institution can never be denied. Universities play a pivotal role in the development of a society. Davies (2006) states that universities contribute enormously in molding national lives and the progress of society depends upon the products of the universities; as producing enlightened, liberal and politically conscious individuals is the key responsibility of universities. One cannot detach universities from societies and can never deny the role of students as the responsible citizens.

Students' politics is never taken as the component of power politics. This is wrong perception in the mind of youngsters who believe in politics as the tact of power game alone. Politics and power are co-related but the politics in its real spirit is the driving force to halt destructive and blind power. Politics in its real sense is the struggle for constructive power. Universities besides imparting quality education to youth are also responsible for empowering our responsible active, vibrant and aware youth who may be ready to cope with every hard situation in their societies, universities are the hubs of multicultural minor societies and they have direct link with the wider society outside (Altbach, 1982).

Education in general and higher education in particular is taken as the key factor for national reformation and transformation. The difference between the developed countries and developing countries lie in their difference of investment in education. In this context, Bayli (1987) stated that more investment in higher education brings better social output and the national economy is geared in proper direction.

Pakistan is a developing country in South Asia with diverse cultural and religious sections. Higher education in Pakistan has always remained a debatable issue. Higher education and its quality in developing countries determine the merit and worth of capable and talented actors of society like doctors, engineers, politicians, civil servants and even academicians (Altbach, 1982).

In the Subcontinent students have always shown active participation in politics. Even the creation of Pakistan became possible because students actively participated in politics. Rehman and Farooq (2010) assert that after independence, the student politics continued in Pakistan and the first students political party in Pakistan was Muslim Students Federation and later by 1950s pro Marxist groups like Democratic Students Federation and pro religious groups like Islami- Jamiat Tulba emerged as driving students' politics force in the country. These students' groups emerged primarily as the forces for academic welfare of the students and for creating link between society and the universities but unfortunately the authorities in Pakistan did not approve student politics and in first clash between the police and the students from DSF (Democratic Student Federation) about six students were shot down. Paracha (2009) states that soon after the clash between DSF and the police, the government banned all the political groups in the country. However, with passage of time student politics kept on surviving in the country with one name or other. By 1960s, the student's politics in Pakistan was dominated by leftist Soviet influenced groups, religious parties or student-centered National student organizations. But the real era of student politics in Pakistan started in 1974 when Student Union Ordinance was passed. This ordinance brought student leaders to the fore front and student politics got properly activated in the country. On campus activities were started and adversely a trend of violence also grew among rival groups to keep their dominance and this political infighting damaged the reputation of students' groups (Paracha, 2009). The toppling of Bhutto government and Martial law of Zia infused new spirit among student politics. But Zia regime very cunningly introduced Klashankove Culture

in the universities to divert students' wrath from Martial law. Resultantly, internal student disputes were fanned and a series of bloody antagonism continued in universities which altogether damaged the standard, worth and value of higher education. Rehman and Farooq (2010) divide student politics in Pakistan into four phases. Those phases include Independence Movement, Bhutto Era, Zia and anti-Martial law era and dictatorial period of Pervaiz Musharraf.

Thus the checkered history of students' politics in Pakistan is worked with periods of high quality to the periods of worst animosity by the state. This rise and fall of students' politics in Pakistan make an important chapter of the progress of higher education in Pakistan. On one hand, student politics in Pakistan produced very good politicians who actively participated in national politics, on the other hand, student politics brought hooliganism and violence of merit in the universities. Thus, student politics have both its advantages as well as disadvantages.

Advantages

Student politics have its several advantages. As the universities are the hubs and factories of social change, their graduates are supposed to be very active and vibrant citizens. Student's politics brings confidence, faith, unity, understanding and political farsightedness among students. The students get awareness about their rights and other social and civic rights as well. The planned struggle infuses in them the spirit to fight till the end to achieve those rights. Sanz and Bergan (2002) stated that in order to achieve active, competent and constructive role of individuals in the society it is important as well as the need of the hour to welcome and patronize student politics in the universities. Students must be given opportunities to act as leaders and be a part of governance and policy making in the universities. Since the students are the main stakeholders supposed to yield better results in the long run. The active check and balance by student bodies ensure a smooth process and every case of exploitation is monitored and properly checked. The student politics in the subcontinent before partition resulted in creation of Pakistan. The majority of political leaders of today including Ahsan Iqbal, Qamar Zaman Qaira, Shaikh Rasheed, Aitzaz Ahsan, Mian Raza Rabani, Sirajul Haq, Syed Qaim Ali Shah, Manzoor Wassan and others were very active leaders of the past. The student politics keeps the torch of merit and struggle burning and inculcates the lessons of democratic struggle among students.

Unfortunately, there is no direct representation of students in decision and policy making bodies of higher education. In this scenario, the student bodies at least provide a link between the officials and ordinary students. Thus when we count the advantages of students politics, we find them greater in number than its supposed disadvantages.

Disadvantages

Since the students' politics in Pakistan was hijacked by political parties, their rivalry and ideological conflicts created the environment of hostility and violence; bloodshed became the hall mark of student politics in Pakistan. According to Mughal and Manzoor (1999), student politics in Pakistan after 1980s became the politics of smaller groups serving their vested interest and fighting for personal benefits and cheaper goals. The advent of clashinove culture during Zia era turned the whole scope of student politics in Pakistan and smaller groups were indulged in personal infightings and creating the environment of terror and violence on campus.

Students empowered by the armed wings of political parties indulge in criminal activities like extortion, blackmailing, robbery, theft, exploitation, etc. Such criminal background did not only hamper academics of the university but also contribute adversely to the society. These educated criminals left a very bad impression and owing to their excessive deeds the gates of higher education are closed to a number of deserving candidates.

Statement of the Problems

Student politics has remained very important factor in Pakistani universities. There are periods of active student politics in universities and phases of banned students' politics. The researchers agree that students' politics have their advantages as well as disadvantages. The current study explores the role of student politics in Shah Abdul Latif University, Khairpur while focusing primarily on its positive impacts. The universities in general and Shah Abdul Latif University in particular face critical challenges of financial crisis, lack of resources and funding etc. these days. Active student politics could have played an important role in finding solutions to these problems.

Research Question

- 1) What are the advantages and disadvantages of students' politics at Shah Abdul Latif University, Khairpur?
- 2) How did students of Shah Abdul Latif University, Khairpur play an active role in getting university problems resolved?

Objectives of the Study

1. To look at pros and cons of student politics with special reference to Shah Abdul Latif University, Khairpur
2. To highlight role of students in achieving better results at Shah Abdul Latif University, Khairpur

Literature Review

Bergan states that for proper functioning of institutes of higher education, it is mandatory to allow proper representation of students in governing bodies of those institutes of Higher education. The study elaborates that at present very minimum representation of students is marked in affairs of the universities and to improve the performance of these institutes, it was recommended that the representation of students must be enhanced.

Davies (2006) advocates for the formal role of student politics in US colleges and universities and links the participation of students in politics with national solidarity and economic stability. Rehman and Farooq (2010) have critically analyzed the role of politics in Pakistani universities. Their research highlights the way student politics witnessed the eras of rise and fall in Pakistan and how student politics was adversely steered to the wrong direction to serve vested interests and hamper the academic progress and performance of budding student leaders. In this context, Akhtar, Saeed, Kalsoom and Tahira (2012) highlight, that in Pakistan students' politics has always been viewed with an eye of suspicion and no proper care and efforts have been taken to consolidate the concept to achieve better results. They argue that students' politics determines the socio-political dynamics of higher education and the campuses with active student participation in different bodies yield better results.

Rehman and Farooqi (2010) also open the flip side of the discussion and explore adverse effects of students' politics in the institutes of higher education in Pakistan. They believe that some disadvantaged groups always exploit the proper role of students' politics and create violence and unleash the saga of terror to achieve their cheap goals.

Lipset and Altbach (1966) highlighted the role of students' politics in the national affairs and concluded that students play a pivotal role in a number of independence movements like that of India, Pakistan, Burma, Vietnam and Algeria. The study discusses in length the efficacy of students' political activism in the USA in lobos. The success of Berkely revolt and aggressive protest movement against the Vietnamese war were simply the couple of references in students' politics in America.

American Council on Education, ACE (2000) in its report talks about the role of university and college students in elections and facilitation during voting process. The report notes the surge in students' voting in recent years and expects maximum voter participation in the election 2020. ACE makes it clear that American students can create and conduct voting information programming and can also participate in any non-partisan votes registration activity or any get-out-the-vote activities. It means the US government allows university and college students to play an active role in the election process. However; there are certain limitations as well. Tandberg (2008) and Dar (2012) also discuss the contribution of student politics and its significant role in higher education institutes of the United States of America. Findings reveal that campuses with active students' bodies get more funding and other academic benefits. The literature review on the topic illustrates the positive impact of students' politics around the world. This literature review suggests that from developed countries to developing nations, the students' politics constitute the main ingredient of university education. However; in comparison with developing nations the students' politics in developed countries yield positive impact. But in countries like Pakistan, student politics also bring adverse effects. The current study highlights the achievements and disadvantages of student politics in Shah Abdul Latif University, Khairpur the third largest public sector university in the province Sindh in Pakistan.

Research Methodology

The current study is qualitative in nature and for this purpose close reading method is applied. The social scientists believe that qualitative research is suitable method to study any social reality (Bryman, 2009). Silverman (2016) also prefers qualitative research in the field of social sciences for it investigates social issues and problems. In this context, close reading involves extensive reading to decode newer and hidden messages through interpretation of text. The researchers have gone through different texts related to students' politics in the universities and then attempted to apply and analyze them in the context of the Shah Abdul Latif University, Khairpur Sindh, Pakistan.

Discussion

Shah Abdul Latif University, Khairpur is the third largest public sector university in the province of Sindh. It is located near Khairpur city and covers about all the districts of Upper Sindh. The university was established as the campus of university of Sindh but since 1986-87 it has been working as an independent university (Prospectus, 2018). The university at present offers degree programs from under graduate BS programs to Postgraduate Ph.D degrees in various fields. At present the regular enrolment of the university touches the figures of 15,000 in about 30 various disciplines falling under 07 faculties. Those faculties include Faculty of Arts and Languages, Faculty of Natural Sciences, Faculty of Social Sciences, Faculty of Management Sciences, Faculty of Law and Faculty of Education.

The majority of students belong to rural and under privileged agrarian society who seek quality education under the guidance of a highly qualified faculty. The university also runs two campuses at Ghotki and Shahdakot. The establishment of this university is said to be the result of students' political movement who won its campus from PPP led government in centre and the province. As the era dates back to the regime of Zulfiqar Ali Bhutto which was considered as the shining period of student politics in Pakistan (Rehman and Farooq, 2010). The students' politics has remained an active component of this university since its inception. Unlike other universities of Pakistan where leftist and religious students' politics dominated universities (Paracha, 2009); this university has remained the hub of political activism affiliated with national political

parties. Predominantly PPP led Sindh Peoples Students Federation (SPSF), SPSF (Shaheed Bhutto), Jeay Sindh Student Federation (JSSF) Muslim Students Federation (MSF, Functional) and most recently established Insaf Students Federation (ISF) have played very active political role in this university. But the interesting factor in the case of Shah Abdul Latif University, Khairpur is the active involvement of neutral students' politics without any necessary affiliation with any political parties. Students Action Forum, National Latifian Cadets (NLC), SALU Action Committee and many likeminded groups of students have played very positive and active role for rights of students in the university. There are many short-term achievements to their credit which include arrangement of awareness sessions, literary movements, students financial aid and support etc but the present study focuses on some major achievements here.

Express Feeder And Incessant Supply of Electricity at the University.

Khairpur is considered as the dry and hot region in terms of climate. The days in summer get so hot that without electricity the activities of life reach to the point of stand still. In such hot summer days, the regular long hours of electric break down often result in inactivity, stress and a sort of psychological disturbance for the students. Back in 2010, when Pakistan witnessed acute electricity shortage, the regular breakdowns brought the students of this university to the limits of tolerance. Active students regardless of any political affiliation came out to streets and blocked national highway passing adjacent to the university premises. The students' simply demanded electricity or any power substitute to continue their final exam preparation. When the talks with university authorities failed to yield any positive results, the students resorted to agitation and protest. Blockage of national highway created social issue and then the district police took severe action against the innocent university students. The worst baton charge, tear gas shells and arrests were attempted by the police. The matter was reported on international media including the BBC. The torture of unarmed, peaceful and law-abiding students resulted in condemnation and severs criticism of the PPP led government in the centre and in the province. The students' action forum got successful when the authorities had to yield to the demands of students and since then Express Feeder of the electricity was provided to the university with almost zero load shedding. The students' struggle which witnessed torture and even humiliation resulted in success and

brought permanent solution to the long-standing issue. The authority which was stubborn in the beginning could not sustain the pressure of students' politics and finally had to resolve the issue for good.

Life Saving Donation for University Fellow

In 2012, a student of the Department of Archaeology was diagnosed with a severe liver issue which could only be averted through liver transplant. The student with meager income had no resources to afford his treatment from India. The active and vibrant students of Shah Abdul Latif University, launched lifesaving donation campaign on campus. This movement was again marked with no political affiliation and all the students actively participated in it. A handsome amount was required for the treatment of fellow student. The donation could not suffice for the required amount. The students launched national movement and approached every influential person for cooperation. The students' delegation also met with then Chief Minister of Sindh Syed Qaim Ali Shah and requested for funds. This massive students' struggle succeeded and within a month the required amount was collected and the fellow was sent to India for successful liver transplant. This example of cooperation and mutual help generated the idea of Muqadas Trust which is now regularized through university syndicate in 2019. The Muqadas Trust collects regular funds through self help and with the cooperation of university to face such issues and facilitates students in their emergency needs.

Registration of Pharmacy Department

The Department of Pharmacy was established in the university in the year 2012 but its accreditation and registration from Pharmacy Council of Pakistan was not achieved till 2019. Though PCP had allowed NOC to Shah Abdul Latif University, Khairpur to run classes of Pharmacy Department but without registration the degree awarded to students was like a useless sheet of paper for PCP never recognized it. The passing graduates had to face severe problems in job hunting and in the utilization of their degrees. The university authorities seemed relaxed with the status quo but then the students got united to initiate a massive struggle, Pharmacy Action Committee led by the students of Pharmacy Department got support of all the political bodies and confidence of all students. The massive struggle which continued for months sought national attention and

then the university had to take serious measures to get the department registered. The university which was reluctant in the beginning owing to financial crisis had to succumb to the pressure of students. With extensive involvement of the district government, civil society and cooperation of the Sindh Government, the matter of registration was expedited on priority and within month the pending issue of years was resolved under the pressure of students' politics.

These are a few golden examples from the history of Shah Abdul Latif University, Khairpur in which student politics has shown its real color and active students got very important problems resolved which were hither ignored by the authorities. It is very positive on the part of students' politics at Shah Abdul Latif University, Khairpur that all units of politically affiliated bodies get united to achieve solutions and get all the matters resolved. Another important point in this regard to be noted is the fact that except some years a PPP led government students' politics is completely banned in the university.

But the students have always shown political maturity and unity by standing together to achieve the desired results. It indicates that students at Shah Abdul Latif University, Khairpur are politically active, vibrant and conscious of their role. Besides; these major issues the students at Shah Abdul Latif University, Khairpur always raise their voice against fees hike, delay in exam results, and inappropriate attitude of administration or lack of any legitimate facilities on campus.

Disadvantages

The students' politics at Shah Abdul Latif University, Khairpur has its disadvantages as well. But these disadvantages are related with party backed political students' wings. For their vested interests the opposite wings indulge in quarrels, blackmailing, illegal occupation of hostel rooms, minor extortion in the name of party funds, etc. But these minor issues are handled properly by the university administration through the Directorate of Students Affairs. When compared to the great achievements, these disadvantages seem minor and those trouble makers are often dealt with severely by the university authorities. In this connection, some skirmishes and on campus violence incidents are also reported but at the end the matters are amicably resolved.

Conclusion

The current study reveals that students' politics forms an important component of academics and administration on campus not only in Pakistan but around the world. The students' politics has always yielded better and positive results but unfortunately in Pakistan the students' politics is not properly encouraged. However; at Shah Abdul Latif University, Khairpur the students' activism has always yielded positive and better achievements. In situations where the university administration could not achieve the desired goals, the unity and activism of students have got those issues resolved. There are certain disadvantages of student politics as well but they can be addressed if taken up seriously. Around the globe students have brought revolutions and social changes and if it is patronized properly our students can also play a vital role in social changes and promoting an environment of peaceful co-existence. The current study recommends the uplifting of the ban on students' politics and demands for proper representation of students in governing bodies of universities like Syndicate and Senate. The culture of patronizing students' politics in universities will encourage students to explore and identify social issues and then ultimately the students will get involved in resolution of those issues. The students' politics will also integrate the process of national politics as trained political activists will join the political mainstream in the country. The opening of political platforms for students will not only bring political awareness but also integrate and enhance the academic environment of the universities as well.

References

- ACE (2020). Students' Voting and College Political Campaign – related activities in 2020.
- Altbach, G. (1982). Higher education is advanced developing countries. Prospects, Vol: 12(3): pp 293-310.
- Bayli, J. (1987). Problems of higher education in the third world. New Delhi: Atlantic Publishers.
- Bergan, S. (n-d). Students participation in higher education governance.
- Bryman, A. (2009). Social research methods. Oxford University Press.
- Dare, L. (2012). The political dynamics of higher education policy. The Journal of the Higher Education, Vol: 83 No. 6.
- Davies, G.K. (2006). Setting a public agenda for higher education in the states.
- The National collaborative for Higher Education policy.
- Lipset, S.M. & Altbach, G. (1966). Student politics and higher education in the United States Comparative Education Review.
- Mughal, A. N., & Manzoor (1999). Issues in higher education: Problems and prospects of the Pakistani Universities. Sindh University Press Jamshoro.
- Paracha, N, F. (May 06, 2009). Student Politics in Pakistan: A Celebration, Lament & history, Dawn www.dawn.com.
- Rehman, A., & Farooq, A. (2010). Social and political dynamics of higher education in Pakistan. Vision, Vol:21, No 1.
- Sanz, N. & Bergan, S. (2002). The heritage of European universities, Strasbourg, council of Europe Publishing.
- Silverman, D. (2016). Qualitative research. Sage Publication Ltd.
- Tandberg, D.A. (2008). The politics of state Higher Education funding. Higher Education in Review, 5,1-36.

Message of Peace in the Poetry of Shah Latif

Afshan Abbasi
and
Naseer Ahmed Khokhar

Institute of English Language and Literature

Abstract: *Literature as a major branch of knowledge has always promoted peace and harmony. It advocates for human understanding and attempts to reject war. Like other great poets of the world, Shah Latif, a universally acknowledged poet of Sindhi language, has heralded the message of peace through his poetry. His verses project mutual respect, brotherhood, altruism and human dignity and explore ways to bring about prosperity in the region. He, in his supreme poetic work, Shah Jo Risalo attempts to establish a tension free society that manifests 'grow today for your peaceful tomorrow'. The chief objective of this study is to bring to light the elements of peace set in the poetry of Shah Latif, a great mystic icon. Textual analysis method of research has been chosen to undertake this study. Findings suggest that Shah Latif was a poet peace and harmony who tried his best to educate people. His entire poetry in general and two first chapters of poetic collection impart message of peace publicly. The work will lay down foundation for further studies in the field.*

Keywords: Peace, coexistence, poetry, world, human dignity, environment

Introduction

Shah Latif was born in 1689 and passed away in 1752. Since his childhood he was a spiritual figure who strictly followed Shariah, teachings of the Holy Quran, Hadiths and sayings of Hazrat Ali (A.S). He led a simple but meaningfully great life that was a clear reflection of Islamic perspective. In the beginning of his early life, he was sent to Madrassah (An institution imparting religious education). Shah Latif was a great scholar of Sindhi, Arabic, Persian, etc. We find in his bulky poetic volume several words of Hindi, Siraiki and Punjabi languages. It means he had a command over the above languages. It is learnt from his deeper use of words framed in his verses. It is generally believed that Shah Latif was highly influenced by the poetry of Moulana Jal-ud-Din Roomi, His grand grandfather Hazrat Shah Abdul Karim of Bulri and teachings of the Holy Quran, and carried with whole life the above monumental works. But renowned writer, poet

and global scholar of Sindh, Taj Jyo in famous book *Shah Latif Ja Fikri Sarchasma* (2013) explores “Shah Latif along with Moulana Roomi, Shah Abdul Karim of Bulri, the Holy Quran was deeply influenced by the poetic book of Hazrat Ali A.S named *Diwan-e-Ali*” (p.125). Shedding light on his poetic contribution, Dr. H. T. Sorely, a great exponent of Shah Latif mentions “He is a natural poet of Sufi leanings, that is to say, he is a poet of Islamic mysticism and his message cannot be fully understood without some idea of what Islamic mysticism is” (p.57). Janjhi (2018) states “Shah Latif is a marvellous poet of Sindh whose poetry covered all major themes of human life” (p.9). Moreover, L.A. Ajwani in his book *History of Sindhi Literature* mentions that “Shah Latif was the finest flower in the garden of poetry. His poetry is not that of a pioneer, it is the poetry of fulfilment; it is not the poetry of experiment or innovation, it is the poetry of gracious benediction. Shah Latif did for the Sindhi language and literature and the Sindhi people what other world-poets have done for their own languages and countries in their own particular ways; Hafiz for the Persian lyric, Dante for the “illustrious vernacular” of Italy, and Tulsidas for the Hindi language and literature.”

Literature Review

Since the inception of the world human beings have been engaging themselves in wars, disputes and conflicts. The Holy Quran in Surah Yaseen states, “Does man not see that We created him of a sperm drop, and lo! He is flagrantly contentious? He strikes for Us a similitude and forgot his own creation. He says: “Who will quicken the bones when they have decayed?” (36: 77-78). The Holy Quran categorically mentions character and disposition of the man. In order to live a satisfied and prosper life, man has to maintain peace and pacification around him.

Peace has remained a subject of common interests of various writers and poets of the globe. Walt Whitman, Wordsworth, Shelley, Bulley Shah, Rumi, Kalidas, Baghat Kabir, Shaikh Ayaz and other poets have given top priority to the elements of peace and harmony in the society. John Ruskin, a versatile essayist of 18th century entitled his book “*The Crown of the Wild Olive*” because olive branch symbolizes peace. Shakespeare in his world-famous song “*Under the Green Wood Tree*” spreads the message of nature and peace. In this context, Mother Teresa holds the view that “peace begins with smile”. It is said poets are harbingers of peace and coexistence.

Brohi (1993 as cited by Akhund) discusses “Latif is essentially a poet of love, longing and peace. His teaching is that this life is an opportunity given to man to purify himself. Latif is constantly reminding us of that our ultimate destination is the remembrance of our Creator i.e, prayer. Prayer not only prevents us from trafficking into immoral and evil courses of conduct, but also strengthens our moral fibre and helps us to reach a higher level of life. The main strand of Latif’s poetry is a reflection on man’s longing to rise above his level of life in order to meet his Maker” (p.67). Shaikh Ayaz (1986), a genius poet of modern Sindh, argues that Bhattai was a remarkable musician of his times who sang peace melodies through his striking poems. Saleem (2012) commenting upon creative contribution of Shah Latif writes “Each part of Shah Jo Risalo is named after a Sur (melody) of some classical raga, some folk tune, or a tune associated with some popular folk tale. The opening Sur is Kalyan. It is a Sankrit word meaning well being, inner peace, tranquillity, calmness, or harmony” (p.25). In this regard, Advani, an authority on Shah Latif, in his book Shah Latif (2017) argues “He not only wrote melodious songs but he lived melodious days. His life was so holy and so pure that Plato would hardly have had the heart to exclude him from that Model Republic, which had no place for charming and versatile poets”(p.8). His melodious and saintly life indicates that his life and poetry carried the true spirit of peaceful society. In addition to the above-mentioned scholars, Abro (2005) asserts that major themes of Bhattai are Allah Almighty, land and man and the poet connects them with a beautiful ribbon of love and peace.

Research Questions

The study explores to find out relevant answers of the following questions.

- Q1. In what ways has Shah Latif heralded a message of peace and harmony?
- Q2. How do we get message of peace from poems of Shah Latif?

Research Methodology

This current study is qualitative in form and nature. Textual analysis method of research is set to analyze the required data. Data has been collected from Prof. Amena Khamisani’s translated version titled The Risalo of Shah Abdul Latif Bhattai (2012).

Data Analysis

It is observed that several melodies of Shah Latif reveal elements of peace. But this paper attempts to describe baits (short poems) of the only first two melodies namely, Kalyan and Yaman Kalyan respectively. Shah Latif's poetry was originally to be sung; hence it is composed on the various notes of music.

Kalyan (Melody of Peace)

This melody comprises of baits and Vaioon which are divided in three sections.

Text

Foremost, Omniscient and Supreme, is world's Lord Of His
own might in existence since aeons old, Mighty Creator,
Merciful, Sustainer, one and only

His praises sing, He planned and perfected the universe.
(Section 1, Bait 1, p.36)

Analysis & Interpretation

This first poem placed in the poetic collection of Shah Latif sings praise of Allah, the Almighty, the Omnipresent and Omnipotent. It also mentions the praise of the Holy prophet (PBUH). The melody begins with the poet's description of the monistic concept God by enunciating His various Attributes, particularly His Oneness and Unity. Shah Latif says that those hearts which are directed to the paths of Allah Almighty carry a garden of peace in them. They are not misled and get disturbed instead a river of tranquillity flows in their happy lives.

Text

One palace, doors in lacs, windows innumerable,
I look from one or all behold! the Lord is there.
(Section 1, Bait 15, p.38).

Analysis & Interpretation

The poet states that if you have inner peace in your life you will find real grace, spiritual powers and blissful environs around you to embellish human world. This entire universe is just like a one big palace showcasing various shades and colours. They present everywhere the presence of Allah Pak. Through these verses Shah Latif suggests us to cultivate peace and avoid involving in cruel activities, evil designs, violence, misdeeds which bring about ugly shape of human existence. He is of the opinion that peaceful atmosphere can flower your health, nature and behavior, etc.

Sur Yaman Kalyan (Melody of Harmony/ Passage to Peace)

Text

Friend enters my home, an occasion to repose, After long
spell of separation, God brings him close, Separation
disappears, wind of union blows,
He who was so far has come close,
Gracious one, has himself disclosed. (Section 4, Vai, p.55).

Analysis & Interpretation

Shah Latif is celebrating the advent of his beloved friend. With supporting presence all sorrows and disappointments have permanently led to rest. The above vai suggests that friends are bring about peace, joys, harmony and coexistence in a society replete with savage type of people who over petty issues set fire on peoples' homes. If you keep playing the flute of love and peace, you will around you caravans of happy moments.

Text

Fix not arrow in the bow to aim at me Yours may strike
you, you being within me. (Section 6, Bait 6, p.59).

Analysis & Interpretation

Shah Latif in the above-given verse draws our attention to a core point of human thinking. He writes we aim at shooting an arrow at others to demonstrate our deep hatred or show the instruments of enmity. In reality, killing others we basically kill ourselves. Metaphorically it outlines that while killing others we basically disturb our mental peace, harmony and go into the abyss of hell as our life becomes miserable and the entire family of us at risk because the other party can get rapid revenge. This violence causes human downfall. The poet attempts to educate us in butchering others we actually kill ourselves. Hence, we should discourage inhuman activities, cruel actions and violent interactions. If we act upon the above discussed formula, we can bring about long-lasting peace in our society.

Findings

After a detailed study of Shah Latif's poetry, it is revealed that his rich treasure of poetic output illustrates a variety of themes and subjects including the Oneness of Allah, the life of the Holy Prophet (PBUH), mysticism, symbolism, naturalism, existentialism, patriotism, feminism, spirituality, the tragedy of Karbala, love, music and peace. It will not be wrong if he is called a poet of love and peace. Shah Latif through various folk tales expresses his inner world. Nowadays superpowers of the world are engaged in dropping bombs and missiles to take revenge and destroy their enemies from the map of the world. In this violent scenario, poetry of Shah Latif arrives and guides that if we act upon his advice presented in artistic way we can make this world a spot of graceful blessings.

References

- Abro, A. (2005). Shah Latif: Azeem mufakkir. Karachi: Sindhica Academy.
- Advani, K.B. (2017). Shah Latif. . Karachi: Culture & tourism department. Sindh.
- Akhund, H.A (1993). Bhattai: The message of the Master. Bhit Shah Cultural Center Committee
- Akhund, H.A (2000). Shah Latif: His mystical poetry. Bhit Shah Cultural Center Committee
- Chandio, J. (2016). Sndi joghyan zaat. Karachi: Peacock printers & publishers.
- Joyo, T. (2013). Shah Latif ja fikri sarchshma. My publication: Sindh.
- Sukkur. Khamisani, A. (2012). The Risalo of Shah Abdul Latif Bhitai. (3rd Ed.).
- Karachi: Culture Department.
- Saleem, A. (2012). Introduction to the poetry and mystic thought of Shah Abdul Latif Bhattai. Culture Department. Karachi. Sindh.
- Shaikh, A. (1986). Rinn tai rim jhim. Hyderabad. New Fields Publication.

Theory of Praxis in the Poetry of Shah Latif

Attaullah Simair
Shaheed Zulfiqar Ali Bhutto School of Law
and
Munir Ahmed
Department of Sociology

Abstract: *Shah Abdul Latif Bhitai is one of the greatest poets of the world. Writing about his greatness will simply be a repetition. We'll not go into that discussion. Everyone agrees that Latif is a real asset for the people of Sindh and Pakistan in particular and for the entire world in general. His poetry is replete with universal messages and acts as the torch or beacon of light to common masses. Latif's poetry has been interpreted in various ways. In his poetry we find the gems of spiritualism, jewels of mysticisms, and lesson of brotherhood, peace, and equality. But in this paper we'll focus on the poetry of Latif in the context of the theory of Praxis.*

Key words: Shah Latif, praxis, struggle, poetry, land

Introduction

Shah Abdul Latif Bhitai is one of the greatest poets of the world. He is a great philosopher, teacher, scholar, mystic and nation builder. His poetry is full of vision and universal messages. His poetry is interpreted in a number of ways yet it requires fresh insights and new interpretations. Today we live in an era of literary theory and this era requires conducting fresh investigations of all the texts in the light of these theories. Our present study is a humble effort in this direction. Shah Abdul Latif Bhitai was born in 1689 A.D in a small village called Hala Haveli. It was the era Sindh was being ruled by Kalhora dynasty. When Shah Abdul Latif grew old he travelled vigorously and came into contact with people living in different conditions. The genius of Latif soon realized the pitiable condition of masses and as a scholar he suggested solutions to all problems of life in his poetry. The thing that differentiates Latif from other poets of the world is his sense for untold miseries, hardships and challenges along with his suggestion for remedies to these challenges. Latif does not simply cry over the evils of poverty, oppression, ignorance or evil. On the contrary, he suggests solutions, remedies and spirit to face all these hardships. Latif as a visionary poet was well aware of hardships to be faced by his people in coming years. Through his poetry he was just teaching, training and preparing his masses to be ready for all the challenges. This consciousness of Latif was not simply divine or gifted but it was the result of Latif's deep thinking and understanding of life. Here Latif fits in Hegelian as well as a

Marxist concept of life and theory. We shall discuss this aspect of Latif in another paper. Here, we focus and limit ourself to the theory of praxis in the poetry of Latif.

Praxis

This is a general term used in philosophy since ancient Greeks. Praxis is basically a Greek word which refers to the activity of life. According to Aristotle, human beings have three types of activities in life.

Thinking (theoria), making (poesies) and doing (praxis).

Praxis refers to action, (doing). This doing is the essence of life. Praxis or doing is a recurrent topic of philosophy and all philosophers from Plato to Kant and Hegel to Marx give weight to it though in different contexts.

Gieszkowski (1838) was one of the earliest young Hegelian philosophers who had defined the praxis as "action oriented towards changing society", Karl Marx (1818-1883) in his famous Theses on Feuerbach (1888) stated that philosophers have only interpreted the world in various ways; the point is to change it. Frances (2009) while referring to Antonio Cabriole (1843 - 1904) declares that Marxism is a philosophy of praxis. It is the responsibility of every individual, every oppressed person to raise and struggle against tyranny and oppression. Life is constant struggle life without struggle is tantamount to death. The loftiest aim of life is to shackle the chains of slavery, bondages of dictatorship, oppression and capitalism. Poetry of Shah Abdul Latif Bhitai is replete with this message. If we examine seriously and minutely we come to know that Latif's poetry is the poetry of struggle and unceasing effort. Latif believes in a glorious struggle of life and eulogizes those who continue their struggle against all odds.

Praxis in the Poetry of Latif

Shah Abdul Latif Bhitai was the product of the sweet land of Sindh that had witnessed multitudes of external aggressions and myriads of internal atrocities. When Latif was born, it was the age of chaos and confusion in India.

At the time of Latif, Sindh which was under the Mughal court of Delhi then, was being threatened by external Persian and Kalhora powers. Umar (1964) describes that after the death of Aurangzeb even the Kalhoras and Daudpotas the local rulers of Sindh where at daggers drawn with each other and they disturbed the peace of the land.

Shah Abdul latif Bhitai who was the original thinker and real philosopher of Sindh realized that remedy and panacea for all evils in Sindh lie in a constant struggle. Through his poetry he trained the masses to believe in facing hardships of life with constant struggle. He infused in people the spirit of doing (praxis). Latif among his heroines loves Sassui a lot because she is the epitome and paragon of struggle.

Latif very beautifully tells that we need to love pain and then start, struggling against it. Crying in pain vainly and sharing it with others is not a solution. He invites.

جي تو سڪڻ سڪيو ته ڪافي پئي م ڪنجهه سپريان جي

سور جو ماڻهن ڏجي نه منجهه

اندراڙي اهنج، سانڍج سڪائون ڪري.

(سر ڪلياڻ)

“Of love thou knowst why and how?

The knife falls, let not grumble start.

Tell naught to others of the smart.

Make they now

And keep the pain within thy heart”

For latif the real heroes of life are those who believe in action. Praxis is the first principle of excellence to Latif. For him

گهڙيا سي چڙهيا، ائين اٿيئي،

مئي متي مهراڻ ۾ پئو ٿيو ڏيئي،

ته ميهار مليئي، سنيوڙو سيناه سين.

(سر سهڻي)

“Those who strive are sure to achieve

The excellence to them even ocean conceive

They will receive, their goals and targets.”

For Latif sloths and sluggishness are the worst evils. Inactivity and wastage of time are the curse in the eyes of the poet of activity and struggle. He repeatedly with different ways gives wake up calls. He believes that struggle is the only way to live.

ستا اٿي جاڳ، نند نہ ڪج ايتري،
تو جو ساڻيھ ڀانيو، سومانجھاندي جو ماڳ،
سلطاني سُھاڳ، نندون ڪندي نہ ملي، شاھ

“Wake up oh ye slumbering soul!
The dream of excellence is merely a dream,
The destination is only achieved through struggle.”

جڏھن ستين جي سنجھي پير ڊگھا ڪري،
تڏھن تنين کي، ساٿ ستي ئي ڇڏيو.
(سرڪوهياري)

“When unwisely they had gone to sleep,
During their journey,
The fellow travelers left them a sleep, continuing their journey.”

Shah Latif condemns sleep, lethargy and idleness. These are the evils that create obstacles in the way of struggle. Syed (1964) in this context writes that Shah Latif strongly condemns this character of slothfulness in Sindhi people. Idleness, lethargy and slothfulness urge people to seek pleasure. These vices indulge man into a luxurious, comfortable and easy life devoid of struggle, efforts and toiling. Without struggle and efforts real progress is not possible. For Latif the real purpose of life is to achieve excellence through struggle and hard work. He condemns them and awakens the people by saying:

وهين ۽ ويال ڪرين، اي نہ اڪند آهي،
سي الڳا پا سڀ الھم اوريان اڀارين جي،
(سر حسيني)

“How long will you remain overcome by lethargy?
While your fellows have travelled ahead of you
You have simply lost yourself in wandering over hills.
In sur Kohiyari he again invokes.”

غافل غفلت چوڙ تون ڪيئن اٿاسي! اوجهرين!

چپاتا چڙهي ويا، وڃي پهتا توڙ

نيئين نند اکوڙ جم ورن ۾ واکا ڪرين.

(سرڪوهياري)

“Lingering here for you will never serve your purpose,
You will have to sever those relations.
Everything that stands between you and your aim,
Must be shunned and avoided in struggle.”

Shah Latif is very conscious and cautious poets. He understands the reality of life. He is people aware of the character of his. His poetry is full of great themes and many isms but struggle is the over whelming theme of his poetry. He strongly believes that in hardships of life there is no other solution than struggle. He continuously invokes and preaches people to toil and struggle against odds, tyranny, injustice, oppression and suppression. For him struggle is excellence and to achieve this excellence one must act vigilant and brave. Thus, he says:

سورهيه مرين سوپ ڪي ته دل جا وهم وسار

هن ڀال وڙهه پاڪرين آڏي ڊال م ڊال مٿان

تيغ تراز مار ته متارو ٿين

(سر ڪيڏارو)

“O brave man! If you are anxious for victory,
Purge all you doubts and misgivings,
Utilize all you weapons and field not to anyone,
Struggle even under the shadow of swords,
Then you defeat all your enemies and stand victorious.”

“The message of Shah extols the struggle of slogging soul, especially peasants, farmers, spinners, bard and fishermen, Latif has not only acknowledged their toil but has also given them honor and dignity in a tendentious society. He has thus appreciated the diligence of spinners in raga Kapaeti, and the métier of bards in raga Sorath and Pirbhati. Similarly, he admires the valor and tenacity of sailors, in raga Samondi and admires the dexterity of fishermen, in raga Ghatu. Although the

pristine poet is known not to glorify any kings or queens, he doesn't hesitate acknowledging the munificence of chivalrous lord, who helped the distressed and downtrodden in raga Bilawal”(Shah, 2014 P.25).

Conclusion

Shah Latif is the poet of action, vitality and struggle. He like Marx believes in constant struggle and revolution to change the ways of life. He is against tyranny, oppression and suppression. He curbs alienation and invites masses for praxis. He discourages the blind faith in the ways of life or status. He believes in breaking the status quo to achieve newer meanings and newer heights of survival. As a seasoned philosopher Latif is of the opinion that man is entangled in the. Estrange world and the only way to survive is action and struggle. Shah Latif is often interpreted on mystical notes and spiritual grounds. This aspect in poetry of Latif brings before us a new face of his poetry. Thus, Latif is a revolutionary poet a herald and path finder for an oppressed society. For Latif the sublime purpose of life is to achieve excellence through struggle. His message is universal and transcends time, space and all boundaries.

References

- Advani, K. (2012). Shah jo isalo. Kandiaro. Roshini Publication.
- Frances, J. (2009). Perspective on Gramsci! Politics, culture and social theory. Rutledge.
- Gieszkowski A. (1838). Prolegomena to istoriography Feuerbach retrieved from wikipedia .
- Marx K. (1888). Theses on Feuerbach retrieved from Wikipedia.
- Shah, M.A (2014). Message of Shah. Kandario. Roshini Publication.
- Smith M.K (2011). what is praxis? encyclopedia of informal education. Syed G.M (1964), Shah Latif and his message. Karachi. Culture Department.
- Umar C.M. (1964). Shah as an original thinker: Hyderabad: Bhit Shah Cultural Committee.

Concept of Humanism in Sachal's Poetry

Shaista Naz Shaikh

Institute of English Language & Literature

Abstract: *Humanism is not a religious philosophy rather it is a secular one in nature. It advocates for liberal human values and dignifies to ennoble man. It originated in Italy during Renaissance. Humanism endeavors to bring humans to a platform of social and cultural development and build better moral character irrespective of caste, creed, color and religion. The virtues of humanism are understanding, benevolence, compassion, mercy, tolerance, fraternity, love and peace. The present paper attempts to explore virtues of humanism from the poetry of Hazrat Sachal Sarmast, a pious Sufi soul. He is termed as poet of four languages viz. Sindhi, Siraiki, Urdu & Persian. His poetry is highly valued globally and has been translated into a number of national and international languages. The present study embarks upon the elements of humanism in Sachal Sarmast's selected verses. In this respect, content analysis method of research has been used to undertake this study. The findings suggest that his poetry deals with philosophy of truth. Sachal denounces hypocrisy deplores religious extremism and condemns exploiters. He loves freedom, honors human dignity, wishes for peaceful coexistence and shows sympathy to the disadvantaged sections of the society. The study concludes that his poetry can be extremely helpful in lessening religious strife, racial issues, caste system, domestic violence, regional and global quarrel because Sachal has given due importance to humans. Humanity is his religion. The current study is going to be a valuable addition to the existing body of literature available on the subject.*

Key words: Humanism, love, peace, tolerance, religious extremism

Introduction

Hazrat Sachal Sarmast, a contemporary of English visionary poet William Blake, was an exceptional saint, ardent lover of beauty, connoisseur of music and Sufi poet who composed appealing verses. His mesmerizing

poetry is teeming with universally acknowledged subjects such as mysticism, wisdom, beauty, nature, revolution, love, resistance, symbolism, solitude, mention of Panjtan Pak, folklore and humanism. The current study focuses on the elements of humanism in Sachal Sarmast's poetry.

As far as the term Humanism is concerned, there are various views in terms of its origin. In this regard, Dietrich (1927) argues, "The term, of course, is historically connected with the Renaissance, when the interest of intellectual men shifted largely from Christian scholastic disputation to the study of the Greek and Latin pagan classics. These classics were called "the humanities" because the study of them was supposed to humanize a man—to give him a broader, more inclusive, more human outlook" (p.3). He points out that humanism originated in the times of Renaissance to give a broader look to human beings. In this connection, Azhar & Ali (2013) are of the view that "it was a European phenomenon and sought to dignify and ennoble man. Renaissance and Reformation were its main manifestations. It liberated thought and brought in complete freedom of expression... At its best, humanism helped to civilize man, to make him realize his potential powers and gifts" (p.1). The above writers mention that humanism was launched to hold humans in respect. Besides, it also endeavored to bring them to a platform of social and cultural development and build better moral character. But Oxford Advanced Learner's Dictionary denotes, it is "a system of thought that considers that solving human problems with the help of reason is more important than religious beliefs. It emphasizes the fact that the basic nature of humans is good" (p.746).

Duignan & Grudin (2015) remark, "Humanism, system of education and mode of inquiry that originated in northern Italy during the 13th and 14th centuries and later spread through continental Europe and England..... The history of the term humanism is complex but enlightening. It was first employed (as humanismus) by 19th-century German scholars to designate the Renaissance emphasis on Classical studies in education. These studies were pursued and endorsed by educators known, as early as the late 15th century, as umanisti—that is, professors or students of Classical literature. The word umanisti derives from the studia humanitatis ("studies of humanity"). It was applied by 15th-century Italian humanists to denote secular literary and scholarly activities (in grammar, rhetoric, poetry, history, moral philosophy, and ancient Greek and Latin studies) that the humanists thought to be essentially humane and Classical studies rather than divine" (p.922). Humanitas meant the development

of human virtue, in all its forms, to its fullest extent. These virtues were “understanding, benevolence, compassion, mercy—but also such more assertive characteristics as fortitude, judgment, prudence, eloquence, and even love of honour”.

The above-mentioned elements of humanism have found profound expression in writings of various local and global writers, novelists and poets. Like other poets, Sachal Sarmast also deeply advocated for the philosophy of humanism in his poems.

Literature Review

A number of studies have been undertaken on the subject. In this regard, Dargahi (2017) points out “Ideologically Sachal was a secularist who didn’t believe in caste, color, race and religion. Humanity was his religion and he preached global virtues love, brotherhood and peace” (p. 18). Dargahi has viewed that Sachal believed in no difference of caste, creed and religion instead heralded the message of love, brotherhood and equality. Vaswani (1992) calls Sachal “God’s gift to humanity” (p.9). In this connection, Rashdi (1981) mentions “Sachal means humanity” (p.17). Vaswani and Rashdi are of the opinion that Sachal was in every inch a humanist. It is believed he stands head and shoulders above the rest.

Sachal Sarmast, a passionate believer of humanity preached the same status of man as enshrined in the Holy Quran and Hadiths. In this connection, Bukhari (2012) states “Sachal is an outspoken contemplative poet, who with his philosophy, thought and verse has imparted lessons of harmony, unity, brotherhood, love and tolerance. Sachal understood that man is worthy of respect, he should be given due status” (p. 41). Bukhari has mentioned that Sachal was a bold and fearless poet who always attempted to shower respect upon the masses equally.

In addition to the above statements, renowned scholar, Advani (1971) argues “He rose above the laws of shariat; his religion was the religion of Love. No doubt he has shown reverence for religion but he was bitter against those who had a mockery of religion” (p. 12).

Research Questions:

The following research questions have been set to seek relevant answers.

- Q1. What virtues of humanism has Sachal Sarmast presented in his poetry?
- Q2. How far has Sachal Sarmast succeeded in depicting these elements to convey his poetic thought?

Research Methodology

The present study is qualitative in nature and content analysis method has been applied to carry out this research.

Data Analysis

Selected pieces of text from Sachal Sarmast's Sindhi and Siraiki poetry are given along with English translations. Later on their explanations/interpretations are placed. English translation is taken from Vaswani (1992).

وقت اها ٿي ويل دوئي دور ڪرڻ جي،
 ڪي مذهب من مان ساجهر ساڻ سويل
 هندو مومن سان ملي محبت جا ڪر ميل
 متان ٿئي اويل، اولهه سج نه الهي.

Translation:

Now is the time when you should discard duality;
 Banish religion from your minds in right earnest;
 Hindus and Muslims unite in the bond of love,
 Before it is too late and the Sun sets in the West.

Interpretation:

Here Sachal Sarmast has pointed out the importance of love, peace and harmony. He believes humans are superior to religion. Hindus and Muslims should live in coexistence as it is the need of the hour. They should not cultivate the crop of disharmony and disunity to bring about destruction. He has criticized all forms of religious orthodoxies and preached universal brotherhood and Sufi thought. He warned us that if we delay in doing so we could be trapped in trouble by the occidentals. Sachal passed away in 1827 and the British invaded Sindh in 1843. What he had predicated finally became true.

Sachal on another place utters:

مڙھن ملڪ ۾ ماڻھو منجهايو،
شيخي، پيريءَ، بزرگيءَ بيهڻ ڀلڻا
ڪي نمازون نوڙي پڙهن، ڪن مندر وسايا
اوڏو ڪين آيا، عقل وارا عشق ڪي.

Translation:

Religions have confused men of the world;
So-called guides, custodians and saints have misled the people;
Some have entered the mosques to pray and some stayed in temples
Men of intellect do not come close to Love.

Interpretation:

The mystic poet Sachal loudly condemns mullas (religious leaders) of his times. To him, the spirituality, piety and essence of human values cannot be achieved through the religions fabricated by the so-called religious scholars. In this way, he does not oppose any religion but denounces the religion of extremists which leads people to astray and destruction. Allana (2009) argues "he exposed Mullahs and Akhunds, etc. who claimed to be spiritual leaders of Sindhi society. Sachal aspired to build his life on love, but the mullahas could not outgrow "creeds". He said, "Creeds I cannot accept. My place is neither among the orthodox nor the heretics". He explains his identity in these verses.

نا مين مُلان، نا مين پانين، نا مين ورق قرآن،
نا مين پوٿي، نا مين پوٿي، نا مين گيتا گيان.

Translation:

I am neither a Mullah nor a Brahmin, nor do I recite verses of the Quran
Neither I recite Pothis & Pauris (Hindhu Scripture) nor the discourses
of the Gita.

Interpretation

Vaswani (1992) argues “as a true Sufi, Sachal had a heart which embraced all men and religions as manifestations of the One Eternal, God. Sachal sings in his poems of the “Devi” and “The Guru Granth,”. Rich, indeed, was Sachal’s reverence for Guru Nanak: Sachal named his dear disciple Yousuf as “Nanak Yousuf”. At Sachal’s feet sat Muslim and Hindu disciples to sing of the “One Beloved” adored by seers and saints from Islam and Hindu faith” (p.16)

The globally renowned poet interpreted, explained and elaborated the mutual understanding and equality of Hindus and Muslims alike. He never identified himself as Muslim or Hindhu but the shadow of unity that emanates from Aliph.

Hindus and Muslims
Are all emanations?
Of the One names Alif.

هندو مومن هڪ ٿيو، ڀل نه ڪنهن ٻي ڀل،
تج گلابي گل، مر مارني منصور جيان.

Translation:

Non-believer & believer are one, Sachu throw prejudice/discrimination
into the canal
The Hindu and Muslims are one, fall not into error;
Be a blooming Rose, let them make you a martyr like Mansoor.

Sachal is tremendously bold and fearless in his utterances. He is of the view that Hindus and Muslims are one. We should not cultivate prejudice, grudge and malice against each other. Though he is Hafiz yet not extremist rather he inculcates liberal human values. He presents the essential and loving message of Islam through his poetry.

Some Muslims came to Sachal one day and reported him, "A Hindu in a village has become a Muslim. Why don't you rejoice?" Sachal smiled and said, "If a mullah had become Muslim it would have been a matter of joy." It means he calls for universal love and international brotherhood. His religion is love and peace as he goes on saying: "Learn to love him who says he is your foe. Does he bring you strife and hatred? Give him in return the love of your heart. Look at your tree! stone after stone is flung at it. What does the tree give in return? Fruit or flower? Does a man hurt you? Give him the healing of you."

Findings

The study reveals that Sachal is an entirely different poet in comparison with his contemporaries. In the words of Aziz (2008) "he has a deep penetration in perception of life and reflects people's afflictions and speaks very boldly about them. No poet in Sindh ever spoke like Sachal..... in fact this was an era of political upheavals, battles, invasions and famines. The society suffered from feuds, anarchy and violence. Religious fanaticism had taken over and the English was stood across the borders to capture Sindh. These were the political and social conditions which forced him to gain a new poetical idiom" (p.50).

His poetry deals with philosophy of truth. Sachal denounces hypocrisy, deplores religious extremism and condemns exploiters. He loves freedom, honors human dignity, wishes for peaceful coexistence and shows sympathy to the advantaged sections of the society.

Conclusion

The study concludes that Sachal's poetry has presented human virtues. Our society is rapidly moving towards the ditch of intolerance, desert of enmity, rising materialism, lure of falsehood and degeneration of human values. His poetry can be extremely helpful in lessening religious strife, racial issues, caste system, domestic violence and regional and global quarrel because Sachal has given due importance to humans. He has used poetry to promote the ideals of love, peace and human dignity. His poetry can be an effective medicine for the above cited evils prevailing from human society if we earnestly act upon the verses of this celebrated Sufi poet.

References

- Advani, B.K. (1971). Sachal sarmast (1st ed.). New Delhi: Sahitya Akademy.
- Allana, A.G. (2009). Sindhi language & literature at a glance. Hyderabad: Sindhi Language Authority.
- Azhar, S. & Ali, A.S. (2013). The concept of human dignity in renaissance humanism. An International Journal in English, 12, 1-6.
- Aziz, S. (2008). History of Sindhi literature. Karachi: Department of Culture & tourism, Government of Sindh.
- Bukhari, M. (2012). Insaniyat jo fikir deendarr shair-Sachal Sarmast. Sarmast, 33, 2012, 40-47.
- Dargahi, A. (2017). Sachal sajn ain darazi faiz. Khairpur: Sachal Chair, Shah Abdul Latif Abdul Latif University.
- http://frederickuu.org/worship/John_Dietrich_1927.pdf. Google automatically generates HTML versions of documents as we crawl the web.
- Duignan, B. & Grudin, R. (2015). https://www.britannica.com/topic/humanismfile:///C:/Users/Hassan%20Shaikh/Downloads/Humanism_and_Sanskrit_Literature_A_criti.pdf
- https://pdfs.semanticscholar.org/3afcc7a5230055121708932c6b_a9d18db10d31fb.pdf
- Vawani, T. L. (1992). A voice from the wilderness. Khairpur: Sachal Chair, Shah Abdul Latif Abdul Latif University.

Impact of Online Teaching on Students of English at Shah Abdul Latif University Khairpur Sindh Pakistan

Riaz Hussain Soomro

Institute of English Language and Literature

Abstract: Covid-19 has globally affected the ways of learning. Owing to threats of the pandemic, the traditional ways of learning got altered. The traditional ways of learning have been altered with online and virtual teaching. This new mode of learning has its own challenges and implications. Shah Abdul Latif University, Khairpur is the third largest public sector University of Upper Sindh. This new mode of virtual learning received mixed response from the students here new students accepted it as a new and innovative mode of learning where as some students remained reserved and reluctant to transform themselves to this new mode owing to different reasons like non availability of internet, lack of technological resources and their usage. The study is quantitative in nature and data is obtained through questionnaire which was distributed randomly to the students of Shah Abdul Latif University, Khairpur learning English at the main campus.

Key Word: Covid-19, online learning, online teaching, traditional mode of learning, use of technology.

Introduction

The developments of personal computers and laptops have upset the whole world. Facebook, Twitter, Skype, and Instagram have furnished individuals with another method of correspondence. Individuals impart and share their thoughts over the globe with the assistance of these projects and applications. Educators and teachers offer online projects for students. Virtual teaching (VT) is a method of teaching that is experienced by using PC-related innovation, and the Internet inside and outside instructive foundations. In virtual showing directions most usually happens in an online climate. Instructors and students do not come and join up close and personal with one another at the same spot. The two of them are truly isolated as far as time, place, or potentially both. In this strategy for teaching, exercises are completed. The world is embracing this strategy for teaching because of the adjustment in the needs of the individuals. VT might be a stage to give schooling on the doorstep to the students, which may expand the proficiency rate. Here and there conditions may power to embrace this strategy for teaching.

Understudies and instructors may encourage each other as far as time the board as they can set their necessary time for the online class.

The Statement of the Problem

These are the times of Covid-19, and nearly all the nations of the world are changing their styles of living, administration, schooling, cooperation, and so forth the focal topic of every one of these styles changing is social distancing, which is as of now the main preparatory fix for this pandemic. The standards of training are likewise changing as per the motto of social distancing. At the end of the day, the inclining has changed its mode from vis-a-vis to virtual or on the web. English language learning is somewhat unique in relation to the next customary kind of teaching. It additionally goes on virtual as different methods of schooling. The issues emerge whether on the web or virtual learning of the English language will be valuable or not. By what method will students think about it? Will the virtual learning change or adjust the mentalities of the understudy towards English as a subsequent language; and so on the current investigation is about the perspectives of ESL students towards web based learning. Learning a subsequent language is consistently drawing in movement and has a positive relationship with the understudies (Stern, 1987). Qualities are a lot of urgent for the perspectives as these structures the premise of our mentalities (Wright, 1987). We have a wide range of mentalities, regardless of whether positive or negative, as these depend on values. In the event that an understudy needs to ace the unknown dialect and offers significance to that, it implies that the individual in question is giving significance and need to that language. It shows their uplifting mentality towards that language.

Significance of the Study

Online Teaching has become an integral part and the need of the hour for the world as well as for Pakistan. It is in the underlying phases in Pakistan. The ongoing pandemic rush of Covid-19 has upset pretty much all social statuses around the world. It likewise has influenced advanced education harshly. Virtual teaching has just been utilized in devolved nations. Presently, the higher education commission of Pakistan is additionally moving to this framework on an exploratory premise to limit the loss of schooling. As this is realized on a pilot premise, there might be a few challenges in

executing it in colleges. This examination venture is likewise a chain of this undertaking. The government and other educational organizations had plan arrangements for online teaching figuring out how to execute in the schooling field at the college level. All things considered, because of less information about real ground factors, the approaches fail to accomplish the ideal results. A few bits of examination were made on different web based learning measurements, i.e., obstructions and effect of internet learning on the understudies' scholarly accomplishments, however the last investigation was made on the mentality of understudies towards web based learning. Also, the examinations were made at auxiliary and middle levels, yet no conventional endeavors were made to explore the undergrad level. As the undergrad level is a urgent stage in scholastics and the understudies are more inspired and lively at this level to perform real exploration work, consequently, to realize their demeanor with respect to internet learning is critical.

Objectives of the Study

- i) To find students' interest in virtual teaching at graduate and undergraduate level.
- ii) To examine the efficiency of virtual teaching and its impact on students' attitude.

Research Question

How does Virtual teaching affect students' attitudes in Covid-19 era?

Literature Review

There are different types of online learning, including hybrid and totally on the web. Despite the fact that there is some vagueness regarding how mixed learning is characterized, it for the most part includes the blend of up close, personal and PC based learning (Garrison and Kanuka, 2004; Hrastinski, 2019). Completely online classes use web-based resources and learning management systems for guidance, and vis-a-vis exercises do not occur (Nakayama, Mutsuura, and Yamamoto, 2014). Flipped learning is generally involved teacher made learning assets, basically recordings or different types of sight and sound, preceding the vis-a-vis classes (Lin and Hwang, 2018). During the eye to eye classes, the understudies take part

in useful exercises that permit them to apply what they gained from the flipped learning assets to the allocated learning movement (Hwang, Yin, and Chu, 2019). These internet learning techniques have been actualized in South Korea (Lee, 2017), Thailand (Tananuraksakul, 2016), Indonesia (Durriyah and Zuhdi, 2018), and Japan (Caldwell, 2018) where they have been explored widely (e.g., Bailey and Judd, 2017; Costley, 2019). In any case, in the English language learning setting in Pakistan, completely online classes are not standard, which has prompted some worry among language educators and understudies who are not acclimated with internet learning.

Virtual teaching

The strict importance of the word 'virtual' is 'the conceivable' taken from the Latin word "virtualis." Several conditions and conditions impact the potential outcomes, (Podhajecka, 2018). This virtual cycle is not the real or genuine cycle; all things being equal, it occurs in the spot of a current framework having comparable elements and goals. Because of Covid-19, UNESCO (United Nations Educational, Scientific, and Cultural Organizations) proposed that instructive foundations receive Virtual teaching dependent on social distancing (Bansal, 2020). It is a substitute to the eye to eye or conventional teaching. On the web or Virtual teaching is an internet training measure in which there is no actual cooperation of the instructors and understudies are required and, they are situated in various separate areas at the hour of the showing cycle (Sanford, 2020). It is additionally conceivable that the members are isolated concerning time (Smyrnova-Trybulska, Kommers, Morze, and Malach, 2019). As the word, 'virtual' recommends to 'conceivable,' so it gets basic to finish the showing cycle by changing as per the given conditions. The online instructive climate faces some specialized and methodological issues of data sharing and the board. The essential elements of the virtual training measure are correspondence, data sharing, and the board or organization. For the virtual learning climate, the advancements, PC devices, and other IT sources have utilized that control the instruction climate, members, and genuineness of correspondence (Gadre, Cudney, and Corns, 2011). The instructive organizations interface the educators and the understudies through some inward or outer sites or any 'learning the board frameworks (Crawley, 2012).

It relies upon the accessibility of the assets that an organization has. There are numerous online applications for the satisfaction of the assignment; some are free while some are paid. The establishments, as per their necessities and spending plan, profit from them appropriately. In the event that the current online applications neglect to fulfill the requirements, at that point they can organize to make new ones from the product engineers. These apparatuses fall in the classification of virtual or web based learning the board framework (Crawley, 2012). These web based learning the executives framework needs to have legitimate and applicable preparing of the apparent multitude of partners of the educating learning measure as educators and understudies. Additionally, internet training applications must be guaranteed with respect to their dependability and genuineness in light of the fact that these are the main wellsprings of availability between the partners. On the off chance that these seizures to work, the entire internet encouraging cycle will fall in a flash. In the virtual showing measure, the whole members sign in all the while on the web, and the single educator or teacher conveys the showing material as the talk. All the partners of this cycle are associated with the cycle where data, conversation, question noting movement, and so on are drilled. That is called communitarian bunch based learning. Here all the members fill in as a network of work on, sharing normal worries of data sharing and conversation (Mezirow, 2000; Salmon, 2004; Schön, 1987; Wenger, 1999).

Impact of Covid-19 on Teaching

The world has been changing consistently and making advancement nearly in each area paying little heed to the energy of its encouraging. This cycle is called development. There can be various components that achieve development as natural, geological, strict, wars and pandemics; and so on the base of each progress is instruction and information, which we learned as well as common with others. As such, schooling is an educating and learning exercise. There is a contrast between a standard and an institutional sort of schooling. This sort of training includes instructor, establishment, and student or learner significantly. The regular technique for Teaching is called face-to-face or conventional. Here there is a study hall, an educator, and understudies. The instructors show the understudies up close and personal in their real presence with the training material given by the organization of the foundation. As referenced above, Pandemics are huge components of advancement. The significant

pandemics are Black Death (1346-1353), Spanish Flu (1918-1920), and Swine Flu (2009-2010). These impacted so much the general public that the world needed to change its method of living, administration, business, and instruction and so forth is the period of the Covid-19 pandemic. It is the most far reaching among all the pandemics and has encircled nearly the entire world, and still, it is spreading.

Coronavirus has influenced pretty much every area of life; even it did not extra the field of training. Prior to this pandemic, there was a conventional method of educating to the understudies, as said face-to-face instructing. Understudies used to go to their separate instructive organizations like schools, colleges, and so forth where they were available truly in the homeroom alongside their educator and were instructed with dynamic cooperation. At that point Covid-19 begun to spread, and it was proposed by the WHO (World Health Organization) to guarantee 'social removing' as the premier prudent step alongside different measures as wearing the cover; and so on The precautionary measure of social removing was embraced by pretty much every establishment. Practically all the nations went on 'lockdown' and stoped their organizations (Gandolfi, 2020). A greater part of them received the virtual presence of their labor force—the WHO paid attention to youngsters and recommended the legislatures to close their instructive foundations. For the convenient arrangement of the issue, UNESCO (United Nations Educational, Scientific, and Cultural Organization) recommended the virtual learning projects and utilizing diverse instructive applications and areas so the educators.

At that point considering schooling progression very serious, the legislatures valued the idea and strategy of virtual or internet teaching. In virtual teaching, the instructors and the understudies are absent genuinely in the same class; all things being equal, they stay separate various areas and associate through various IT (Information Innovation) applications. The idea of virtual teaching is a lot of viable in these particular days. Additionally, there appears to be no limit of this pandemic quickly, as referenced by the diverse Health associations over the globe. The conclusion of the school influenced pretty much every partner as educators, understudies, and their families (Bao, Qu, Zhang, and Hogan, 2020).

Here a looking through inquiry emerges that whether virtual teaching can be the best substitution of the customary face to confront instructing as far as quality training and results in direction? Virtual teaching can

satisfy just a predetermined number of prerequisites for the learning cycle. Instructing is anything but a thin cycle. At the end of the day, it doesn't give the course layouts and tests to understudies; all things being equal, it establishes a climate of rivalry, gives occasions to development improvement. These parts of training must be acquired through face to face educating.

Also, there are various issues of virtual teaching as an educator and understudy communication and the other way around, understudy to understudy cooperation, absence of homeroom climate, specialized issues, inaccessibility of IT hardware to each understudy, appropriate and important preparing of virtual teaching and figuring out how to educators and the understudies, pool of checking of the study hall, ill-advised addressing replying, and so on Because of these huge deficiencies, the conclusion of the instructive organizations, and the nonattendance of the vis-à-vis educating, learning results of the understudies are creating a negative effect (Lindzon, 2020). Most of the understudies don't precede their learning exercises past the school as they require a study hall climate; a couple of understudies do that. Schools are not simply the structures for course instructing and learning rather than focuses of social exercises in which they adapt similarly about human practices by interfacing with each other alongside their course work (Bansal, 2020; Mustafa, 2018).

The Corona virus Outbreak and Changes in Teaching English at the University

The Corona virus (Covid-19) flare-up has caused disturbances in schooling in Pakistan as it has in numerous pieces of the world. Simultaneously with essential and auxiliary schools, both private and state funded colleges previously declared a break and afterward moved to coordinated web based instructing. The movement of the move shifted from one college to the next, contingent on the framework of the establishment and the degree of teachers' advanced proficiency. The Higher Education commission requested that the colleges step up and give seminars on both coordinated and offbeat stages. Teachers were advised to improve their courses with extra materials and be in close correspondence with understudies, particularly the individuals who had issues getting to the Internet. In the principal long stretches of the closure, all hypothesis situated courses in Turkish colleges moved to the online stage absent a lot of trouble with practically full participation of the understudies.

Methodology

The research methodology was selected according to the most appropriate strategy for assessing hypotheses; the sample. The nature of the study is quantitative. A questionnaire was developed based on 30 items. It was constructed on five Likert-scale and closed-ended, having options Strongly Agreed (SA), Agreed (A), Undecided (UND), Disagreed (D), and Strongly Disagreed (SD). A Questionnaire was distributed among the students by sending them through WhatsApp as there were no classes and Universities were closed due to wave of pandemic Corona Virus (Covid-19) among 100 participants through random and convenient sampling.

Population and Sampling

This study was conducted at Shah Abdul Latif University Khairpur, which is situated in Upper Sindh. Questionnaire was distributed among 100 students at the Institute of English at Shah Abdul Latif University.

Data Analysis and Data Interpretation

Table 1: Responses to Questionnaire about Virtual teaching						
No.	Statement	1	2	3	4	5
1	Virtual learning is enjoyable for the learners	32	43	0	21	4
2	Students are compelled to learn through virtual teaching in specific circumstances	28	47	7	13	5
3	Virtual teaching is better than face to face Teaching	5	15	0	54	26
4	Virtual learning is problematic	11	14	5	55	15
5	Face to face teaching is better than virtual teaching	26	54	0	15	5
6	Virtual teaching can be helpful only in particular circumstances	22	32	8	14	24
7	The teacher is easily accessible in virtual teaching	30	35	0	16	19

8	Virtual teaching fulfills language learning needs	18	24	14	34	10
9	Virtual teaching is carried out without any interruption	25	28	11	22	14
10	Audio-video quality is satisfactory for virtual learning	13	7	2	29	49
11	Every student has facility to avail virtual lectures	11	16	5	53	15
12	Teachers are trained for virtual teaching	26	27	11	22	14
13	Relevant training is provided to students for virtual learning	12	13	5	51	19
14	The instructions of the teacher are easily understandable for the students in virtual learning	27	23	12	20	18
15	Every student is ready to get virtual teaching	24	26	14	20	16
16	Every student has equal cognition capacity/ability to get virtual teaching	12	13	5	47	23
17	The availability of the Internet is ensured at any time for all the students	28	48	0	14	10
18	Virtual learning engages the students	32	36	7	21	4
19	All the students actively participate equally in the virtual learning	25	23	12	22	18
20	Students are afraid of virtual learning	26	27	11	22	14
21	Virtual teaching ensures quality learning	25	23	12	22	18
22	Virtual teaching maintains students retention	25	44	10	13	8
23	Students do not pay attention properly in the virtual learning	26	39	4	16	15

24	Students face emotional and behavioral problems in virtual learning	27	41	8	14	10
25	Ethical rules are observed in the virtual learning	49	21	5	11	14
26	Teaching material is relevant for the virtual learning	27	29	8	22	14
27	Students are informed before virtual learning	42	28	0	17	13
28	Question answering activity is performed easily in the virtual learning	22	32	8	14	24
29	Virtual teaching is performed daily	42	45	0	7	6
30	Virtual teaching is best for ESL learning	23	26	17	26	8
31	Virtual teaching modifies the attitudes of the students	26	29	9	19	17

The selected population has contributed and gave respond to the questionnaire, in responding to Q.No.1. Thirty-two students were strongly agreed, 43 agreed, 0 neutral, 21 disagree, and 4 strongly disagree with the statement. It shows that most of the students have enjoyed online teaching- learner who have not enjoyed online teaching few in quantity on accord to respondent. Thus, online Teaching is enjoyable for the students.

In response to Q.No.2. One hundred learners have opined to the question. 28 students were strongly agreed, and 54 agreed that students are compelled to learn through virtual teaching in specific circumstances. Consistent with responses, none were undecided, 13 disagreed, and 5 were strongly disagreed with the statement. It has been declared that maximum number of students think are bound to learn via online teaching in precise context.

Students were to opinion to the Q.No.3 question demonstrates that most of the students were supporting in person teaching which is better than online based teaching. 5 students strongly agreed, 15 students' agreed,

7 students did not show their concern about the statement, whereas 47 disagreed, and 26 strongly disagreed. Most of the students have opposed with the statement so, thus, it might be presumed that in person teaching is better than online teaching.

In response to Q.No.4, the majority of the students disagreed with this statement. According to the majority of the students, virtual learning is not problematic. 11 students were strongly agreed, 14 were agreed, 0 undecided, 55 disagreed, and 20 strongly disagreed with this statement.

In response to Q.No.5. Learners' opinion regarding this statement shows that they are more satisfied with learning through face to face teaching technique than Virtual teaching (VT). According to 26 students, they were strongly agreed that face to face teaching is better than that of virtual teaching. 54 students are agreed, 0 undecided, 15 students disagreed, and 5 students were strongly disagreed with this statement.

Students' trend towards this statement about Q.No.6, was positive. 22 students strongly agreed, 33 agreed, 8 students were remained undecided, whereas 14 students disagreed, and 23 students were strongly disagreed with this statement. The majority of the students were in favor of the statement that Virtual teaching is helpful only in particular circumstances.

In response to Q.No.7. The statement, students responded with strong "Yes" According to students, the teachers are in their approach in online Teaching. 30 students were strongly agreed, 35 were agreed, undecided were 0, 16 disagreed, and several students who were strongly disagreed, nineteen.

The student's response towards this statement of Q.No.8 was strange. About half of the total students did not show any response, and they (48 students) selected the option "undecided" for this statement. Anyhow, 18 students were strongly agreed. 24 were agreed, 0 students disagreed, and 10 students were strongly disagreed.

In response to Q.No.9's statement, 25 students were strongly agreed, 28 were agreed, 11 were undecided, 22 students disagreed, and 14 students were strongly disagreed. Though students' responses against this statement found mix, little students are more in the number who were strongly agreed and agreed than those who were disagreed or strongly disagreed.

In response to Q.No.10, Students showed their concern in response to this statement. According to them, Audio and Video quality did not feel satisfied. They might find interruption or poor internet quality. Out of 100 students, 13 were strongly agreed, 7 were agreed, 2 were undecided, 32 disagreed, and 46 students were strongly disagreed.

Facts collected about Q.No.11 represented that most of the students were lacking the facility to avail of virtual lectures. 10 students were strongly agreed, 16 agreed, 5 undecideds, 54 students were disagreed, and 15 students were strongly disagreed with this statement.

Again students seem careful in response to the statement to Q.No.12, as there is less difference of opinion among students. 26 students were strongly agreed, 28 students were agreed, 11 were undecided, 21 disagreed and, 14 were strongly disagreed about this statement.

The lion's share of the students was not accepting this statement of the Q.No.13. According to their opinion students were not provided with necessary training. 12 students were strongly disagreed, 13 students were agreed, 5 students were undecided, and 50 disagreed, and 20 students strongly disagreed.

According to this statement of Q.No.14, 26 students were strongly agreed, 24 students were agreed, 12 were undecided, 20 disagreed, and 18 students were strongly disagreed. Most of the students were in favor of the statement.

Responses received about the statement of Q.No.15, shows that more students have shown their interest in virtual learning. 24 students were strongly agreed, 26 students were agreed, 14 students were undecided, 20 students disagreed, and 16 students were strongly disagreed.

Results regarding the statements of Q.No.16 show that students disagree with this statement. According to them, students do not possess equal cognitive ability to understand what was taught through VT. It means that some students can understand completely, some partially and some below of all while learning through VT. 12 students were strongly agreed with the statement, 13 students were agreed, 5 were undecided, 48 disagreed, and 22 students were strongly disagreed.

The Internet has critical importance for conducting online classes. So, the availability of the Internet must be ensured before conducting VT. In response to the Q.No.17, statement, 28 students were strongly agreed,

48 students were agreed, 0 undecided, 14 disagreed, and 10 students were strongly disagreed.

In reply to the Q.No.18, Out of 100, 32 students have the opinion and strongly agreed that VT engages the students towards keeping their focus on teachers' lectures. 36 students were agreed, 7 students were undecided, 21 disagreed, and 4 students were strongly disagreed.

In response to the Q.No.19 statement, 26 students were strongly agreed, 23 students were agreed, 12 students were undecided, 22 disagreed, and 17 students were strongly disagreed with this statement. It means that a large portion of students actively participates equally in virtual learning.

Results of Q.No.20 display that students are afraid of virtual learning. Its cause may be a lack of resources like a computer, laptops, the Internet, or other related technology. 26 students were strongly disagreed, 28 students were agreed, 11 students were undecided, 22 disagreed, and 13 were strongly disagreed with this statement.

In response to the Q.No.21, 25 students were strongly disagreed, 23 students were agreed, 12 students remained undecided, 21 students disagreed, and 19 students were strongly disagreed with this statement—majority of the students' opinion that virtual teaching ensures quality leaning.

Most of the students are agreed that virtual teaching maintains students' retention. Students do not remain absent from attending online classes as compared to face to face to the classroom. About Q.No.22's statement, 25 students were strongly agreed, 44 students were agreed, 10 students were undecided, 13 students disagreed, and 8 students were strongly disagreed with the text.

The majority of students disagreed with the statement of Q.No.23. According to the students, VT allows them to pay proper attention to lectures and learning. 16 students were strongly disagreed with the statement, 15 students disagreed, 4 students were undecided, 26 disagreed, and 39 were strongly disagreed with the students.

In response to the Q.No.24, 27 students strongly agreed, 41 agreed, 8 undecideds, 14 disagreed, and 10 students have strongly disagreed. The majority of the students agreed that VT brings an emotional and behavioral change in students.

In reply to Q.No.25's statement, most students are in favor that ethical rules are observed in virtual learning. 49 students were strongly agreed, 21 students agreed, 5 undecideds, 11 disagreed, and 14 students were strongly disagreed.

Most of the students are in the favor that teaching material is relevant to the lecture while VT class is being conducted. In reply to Q.No.26, 27 students strongly agreed, 30 students agreed, 7 undecideds, 23 disagreed, and 13 have strongly disagreed with the statement.

While replying to Q.No.27, students' opinion that during the VT class teacher asks a question from any of the students of his choice to check and assess them. Students can ask the question to clear their idea or learning as well.

In response to this Q.No.28, a large number of students have accepted that question-answering activity is performed quickly in virtual learning. 42 students were agreed with the statement, 28 were agreed, 0 were undecided, 17 disagreed, and 13 students were strongly disagreed with the statement.

In reply to the Q.No.29, the majority of the students accepted that like face to face teaching; VT can be conducted daily. 42 students strongly agreed, 45 were agreed, 0 were undecided, 7 students have disagreed, and 6 students strongly disagreed with this statement.

The majority of the students' about Q.No.30, admit that VT is useful for ESL teaching and learning. 28 students strongly agreed, 26 students agreed, 17 students undecided, 22 students disagreed, and 7 students strongly disagreed with the text.

In reply to Q.No.31, the majority of the students accept that VT brings a change in students learning behavior and attitude. 26 students strongly agreed, 29 students agreed, 9 undecideds, 19 disagreed, and 17 strongly disagreed with the statement.

Conclusion

The conclusion of this study showed that online teaching has brought optimistic change towards students' attitudes. Learners have welcomed the online teaching, and learners are dedicated and motivated to their learning in Covid-19 situation. A good number of students encouraged and were in favor of online teaching as it novel but pleased to have such experience. Students were eager through online teaching. They state their facilities while they have them online classes. Students were giving opinion that it is easy for them to access the teacher, they can text the question or can send by voice message; the teacher response to their queries when they have online lecture or later in his/ her free time.

Furthermore, discussing with their teachers and mates, they can manage appropriate and specific time to have the online class, which is approachable for them. In this fashion, students who were not be able to attend online or in person lecture can attend the classes or can get the recorded lectures. Like this, most students can take advantage of attending the classes. Online classes are convenient to the students because it saves time and money of the learners. Students who are from far away and from different areas can save their time as they not need to come a long distance. Living with their loving ones can attend the classes. To summarizing the all, it cannot be over stated that online classes may facilitate easiness, gladness, and self-assurance to the students and can be taken out of alarmed and irritation from their mind.

In the meantime, quite the opposite, it also has some downside. Students have expressed their concern like lack of internet connectivity, deficiency of resources, and equipment for technology. Only few students are expert at technology and most of them were poor using new developed software to attend the classes. Students might be facilitated to prove them orientation and trainings so that they can use technology according to attend the class. Although, these lacks may be surmounted with the passage of time. Students sometimes have concerned the quality of videos and audios and they feel interrupted. Most of the students are of the opinion that teaching and learning process must not be stopped. It should be continued under pandemic situation and use of technological devices in this way may bring providently to a bigger success in the present as well as in the future.

Recommendations

Discussion and conclusion have recommended the following recommendations for positive and constructive role of online teaching.

- i) It has been observed that Shah Abdul Latif University has opted for online teaching for the need-based situation of covid Scenario. However, over the globe it has been decided on for online teaching objectively, with some object. Thus, it is suggested that that Shah Abdul Latif University make a comprehensive plan to implement online classes not only on the graduation but also on the M.S, M.Phil and Ph.D. level.
- ii) Online classes must be utilized purposefully on emergency basis.
- iii) Students must be provided with internet and the appropriate technical material and other resources which are used in online classes by the Universities.
- iv) The university must provide essential trainings and teach them usage of devices which are used in online classes.
- v) It is necessary to promote E-teaching and learning at the university and arrange trainings to motivate teachers and students to move on to online classes because it is trending in the world.
- vi) The University should provide funds for its implementation.

References

Bailey, D. R., & Judd, C. (2017). The effects of online collaborative writing and TOEIC writing test-preparation on L2 writing performance

Bansal, S. (2020). Impact of the Covid-19 Pandemic on Education, Rise of Online Teaching-Learning Process & Effects on Health of Kids. Rise of Online Teaching-Learning Process & Effects on Health of Kids (May 8, 2020). [https:// doi.org/10.2139/ssrn.3595971](https://doi.org/10.2139/ssrn.3595971)

Caldwell, M. (2018). Japanese university students' perceptions on the use of ICT and mobile learning in an EFL setting. *CALL-EJ*, 19(2), 187-12. <http://callej.org/journal/19-2/Caldwell2018.pdf>

The Journal of Asia TEFL, 15(2), 383-397. <https://doi:10.18823/asiatefl.2018.15.2.8.383>

Costley, J. (2019). Student perceptions of academic dishonesty at a cyber-university in South Korea. *Journal of Academic Ethics*, 17, 205-217. <https://doi.org/10.1007/s10805-018-9318-1>

Garrison, D. R., & Kanuka, H. (2004). Blended learning: Uncovering its transformative potential in higher education. *Internet and Higher Education*, 7(2), 95-105. <https://doi.org/10.1016/j.iheduc.2004.02.001>

Hrastinski, S. (2019). What do we mean by blended learning? *Tech Trends*, 63, 564-569. <https://doi.org/10.1007/s11528-019-00375-5>

Hwang, G.-J., Yin, C., & Chu, H.-C. (2019). The era of flipped learning: Promoting active learning and higher order thinking with innovative flipped learning strategies and supporting systems. *Interactive Learning Environments*, 27(8), 991-994.

Nakayama, M., Mutsuura, K., & Yamamoto, H. (2014). Impact of a learner's characteristics and learning behavior on learning performance during a fully online course. *Electronic Journal of e-learning*, 12(4), 394-408. <https://files.eric.ed.gov/fulltext/EJ1035656.pdf>

Lee, I. S. (2017). The application of English learning activities based on the technologies of Web 2.0. *Journal of Information Technology Applications & Management*, 24(4), 57- 69. <https://doi.org/10.21219/jitam.2017.24.4.057>

Lin, H. (2015). Computer-mediated communication (CMC) in L2 oral proficiency development: A meta-analysis. *ReCALL*, 27(3), 261-287. <https://doi.org/10.1017/S095834401400041X>

Durriyah, T. L., & Zuhdi, M. (2018). Digital literacy with EFL student teachers: Exploring Indonesian student teachers' initial perceptions about integrating digital technologies into a teaching unit. *International Journal of Education & Literacy Studies*, 6(3), 53-60. <http://dx.doi.org/10.7575/aic.ijels.v6n.3p.53>

Podhajecka, M. (2018). Russian loanwords in the Oxford English Dictionary revisited. *Przegląd Rusycystyczny*, 2(162), 133-158.

Tananuraksakul, N. (2016). Blended e-learning as a requirement for teaching EFL in a Thai academic context. *Teaching English with Technology*, 16(4), 48-55. <https://www.cceol.com/search/article-detail?id=455476>

Sanford, D. R. (2020). *The Rowman & Littlefield Guide for Peer Tutors*: Rowman & Littlefield Publishers.

Smyrnova-Trybulska, E., Kommers, P., Morze, N., & Malach, J. (2019). *Universities in the Networked Society: Cultural Diversity and Digital Competences in Learning Communities* (Vol. 10): Springer. <https://doi.org/10.1007/978-3-030-05026-9>

Gadre, A., Cudney, E., & Corns, S. (2011). Model development of a virtual learning environment to enhance lean education. *Procedia Computer Science*, 6, 100-105. <https://doi.org/10.1016/j.procs.2011.08.020>

Crawley, A. (2012). *Supporting online students: A practical guide to planning, implementing, and evaluating services*: John Wiley & Sons.

Mezirow, J. (2000). *Learning as Transformation: Critical Perspectives on a Theory in Progress*. The Jossey-Bass Higher and Adult Education Series: ERIC.

Salmon, G. (2004). *The five-step model. E-moderating—the key to Teaching and learning online* (2nd ed.). London: Routledge Falmer.

Schön, D. A. (1987). *Educating the reflective practitioner*.

Wenger, E. (1999). *Communities of practice: Learning, meaning,*

and identity: Cambridge university press. <https://doi.org/10.1017/CBO9780511803932>

Gandolfi, A. (2020). Planning of School Teaching during Covid-19. arXiv preprint arXiv:2006.03672.

Bao, X., Qu, H., Zhang, R., & Hogan, T. P. (2020). Literacy Loss in Kindergarten Children during Covid-19 School Closures. <https://doi.org/10.31235/osf.io/nbv79>

Bansal, S. (2020). Impact of the Covid-19 Pandemic on Education, Rise of Online Teaching-Learning Process & Effects on Health of Kids. Rise of Online Teaching-Learning Process & Effects on Health of Kids (May 8, 2020). <https://doi.org/10.2139/ssrn.3595971>

Lindzon, J. (2020). School closures are starting, and they'll have far-reaching economic impacts. Fast Company, 11-13.

Mustafa, N. IMPACT OF THE 2019–20 CORONAVIRUS PANDEMIC ON EDUCATION. Podhajecka, M. (2018). Russian loanwords in the Oxford English Dictionary revisited. *Przegląd Rusycystyczny*, 2(162), 133-158.

Investigating the Issues and Prospects of Girls' Schooling in Rural Pakistan

Framan Illahi Rind

Teacher Education Department

Abstract: *Girls' schooling has got an unprecedented setback in the recent years in Pakistan due to social, economic and culture factors. Various measures have been taken to increase girls' school attendance but all effort went in vain due to the prevalent of patriarchal structure of the society. This study is based finding out issues in girls' education especially those factors which have caused hurdles in the way of girls' education. Apart from this, this study investigated some important prospects of girls' education. A total 50 respondents were randomly approached to get their views on major challenges in the way of girls' education. The benefits of girls' education was also asked from the respondents to know if they knew the important future prospects of educating a girl child. The findings of this study suggests that girls' in the rural setting of Sindh have been facing multiple problems in accessing educational facilities. People find girls' education as an unimportant activity. The results of the study reveal that the majority of local people living in the less privileged areas are unaware about the efficacy of girls schooling. They prefer teaching girls households skills so that to shape them to be good house wife. It is suggested in the study that social, economic and cultural barriers should be removed by using possible timely intervention to increase girls' school enrollment.*

Key words: Girls' schooling, patriarchal structure, rural setting, socio-economic factors.

Introduction

Girls' education plays a pivotal role in the socio-economic development of the country. Female education is an important investment which is made by any society or country to boost their education. A quality education for girls can bring about greater and essential changes for women, girls, and men respectively. Education for girls enhances their personal development and make them very important and productive part of the society. Besides, it leads them to enjoy better health and give

better education to their children. It is revealed in the study that girls with education have greater opportunities to lead a prosperous and happy life. A girl with education will not marry too early and she would have fewer children. They will be able to maintain healthier families and promote better educated children (Herz, 2006). Owing to greater prospects of girls' education Mohanraj (2010) in his report maintains that investment in girls' education is far better because it ensures the greater return and boost up life standard of the individuals.

Schooling has a greater role in developing and socializing masses into different dimensions. We know that education increase social and economic benefits. But it is noticed that quality education is not accessible to everyone around the world. Equal educational access for both men and women is the need of the hour as it is one of the fundamental rights of human and that cannot be taken away from them by any means (World Economic Forum, 2015).

The problem of girls' dropout from primary schools is equally faced by developed and developing countries across the world. In these less developed countries, many girls leave schools due to social, economic, and cultural factors (Latif et al., 2015). Although it is claimed that there has been significant progress in achieving goal of disseminating girls' education over the last 25 years but still there is some grave situation for girls are apparent in achieving girls' education and goal of maintaining the education for all slogan remains a big challenge. Jamal (2014) reports that 65 million girls never attend schools and more than 542 million women are illiterate in the world.

In Sub-Saharan Africa, South Asian and West Asia the girls' school non participation is on the rise. Many efforts have been initiated to bring about girls' enrollment back to schools but it seems to be a far cry. A study disclosed that approximately 23 million girls are out of schools in Sub-Saharan Africa and 22 million more girls will remain out of school in South and West Asia. A study conducted by DIFD 2005 reveals that the majority of girls out of schools are from Pakistan. In some other regions of the world for example, Sub-Saharan Africa, Middle East and North Africa, the ratio of girls dropout in that areas is comparatively higher (UNICEF, 2006). Besides, in South Asia, round about 7.57 million children are out of schools. (Latif et al., 2015). Occurrence of gender gap in education in developing countries has become one of the important hurdles in the way of girls' education. It is revealed in the study that it is very important that parents and communities

should join school management and give possible suggestion to bring improvement in school safety and security (Oxfam, 2011). It is established that active involvement of parents is the need of hour to ensure over all enrollment of girls (Avvisati, Besbas & Guyon, 2010).

There are grave situations of girls' dropout in South Asia. Institute for Statistics (2005) maintains that South Asia leads in having the highest share of out of school girls in the world. Whereas in South Asia Pakistan contains the highest number of out of schools children and it is reported that over 20 million and 40 percent of children are out of schools and it grim figure of out of school children is followed by Nepal having second highest for instance 34 percent of out of school children and it is very important to note that majority of these out of school children are girls (Institutes for Statistics, 2005). A report published in the Asian Pacific program for the United Nation's slogan of the day Education for All (EFA) put that every region in the world has achieved a considerable progress in maintaining equity in girls' education but it is very sorry state of affairs for South Asia which still lags behind in maintaining equal access for girls in attaining education (UNDP, 2006).

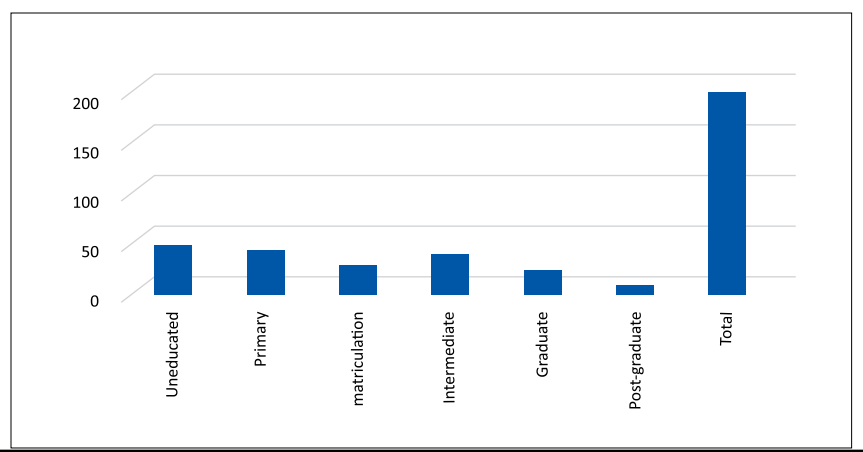
Research Methodology

In this study, the researcher has used quantitative statistical approach to conduct the research in rural Sindh. Random sampling is used to conduct a survey in 20 different villages of rural Sindh. In this research, parents from ten different areas were selected randomly as a sample. The quantitative method with the help of questionnaire is used to investigate the opinion of a large number of participants in a specific period of time (Bryman, 2012). The questionnaire technique is used to approach a wider population as it is a method in quantitative aspect to collect data on a pre-defined questions would be collated and analyzed statistically. To avoid having a dichotomous from questions, the researcher used liker scale questionnaire which often allow the researcher to shape a degree of sensitivity and a huge diversity of responses so that to calculate the result of data collection (Cohen, Manion& Morrison, 2010). In this study the questionnaire has been set in a way assigning 1-5 scales to the responses. Likert scale always allow the participants to show the level of their agreement or disagreement to demonstrate the severity of their feelings (Bryman, 2012). It was very difficult to get consent from the respondents but later they consented as they assured that their name will not be disclosed.

Data Analysis Procedure

In this study, researcher obtained information from parents and SPSS is used to interpret the result of the research. In SPSS software firstly researcher found out the frequency of various variables used while interviewing the participants. It was very important to find out the association of variables to see how much they are interrelated. Cross tabulation of the variable is very important method to find out the results of the different variables.

Figure 1: Education level of the respondents



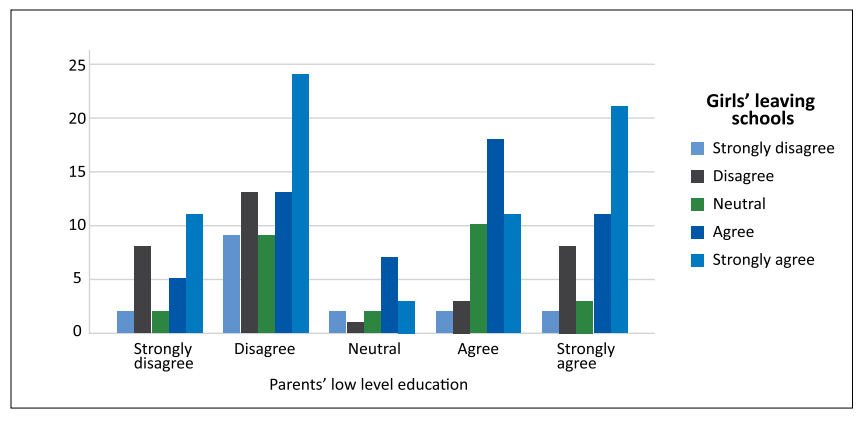
Researcher firstly analyzed the level of education of the respondents that what were the level of education of the respondents and how it was crucially important for their girls to seek and continue their higher level of studies. The above graph shows the education level of the respondents. It indicates that 24.5% respondents were uneducated, 22.5% had a primary level education, 15% were matriculated, 20.5%, had intermediate level of education, 12.5% had graduate level education whereas only 5% respondents were post graduated.

In this study the chi-square test was used to find out if the hypothesis were proved to be valid or null. If the level of significance is less than 5% then hypothesis said to be valid and correct if it is more than the 5% the hypothesis would be invalid.

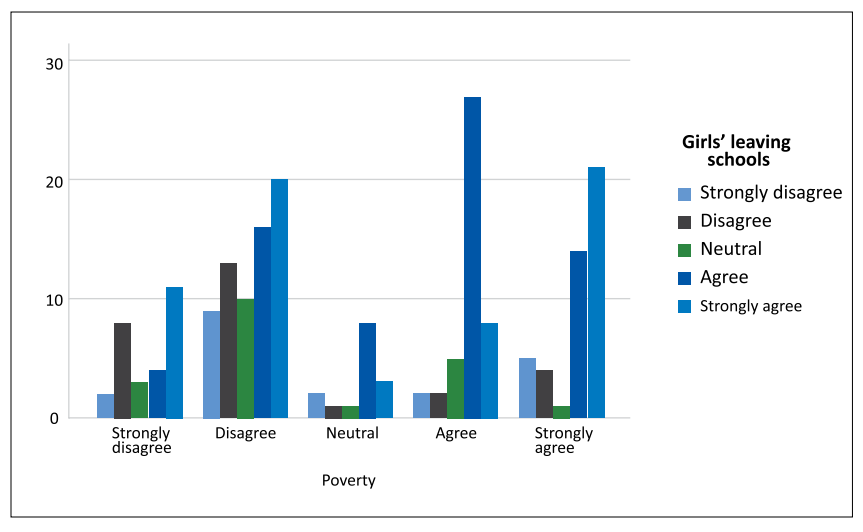
Formula of chi-square test

Cross tabulation of the variables

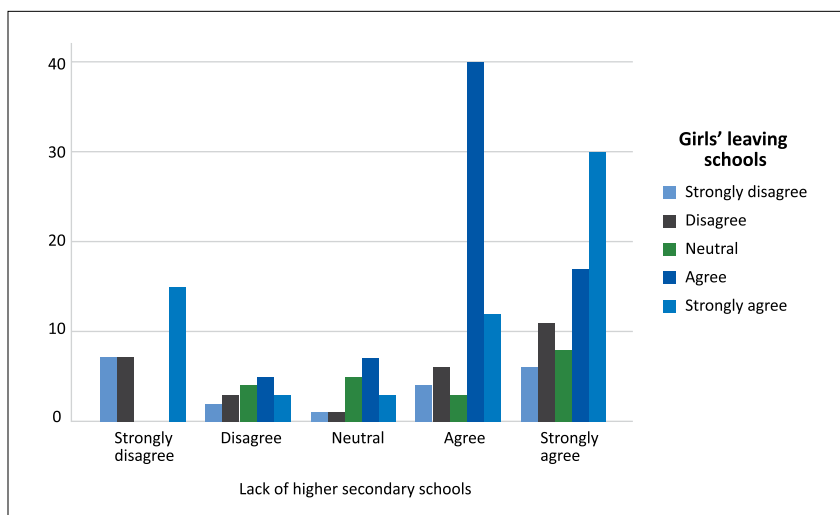
Hypothesis 1: Parents low level of education and girls' lower attendance in higher secondary schools are associated with each other.



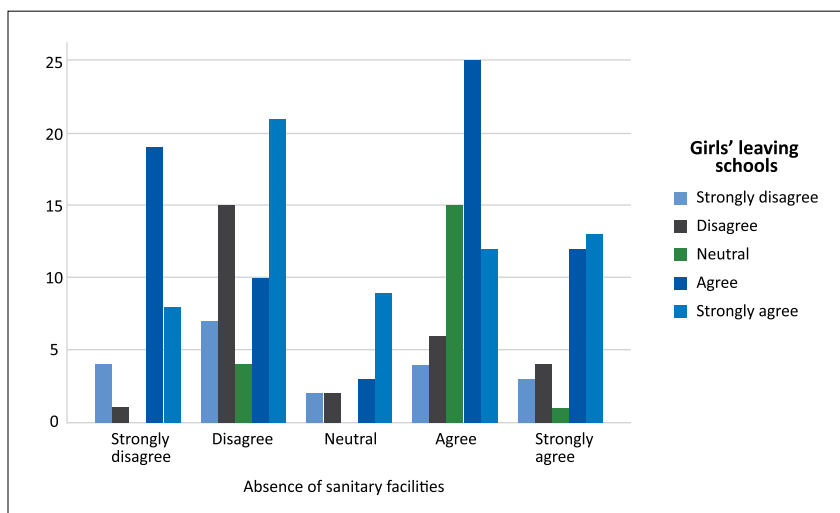
Hypothesis 2: : Poverty and girls' lack of schooling are associated with each other.



Hypothesis 3: Lack of higher secondary schools in rural areas and girls leaving schools are interacted with each other.



Hypothesis 4: Absence of facilities inside schools and girls' dropout from schools are linked with each other.



Discussion

This study is conducted in Khairpur district, Sindh, Pakistan. This research is about investigating issues and prospects in girls' attaining higher secondary education. It is found in the study that there are multiple reasons of girls' leaving higher secondary education such as patriarchy, so called cultural norms, lack of education, poverty and to name a few. These issues have caused unprecedented barrier in the way of girls' education. Despite all the efforts of different governments and international influence under Millennium Development Goals (MDG), the equal enrollment of Girls' in Schools and Colleges have become of a serious challenge. From the last decade, girls' enrollment, attendance, retention at elementary schools is not in parity with that of boys in spite of global efforts (Subrahmanian, 2005). It is highlighted in the research study that parents' education level has a greater impact on girls' education. The study result shows that 24.5% respondents were uneducated, 22.5% had a primary level education, 15% were matriculated, 20.5%, had intermediate level of education, 12.5% had graduate level education whereas only 5% respondents were post graduated.

The researcher tested hypothesis to ascertain the validity between two variables. The result of hypothesis 1 reveals that two variables for instance, parents' level of education are strongly associated with each other. Chi-square test is conducted to know the association of hypothesis and it was found that the level of significance of both side is 0.000 and 0.001 respectively. The value of Pearson chi-square is 16. This shows that two variables have strong correlation with each other. According to this result, girls' leaving higher secondary school is solely dependent upon the level of parents' education. If parents are highly educated or possess formal education it has a positive influence on girls' education and vice versa.

King and Winthrop's (2015) find out that countries with poor income have a low number of female enrollment in secondary schools with comparison to better enrollment in countries with higher level of income. In India one out of four children is out of school whereas in Bangladesh the ratio is one out of five children who are out of school. The income level of the parents was also surveyed and it was found in the study that 32% of respondents' income was between 10,000 to 15,000, 17% respondents income fell between 16000 to 20,000, 20% respondents' income was in between 21000 to 25000, 16% income was 26000 to 30,000, 10% respondents having income with 31000 to 40000 whereas

5% respondents' income was 40,000 and above. The hypothesis 2 was also tested via chi-square test in SPSS. The relationship of two variables was tested and result of the test shows that Pearson chi-square result was 9 and level of significance of both sides was 0.000 and 0.000. This shows that both variables low income of the parents and girls' dropout from higher secondary schools, are significantly are related with each other.

In Pakistan the situation regarding the dropout of girls from schools is worse. According to the survey of Human Rights Watch (2018), about 22.5 million children in Pakistan are out of school. The majority of these out of school children are unfortunately girls. In study it was found that majority of respondents showed their consent that lack of higher secondary schools are one of the important reasons of girls' leaving schools. The study result shows that 32% of respondents strongly agreed that girls are unable to attend schools due to lack of higher secondary schools for girls, 29% agreed, 15% remained neutral, 10% disagreed whereas only 7% disagreed with the fact that longer distance has any effect on girls' education. It is an established fact that girls leave attaining education because lack of schools in the closer vicinity of the village. A few higher secondary schools are there but again these are located at the remote areas. As a matter of fact, in patriarchal society like that of Pakistan girls are not allowed to go out even they are not allowed to access doctor unless they get permission from a male guardian. In this scenario, it is not possible that girls could be allowed to attain education when schools are located at longer distance.

The hypothesis 3 was also tested and the result of the hypothesis shows that two variables are associated with each other as the value of significance of both sides is 0.000 and 0.001 and while the value of Pearson chi-square test is 9 which shows that both the variables are significantly interacted with each other.

Gender parity in education is vital among all other goals which have not yet been met. Many girls leave school or unable to attend schools due to wide range of gender disparity in Pakistan (Lloyd et al., 2005). However, achieving gender equality in education is the crux of meeting all other goals through MDG including poverty and health. It is reported that there are 80 countries where girls' education has been undermined and about 30 countries where girls' and boys' enrollment has been improved but quality education is the matter of grave concern (King and Winthrop, 2015). Millions of girls across the world are still denied the right of equal

educational opportunities. UNESCO (2013) fact sheet report maintains that approximately, 4 million primary schoolgirls are out of schools and about 17 million are expected to never go to school. It is pertinent to say that gender gap in education has left millions of girls out of schools (Lewis, and Lockheed ,2007).. A report says that in Nigeria at least 5.5 million girls are not in primary schools and in Ethiopia more than one million girls are out of schools whereas in Pakistan more than three million girls are out of school (UNESCO, 2013).

It was also found out in the study that how absence of sanitary facilities inside schools affects girls' enrollment. It is evaluated that maximum respondents e.g. 37% strongly agreed that girls do not attend schools due to unavailability of sanitary facilities inside the schools, 28% agreed, 10% remained neutral, 15% disagreed whereas only 10% strongly disagreed. However, hypothesis 4 was also tested through SPSS. The result of chi-square test shows that the level of significance of both sides was 0.000 and 0.000 respectively. This shows that both the variables for instance absence of sanitary facilities and girls' dropout from higher secondary schools are strongly related with each other.

Conclusion

This study is conducted in the district Khairpur, Sindh Pakistan. In this region majority of population is marginalized and it is very difficult for them to earn two square meals. In this situation they prefer their girls to be at home to take care of children and home chores. While their parents leave home during the wee hours in search of sustenance and return late at the dusk time and this vicious circle continues for the generation to come. The main objective of this study was to find out problems and better prospects if girls are given equal access to the educational and health opportunities.

There are lot of benefits of girls' education. Women with education are in better position to cope with the challenges of day to day affairs. Educated women are able to better educate their children. Moreover, women with education will not marry too early and they would have fewer children. Educated women possess ability to contribute to the economy of the country. Despite such prospects of girls' education girls are denied to have an equal access to seek education. Resultantly, girls who are denied to get education face many social, economic and cultural challenges

in shape of early marriage, domestic violence, honor killing, exchange marriage, plight and so on.

It is found in the study that women in rural areas are less independent and every decision is taken by their male counterpart. The dominant role of manhood in society has given greater harm to the lives of women. During the study, the researcher found that girls' education faced multifaceted issues such as lack of higher secondary schools for girls, schools are not girls friendly, people are poor, prevalence of patriarchy, so called cultural norms, lack of awareness about the importance of girls' education and so on are very important issues which are barriers in the way of girls education.

The findings of this study suggests that girls' education has got myriad of issues. Keeping in view the grave situation of girls' education it is vitally important to take timely measures to bring large number of girls back to schools. The Government, media, civil society and religious clerks must come forward to fight jointly against anti-women culture, patriarchy and violence against women. Secondly, government must invest in girls' education to build higher secondary schools in the villages. All above interventions will help unprecedentedly to resolve the issues of girls' education.

References

Avvisati, F. Besbas, B. & Guyon, N. (2010). Parental Involvement in School: A literature Review. Paris: Paris School of Economics.

Bryman, A. (2012). Social research methods. Oxford: Oxford University Press
Cohen, L., Manion, L. & Morrison, K. (2010). Research methods in education. London: Routledge.

DFID (2005). Girls' Education: Towards a Better Future for All. London: Department for International Development.

Human Rights Watch (2018). Pakistan: Girls deprived of education. Barriers Include underinvestment, fees and discrimination. Available at: <https://www.hrw.org/news/2018/11/12/pakistan-girls-deprived-education>.

Herz, B., & Unicef. (2006). Educating girls in South Asia: promising approaches. United Nations Children's Fund, Regional Office for South Asia.

Jamal, A. (2104). Men's perception of women's role and girls' education among Pashtun tribes of Pakistan: a qualitative Delphi study. St. Thomas University, Fredericton, Canada .Vol. 6 (2), 17-34.

King, E. and Winthrop, R. (2015). Today's challenges for girls' education. Brookings Global Working Paper Series.

King, E. and Winthrop, R. (2015). Today's challenges for girls' education. Brookings Global Working Paper Series.

King, E. M. and Hill, M. A. (1993). Women's Education in Developing Countries: Barriers, Benefits and Policies. Baltimore: The Johns Hopkins University Press.

Latif, A., Choudhary, A.I. and Hammayun, A.A. (2015). Economic effects of student dropouts: A comparative study. Journal of Global Economics.

Lewis, M. A. and M. E. Lockheed (2007). Exclusion Gender and Education: Case Studies from the Developing World. Washington, D.C.: Center for Global Development.

Lloyd, C., Mete, C., & Sathar, Z. (2005). The effect of gender differences in primary school access, type, and quality on the decision to enroll in rural Pakistan. *Economic Development and Cultural Change*, vol. 53(3), 685--710.

Mohanraj, P. (2010). *Understanding Girls' Absence from School in Madhya Pradesh, India: An Investigation*. (PhD thesis), The University of York.

Subrahmanian, R. (1999). *Coproducing Universal Primary Education in a Context of Social Exclusion: Households, Community Organizations and State Administration in a District of Karnataka, India*. (PhD Thesis),

The Open University, Milton Keynes.

UNICEF (2006). *We can do a much better job! The Malawian process to community based school sanitation*. UNICEF, New York.

Institute for Statistics. (2005). *Children out of school: Measuring exclusion from primary education*.

UNESCO (2013). *Girls Education: The fact sheet*. Available at: <https://en.unesco.org/gem-report/sites/gem-report/files/girls-factsheet-en.pdf>.

UNDP (2006). *Pursuing Gender Equality through the Millennium Development Goals in Asia and the Pacific*. Philippines: Asian Development Bank. At: <http://www.adb.org/Documents/books/pursuing-gender-equality/pursuing-genderequality.pdf>

World Economic Forum (2015). *Why the education is key to development*. Published on & July, 2015. Retrieved from: <https://www.weforum.org/agenda/2015/07/why-education-is-the-key-to-development/>.

Voice of Oppressed Souls in the Poems of Shaikh Ayaz and Marxism

Adnan Ahmed Memon
and
Aizaz Ali Soomro

Institute of English Language and Literature

Abstract: *This qualitative research paper analyses the Marxist elements in the selected poems and verses of Shaikh Ayaz. The Marxist theory analyses the political, economic, and social conditions in a class based society. It also investigates the class difference between the bourgeoisie and the proletariat, the exploiter and the exploited. It pursues the classless society for it is the only way to bring equality and justice among the rich and the poor. Shaikh Ayaz, as the Marxist poet, has adopted the Marxist approach in his poetry. Shaikh Ayaz, in his selected poems, talks about liberty, slavery, justice, equality, hunger, cruelty, revolution, resistance, rebellion, and all the aspects which are the basis of Marxist theory. Shaikh Ayaz, in his poetry, has a great regard and respect for the oppressed, the peasants and the farmers that bear the pain of capitalists. He does not only love the exploited but also sings their songs for they are going to bring change in this world.*

Keywords: Marxism, equality, justice, oppression, class difference, poetry.

Introduction

Shaikh Ayaz, one of the most prominent poets of Sindh, is said to be a stern follower of Marxist ideology for his poetry and prose teem with the concepts of Marxist approach. This paper also discusses the Marxist elements in the selected poems and verses of Shaikh Ayaz. The Marxist theory has been applied to the poems of Shaikh Ayaz. This research is not going to be beneficial for the students alone but also it is the dire need of the hour to work on such aspects. In order to collect and analyze the data the research paper of Mubarak Ali Lashari and the Songs of Freedom by Saleem Noorhussain were the main resources for data collection. Apart from the internet, the translated book of poetry of Shaikh Ayaz by Saleem Noorhussain helped us in particular. While collecting data and analyzing the content, it was difficult to interpret the data for it was carrying a number of difficult words and expressions. As Shaikh Ayaz is a Sindhi poet it was a very difficult task to find translations. But, in this connection, the book of Songs of Freedom by Saleem Noorhussain served the purpose. All the selected poems and verses of Shaikh Ayaz are not

complete. Some pieces of poetry and lines were selected randomly to address the primary purpose of the research. It may also be noted that Shaikh Ayaz never declared himself a Marxist in his lifetime, but his poetry is so close to Marxist ideology that no one can hold this opinion that he was not a Marxist. His poetry talks about Marxist perspective in one or other. Moreover, in the beginning, the literature review helped us in understanding Marxism and its basic ideas. In addition to this, all the Marxist perspectives such as, justice, equality, liberty, freedom, slavery, revolution, resistance, rebellion, and truth, etc are present in the poetry of Shaikh Ayaz. To recapitulate, almost all the basic ideas of Marxism ideology were present in the poetry of Shaikh Ayaz.

Literature Review

"In the view of Marxism, the division of the people is categorized into classes based socio-economic conditions and the other divisions which are also considered as the part of Marxist ideology, such as gender, religion, race or ethnicity are taken as least important than socio-economic classes" (Tyson, 2006). It proposes that the actual reason of the differences is the economic differences among the people which shape the class-based society.

"In twentieth century, the most of the literary works have critically seen under the lens of Marxism. In fact, this whole century is undoubtedly belonged to those ideologists who believe in Marxism" (Malik & Batra, 2014). Barry (2002) "Karl Marx alongside with Fredrick Engels built this theory of Marxism after investigating the social structure of humans which is lasted for thousands of years in a scientific way and they found that the existence of humans is forced to be fragmented among two parts where the struggle of exploiter and exploited is continued."

Cuddon (1991) "proposes that the differences are made on the basis of the classes and the struggle between the classes do have an imperative role in the ideology of Marxism". "This class segregation gives heat to the conflicts and to what we call in Marxism is dialectical conflict or the differences in things and opinions" (Birch, 1989) (Lashari, 2008). "A Marxist idea is always based on the social realities which follow history, where the struggle of classes is centered on the system which relates to production and the relationship of society and history is dialectical in nature and all other things which come in between them."

"There is a principle structure in the Marxism which defines the reality based on the society and to understand this social reality, one must grasp this principle structure" (Palmer, 1997). He proposes this principle structure as one based on economics. All the things which come under the umbrella of economics can be added in this principle structure, from natural resources and production to distribution of them.

"The basic idea on which Marxism is based on is that the societies are organized based on the economy. This idea brings out the hidden reality which makes the class status between two classes of exploiter and exploited. The exploiter oppress the working class, by earning from their labor manpower and instead investing the surplus earning on them, the exploiters are in march to built more factories, this results to make poor more poorer and the big amount of labor goes in the accounts of exploiters" (Lashari, 2008). "The founders who found Marxism have indirectly put forwarded their work in literature as Marxism Theory. Their works are not directly called for literature but for real social injustices and they are seen relaxed in the part of literature" (Barry, 2002).

"The literature in Marxism is generally taken as the direct or indirect reflection of the organizations based on the societies, from which it is connected to the functions based on ideologies, proposes the relation of classes in literature. It also guides that how the works are done in the literary texts and their connection to the history and background in which they are written" (Newton, 1988).

"Shaikh Ayaz whose original name is Shaikh Mubarak Ali has always written his works to make proud to leftist thinking. He was a practical leftist and his all works propagates the message of the wing of leftists" (Lashari, 2008). "The works of Shaikh Ayaz proposes the message of Marxism through his poetry, where he talks about the exploitation of masses, gives motivation to the working class to stand up for their rights, denies status-quo and asks to challenge the exploiters' authority."

"Shaikh Ayaz has masterly penned down the works to give voice to the issues are faced by the people in his boundary or outside, where he leads the masses to the progressive thoughts, in which he is clearly seen as the influenced figure by Marxism".

Problem Statement

The world has witnessed the class difference between the exploiters and the exploited and the continuous struggle among them for many ages is all the evidences of the presence of Marxism around the world and in history. The exploitation of the working class at the hands of the bourgeois class has always remained a lifelong talk and the exploited are often kept as subservient in all the spheres of life. The renowned Sindhi writer Shaikh Ayaz has masterly portrayed the real conditions of the proletariat and their exploitation at hands of bourgeois class. This paper investigates the presence of the Marxist elements in the selected poetry of Shaikh Ayaz and how he has propagated the Marxism through his use of pen in his poetry, by applying Marxist approach to his poetry.

Research Objectives:

- 1) To explore the Marxist elements in the selected poetry of Shaikh Ayaz.
- 2) To analyze that how Shaikh Ayaz has explained the struggle between two classes.
- 3) To investigate the factors involving in the exploitation of the masses at the hands of the bourgeois class in the selected poetry of Shaikh Ayaz.

Research Questions:

- 1) What are those factors involving in the exploitation of the masses at hands of the bourgeois class in the selected poetry of Shaikh Ayaz?
- 2) How Shaikh Ayaz has explained the struggle between the exploiters and exploited?
- 3) How the Marxist elements are propagated in the selected poetry of Shaikh Ayaz?

Delimitation of the Study

This paper aims to investigate the presence of the Marxist elements in the selected poetry of Shaikh Ayaz, in which the writer has specifically

talked about the class system, exploitation of proletariats at the hands of bourgeois and the mistreatment and violation of the rights of working the class.

Significance of the Study

This paper aims to investigate the presence of the Marxist elements in the selected poetry of Shaikh Ayaz. The writer Shaikh Ayaz has vividly portrayed the exploitation of the working class at the hands of the bourgeois class and he has also given voice to the masses to stand up against lawless authority which always favors the exploiters. Thus, the researcher, by applying Marxist approach wants to explore the factors involved in the mistreatment of the working class and how they are oppressed and victimized in the society by the bourgeois authority.

Research Methodology

The nature of this paper is merely qualitative. Flick (2009) proposes that “textuality is used as the technique in the qualitative research.” It is to explore social realities by using text. This kind of research requires interpretation of the text to find out the underlying meanings of the text by applying various theories and lenses. The qualitative studies may also be done by applying numerous methods, but this paper is based on the interpretative analysis of the text.

This paper is carried out by using the model of Marxist analysis presented by Barry (1995). Barry (1995) proposes the five different methods to analyze the literary text by using Marxist analysis and from among those five methods, the researchers of this study have applied one method to interpret the underlying meaning of the text and investigate the elements of Marxism in the text. The applied method is explained by the Barry (1995) is discussed below:

“The division is made by the Marxist analysts between the open and hidden meanings of the literary works and the hidden matters are shown in relation to the crucial themes of Marxism, such are; the struggle between classes and the progress of the society is carried out through the all stages of history in world. ”

The above method is applied to explore the factors involved in the exploitation of the masses at the hands of the bourgeois class in the selected poetry of Shaikh Ayaz.

Sample

The selected poetry of Shaikh Ayaz is taken as the sample in this study by using the purposive sampling technique. The selected texts reflect the Marxist view in the poetry of Shaikh Ayaz, as he has majorly talked about the violation, exploitation and mistreatment of proletariats at the hands of bourgeois class.

Theoretical Framework

“Marxist school of thought is initially started by the two persons Karl Marx and Fredrick Engels back in nineteenth century. The primarily character Karl Marx was an historian and later became theorist, who examined the organizations based on society in the view of history and put forwarded the idea that the whole history of humans is the evidence of the only conflict in world, is of economy which creates hype between two classes, where the exploiters have always exploited the working class” (Barry, 2002).

Lindstorm (2010) explains that “there are two major themes of Marxism, the one is money and the second is class-based society.” For him, Marxism propagates the economy as is the only mean to live life because it has helped to build the class-based society.

Barry (2002) “proposes five different methods of analyzing the literary text in the Marxist perspective.

- 1) The division is made by the Marxist analysts between the open and hidden meanings of the literary works and the hidden matters are shown in relation to the crucial themes of Marxism, such are; the struggle between classes and the progress of the society is carried out through all stages of history in world.
- 2) The Marxist analysis is also applied by the critics to show the relation of the literary work to the social status of the writer.
- 3) The critics also use the Marxist analysis method explain the literary genre completely by relating it to the period in which is produced and observe its social surroundings.

- 4) The fourth method is considered as the cultural materialism in which the critics analyses the literary work in relation to the socially formed assumptions of the same time when it is used.
- 5) In this fifth method the analysis is done to know that all the forms of literature are the results of the political circumstances.

The researchers aim while conducting this study is to investigate the elements of Marxism present in the selected poetry of Shaikh Ayaz, in which the writer has portrayed the mistreatment of the masses at the hands of bourgeois class and the writer has also vividly explained the violation and the exploitation of the proletariats by the exploiters. The researchers have used the interpretative method of analysis in the light of Marxism to analyze the text.

Data Analysis

Marxism and Marxist thoughts have always been against the exploitation, injustice, inequality of the distribution of resources and for rights of the masses, barbarism, etc. Shaikh Ayaz, one of the leading poets of Sindhi literature, is regarded a Marxist poet because his poetry teems with the Marxist ideas and notions. His following poem reflects the same perspective when he says that all of the people are born free and all the people are free to live their lives freely. They turn to be rebellion when they are put in the cage of some religious, political and social classes. He says that "In our lives, revolution has to come; There will be a war with the representatives of fraud and injustice; How long we have to remain quiet, our life would be worse than death if we keep quiet.

There is going to be an end of such cruelty for revolution has to come one day."

This poem reflects the Marxist notion very clearly and vividly because Marxist approach does not accept any status quo. Marxism believes that status quo links us to the upper class. The upper class can never be accepted in a classless society. In addition to this, Shaikh Ayaz believes that there can never be a benefit from upper class.

We find questions about revolution in the poetry of Shaikh Ayaz. He asks about the arrival of revolution and its right time again and again. In his following verse he states that "The earth is shaking with heat of injustice;

The castles are excruciating, when one will witness revolution?”

We find great enthusiasm and patience of Shaikh Ayaz for revolution. He has become so upset and impatient about revolution that he asks now and then for the arrival of revolution. The revolution will be the light of hope and freedom for the poor people and down trodden masses of his land. The hope for revolution is verily the Marxist approach that every Marxist writer has adopted in their discourse.

The poor people of the land of Shaikh Ayaz are so poor because of capitalism that they seldom eat a meal and get food for their survival. In his following lines, he talks about the poverty and hunger when he says that “I dream that the search for meal and food may end someday” This wonderful piece of poetry vividly presents the poor condition of laborers, peasants and farmers who do not eat daily and they mostly live on starvation. On the contrary, the capitalists and feudalists live richly, lavishly and peacefully. Shaikh Ayaz sees them as the people full with bellies of money, lust and power. This also shows an inequality of wealth among the proletariat and capitalists. The rich get richer and the poor become poorer than ever before.

Starvation and inequality of wealth lead the people towards revolution and rebellion. As in the words of Ayaz,

“I stand against all the prevailing inequalities and I shall be standing against all the inequalities till the last drop of my blood.”

In the above, Ayaz has gone one step forward when he states that I challenge and raise my voice against the injustice and present inequalities of the system. Moreover, he says that he wil stand against all such faults that bring discrimination among the rich and the poor till the last breath and the last blood of life. He is of the opinion that all these inequalities ultimately lead people towards mutiny, resistance and revolution because revolution is the last ray of hope for the poor masses.

In addition to this, one needs to stand strong and firm against the injustice no matter how bad the conditions may be. In his following couplet, he expresses that

“I am the all alone against the people who have daggers in their hands”

He proposes that in the fight for justice, equality and rights, one has to stand like a rock before the powerful circumstances. Since Marxist

approach supports this stance of standing firm in the worst conditions, so Shaikh Ayaz has similarly discussed the same point in his above lines of poetry.

As in Marxism, Liberty and freedom of an individual is always held high, similarly we get the same traces of liberty and freedom in the poetry of Shaikh Ayaz. In his following lines, Shaikh Ayaz says that

“Death is equal to nothing for the one who has spent live without slavery. Have you seen tiger not roaring in any difficult situation? It is many a time batter to live life in liberty for a while than living the whole life under the umbrella of slavery.”

The above lines of Shaikh Ayaz are replete with the love for freedom, and detest for slavery. He regards freedom a very important aspect of human life. He strengthens his argument by giving an example of the tiger that even an animal does not leave roaring in difficult situation, so why we human beings ought to live freedom for the sake of slavery. According to him, a while of freedom is hundred times better than living hundreds and thousands of years in slavery. He has great detest and hate for slavery. When it comes to Marxism, the thought of liberty is a very strong stance. It is the liberty of an individual that becomes the echo and shakes the foundations of capitalists. Later on, it also becomes a strong weapon for bringing the revolution and change in the society because an individual cannot do anything if he/she is in slavery. This is the only way through which nations can rise and shine on the firmament of time.

Shaikh Ayaz had a great love for Marxism and its followers. In his following lines he talks about the contribution of Fidel Castro who brought revolution in Cuba and emerged as a sign of resistance and rebellion.

He says that “Some people are the history, they are the great echo on the wounded earth that makes everyone alive and awake, and it brings the change in whole world”.

In these timeless verses of Shaikh Ayaz, he talks about Marxist follower Fidel Castro and many others who work day and night for bringing an end to cruel world. They are such screams that not only make people aware of their own rights but also they become the symbol of excellence and success that people remember their contribution later on. These people and their work shake the deep pillars of capitalists and bring them down to their knees.

Shaikh Ayaz questions the justice that is executed by the present authority and asks question about the transparency of justice that they execute. He says that

“Do you call this a justice where people give bred to dog and snatch the bred and meal from the poor people? And when you complain and sing songs of your complaint they, in return, cut your throat through their nails and keep you quite instead of answering your question.”

Alas! Such is our system where the animals are well bred and well kept, but the noblest of all the creatures; human being is deprived of his own basic right. He complains about the system that do you call and name it a justice and equality that snatches bred and meal from the poor people and gives bred to the dog of the rich? How stubborn and cruel the capitalists are that they do not pay heed to it. When the poor complain about injustice that is done to him, no one listens instead of listening to it, the rich put their nails into their throats and this is how they snatch the voice of raising questions against them. In Marxism, it is a very common approach that is known to everyone, it talks about equality and justice for the rich and the poor alike. But, this is the sheer violation of basic rights of human beings that are violated without any check and balance. We get the same traces of liberty and freedom in the poetry of Shaikh Ayaz. In his following lines, Shaikh Ayaz says that “Death is equal to nothing for the one who has spent live without slavery. Have you seen tiger not roaring in any difficult situation? It is many a time batter to live life in liberty for a while than living the whole life under the umbrella of slavery”.

The above lines of Shaikh Ayaz are replete with the love for freedom, and detest for slavery. He regards freedom a very important aspect of human life. He strengthens his argument by giving an example of the tiger that even an animal does not leave roaring in difficult situation, so why we human beings ought to live freedom for the sake of slavery. According to him, a while of freedom is hundred times better than living the hundreds and thousands of years in slavery. He has great detest and hate for slavery. When it comes to Marxism, the thought of liberty is a very strong stance. It is the liberty of an individual that becomes the echo and shakes the foundations of capitalists. Later on, it also becomes a strong weapon for bringing the revolution and change in the society because an individual cannot do anything if he/she is in slavery. This is the only way through which nations can rise and shine on the firmament of time.

Shaikh Ayaz had a great love for Marxism and its followers. In his following lines he talks about the contribution of Fidel Castro who brought revolution in Cuba and emerged as a sign of resistance and rebellion.

He says that “Some people are the history, they are the great echo on the wounded earth that makes everyone alive and awake, and it brings the change in whole world”.

In these timeless verses of Shaikh Ayaz, he talks about Marxist follower Fidel Castro and many others who work day and night for bringing an end to cruel world. They are such screams that not only make people aware of their own rights but also they become the symbol of excellence and success that people remember their contribution later on. These people and their work shake the deep pillars of capitalists and bring them down to their knees.

Shaikh Ayaz questions the justice that is executed by the present authority and asks question about the transparency of justice that they execute.

He says that “Do you call this a justice where people give bred to dog and snatch the bred and meal from the poor people? And when you complain and sing songs of your complaint they, in return, cut your throat through their nails and keep you quite instead of answering your question.”

Alas! Such is our system where the animals are well bred and well kept, but the noblest of all the creatures; human being is deprived of his own basic right. He complains about the system that do you call and name it a justice and equality that snatches bred and meal from the poor people and gives bred to the dog of the rich? How stubborn and cruel the capitalists are that they do not pay heed to it. When the poor complain about injustice that is done to him, no one listens instead of listening to it, the rich put their nails into their throats and this is how they snatch the voice of raising questions against them. In Marxism, it is very common approach that is known to everyone that, it talks about equality and justice for the rich and the poor alike. But, this is the sheer violation of basic rights of human beings that are violated without any check and balance.

References

- Barry, P. (1995). *Beginning theory: An introduction to literary and cultural theory*, Manchester University Press.
- Barry, P. (2002). *Beginning theory; an introduction to literary and cultural theory*. Manchester: University Press
- Birch, D. (1989). *Language, literature and critical practice; Ways of analyzing text*. London and New York: Routledge.
- Cuddon, J.A. (1999). *Dictionary of literary terms & literary theory (4th ed.)*. London. The Penguin
- Lindstrom (2010). A Marxist Critical Analysis of Jane Austin's novel *Pride and Prejudice*.
- Flick, U. (2009). *An introduction to qualitative research*, India: Sage Publication.
- Lashari, M. (2008). *A Marxist Approach to Shaikh Ayaz's Poetry*. International Islamic University, Islamabad.
- Malik R.S &Batra, J. (2014). *A New Approach to Literary Theory and Criticism*. Delhi: Atlantic.
- Newton, K.M. (1988). *Twentieth century literary theory; a reader*. Macmillan Education.
- Writers and Readers Publishing, Inc.
- Palmer, D.D. (1998). *Structuralism and Post structuralism for beginners*. New York.
- Tyson, L. (2006). *Critical theory today: A user friendly guide*, London: Rutledge.

Motivation as a Life Changing Factor for the Students of Rural Areas of Sindh

Asadullah Phulpoto

Institute of English Language and Literature

Abstract: *The current study is qualitative in nature and it studies the motivation among the students of rural areas of Sindh. Motivation is life changing factor which plays a very pivotal role in the life of students. The study finds that the motivated students yield better results and achieve quick success in life with comparison to those students who are de-motivated. Motivation is of two types intrinsic as well as extrinsic. Students must look for both types of motivations. For the students of rural areas of Sindh the extrinsic motivation comes from school life through teachers. The role of teacher is very important in this regard. The current study for analysis presents the real life case studies of successful persons who give credit of their success to motivation.*

Key words: Motivation, success, life changing factor, rural areas of Sindh.

Introduction:

Without a doubt, motivation is a tool to change life. And it is a time tested saying which is hundred percent true. Anything can be achieved with the help of unflinching motivation. Motivation is prerequisite for success. It is only the power of motivation which helps man make his way easier even in tough circumstances of life. Achievements are the result of the endeavors of men having strong motivation. It is not wrong to say, motivation is the greatest driving force which leads to pinnacle of glory.

Motivation is one of the best ingredients of success. Motivation is the best tool to achieve objectives in life. Motivation has significantly changed many people's life (Atinkson & Feather, 1966).

A man of motivation can do what he likes or what he wants to do in his life. It is because motivated man has a will of doing something. It is the will-power that compels him to work hard. In return, he succeeds. This success is the result of unflinching motivation. A strong motivation is the most essential requirement of changing one's life. It helps man a lot to move ahead in life (Entwistle, 1988).

Motivation means enthusiasm of doing something special in life and this is the reason life changes dramatically from nothing to something special. The power of motivation drives man towards his goal, and translates dreams into reality.

More importantly, if there is lack of motivation it is the impossible to change life itself, but a strong motivation always plays an essential role of changing life. Students live in the life of failure when they do not find proper motivation in life (Birney, Burdick & Teevan, 1969).

Moreover, biographies of eminent men prove that a strong motivation makes the difference. All the great and successful men had one thing in common, they possessed a motivation to change their life. Unflinching motivation is only the key to change life (Entwistle, 1988).

Students hailing from remote areas of Sindh suffer from lack of motivation. Because they are not introduced with techniques and technologies closely associated with motivation. They are even unaware of the word motivation because they are not introduced with this word motivation ever. Motivation is life changing if they could guide and mentor well. There are many strategies through which motivation can possibly be instilled in students in rural areas of Sindh.

Literature review:

How motivation can be life changing factor by following strategies

Right Direction to Goal

According to research, 95 out of 100 percent of people are failures around the world because they are directionless in life. Motivated person always look forward to pursue the pinnacle of glory in life.

Asad, Hassan, Shiwani & Siming (2014) state that unfortunately, students in remote areas of Sindh do not know about value of their life. They are directionless, having no purpose in life. Only one percent or two percent of students are specific with right direction in their life. On the other hand, remaining students quit education and starting domestic work because they are not fully counseled. Having no counseling in life motivation does not arise in them and they have deprived them of changing from common life to a changed life.

Motivation a Job of Good Teacher

Unfortunately, teacher's appointment in rural areas is unable to counsel and instill motivation in students to make difference and translate their dream into reality. A good teacher identifies the innate abilities and inspires students to set goals in life. Changing a student's life is not always an easy job for the teachers to do, but a great teacher is taking his responsibility to perform this job gloriously.

The best teachers' are committed to their students wellbeing both inside and outside the class room. Life-changing teachers' are always there to help the students out from darkness to light.

A good teacher is one who motivates his students to make difference and attain success in life. A good teacher instills confidence and a sense of accomplishment through motivating them. The great teacher tries his level best to inspire students to lead successful life and encourage them to fulfill their potentials (Hodgson, 1984).

Developing Confidence in Students

Confidence is considered the best capsule to reach at pinnacle of glory. Students in backward areas lack confidence and this is the biggest reason why they fail translating dream into reality.

It is important to instill confidence in students as they could change the mode of life in future. For developing confidence in student engaging them into curriculum, co curriculum and extra curriculum activities is very essential for the students to level their confidence.

These three activities help students growing marvelously and instill astounding motivation to attain success (Entwistle, 1987).

Parents Play Motivational Role in Changing Life of Students

Parents play an essential role to change the life of Children. Unfortunately, in backward areas of Sindh children are not getting full consideration from their parents. The very first learning institute for the child is his home whatever he learns winning attitude in life from parents. Parents always motivate their children of doing something big and different.

Parents always instill confidence and steadfastness in children. Moreover, in remote areas students do not address serious problems to their parents they are headed, if these students properly give consideration, they would be motivated to change their lives accordingly. So, parents play a pivotal part in investing their children quality time, addressing their issues properly and always taking good care of them (Sharp, & Thomson, (1984).

Motivationally Taking Right Decision Matters in Changing life

Sadly, majority of the students in remote areas of Sindh are lacking motivation to take the right decision at the right time. Owing to this the majority of the students are deprived of achieving good job in life and change their life status quo. Just finger counting number of the students in rural areas takes right decision at right time because of having motivation. They translate their dream into reality, and change their life according to their expectations. So, taking fair and right decision lead to pinnacle glory in life (Rogers, 1969).

Role of Intrinsic and Extrinsic Motivation in Changing Life

Atkinson & Feather (1966) states that without a doubt, intrinsic and extrinsic motivation matters a lot in life. There is strong binding between both. Intrinsic motivation is vain without having extrinsic motivation. For the development of career both motivations are needed immensely. For the students both motivations are required timely to change their life. Intrinsic motivation enthusiast one to make difference and translate ones dream into reality whereas, extrinsic motivation encourage one work hard as possible as. Intrinsic and extrinsic motivation are playing crucial role in changing life of the students.

Arranging Curriculum, Co curriculum and Extra Curriculum Activities Instill Motivation in Students

Curriculum, co curriculum and extra curriculum activities in schools bring motivation in students, but unfortunately in rural areas of Sindh students are far cry from these learning and growing based activities.

To these activities instill motivation and bring confidence in students to give direction to their life. These healthy activities not only help students physically fit, but also mentally strong. By these activities students take interest in competition and try to prove the best to themselves. Resultantly, they develop passion in themselves to make the difference and big in life. So, arranging these curriculum, co curriculum and extra curriculum activities in schools lead students to completely changed life (Zimmerman, 1998).

Arranging Motivational Seminars in Rural Areas

Students in rural areas are not going to motivated properly. This is the main issue in remote areas. Resultantly, students fail to grab success. Having no arrangements of motivational seminars, students lose heart and give up. They don't judge their skills properly. Instilling motivation in students by arranging such seminars are need of the time to uplift backward students towards height of glory. Besides, they must be addressed properly by career counseling sessions for choosing the best option to attain success in life (Brophy, 1998).

Having Source of Inspiration is Important Tool of Motivation to Change the Life

Particularly, students follow a person who is according to their nature. Student start taking the person as their role model, and they try to follow footsteps of the person. An ideal personality shapes the life of a person. The role model enormously change a person's life (Ramsden, (1981).

Objectives of the Study

- 1) To analyze the worth of motivation as life changing
- 2) To assess how important motivation is for students
- 3) To evaluate attitude of students towards motivation

Methodology of the Study:

Qualitative method is used to carry this study. The research participants were interviewed and asked questions about motivation. Those interviews

are analysed in the section of discussion. The students response are qualitatively analysed.

These interview questions are included in discussion.

Discussion:

A CSS officer posted in our district while talking to him, he was asked how he was diverted towards hard work and achieved massive success in life. He was of the opinion that when he was studying in middle class he had to perform a lot of extracurricular activities by performing such activities he motivated himself a lot. The more he performed activities the more he got motivated. Though he was weak in study, but master in extracurricular activities and got always admiration from spectators and this was the only reason he started focusing to his studies to get more appreciation.

He was of the view that in making his career the role of teachers was also laudable, who always tried their level best to motivate him, encourage him and endeavor potential in him. By the grace of Allah Almighty and unshakable support of his teachers pushed him to achieve glory of life. Whenever he lost hope in him his teachers were there to instill motivation in him of never giving up and fight till the end. He burnt midnight oil and with the passage of time he became CSS officer. Similarly, he told that the one quote once heard in the class room by his teacher motivated him and grabbed his attention and the quote was "A man can be destroyed but cannot be defeated".

A professor who lived his life in remote areas completed matriculation from his village. He got admission in city college as he came from backward areas so he was not good at study. He met a friend who was bright in study who helped him and motivated him to do something great in life as his friend was interested in medical study. So, he worked hard and got selected in MBBBS. Whereas, he desperately failed. He lost confidence in him, and went into deep depression, but bypassing time he took his friend as big motivation, he worked hard and tried his luck in another field where he burnt candle at both ends and started bearing good fruits in life. His hard struggle proved him as successful person. Moreover, a student was a very dull in study, never paid a minimal attention to his studies, but once fortunately he fell in love deeply with a beautiful and blonde hair girl. She was attentive, responsive and very much talented girl in the class

room. The boy was interested in the girl's love. But the girl was serious and steady towards her goal. So, she does not give much response to the person who was misguided from his goal and destination. The boy got motivated and inspired by the girl consistently and started working hard. He decided to be honest and loyal to his study and have to prove able student for the girl. Slow and steady he started grabbing attention of the class towards him. He started performing better in class by the passing time he became one of the most prominent student of his class.

Falling in love passionately changed his life dramatically. So, sometimes falling in love also motivates a person to do big things and change its life dramatically.

Field of Interest is the Great Source of Motivation to Change Life:

A student got himself motivated when he took admission in his most favorite field. He was interested in studying English literature, when he started taking classes his interest became great source of motivation by reading novels, dramas, Poetries. The more he read literature the more he got motivated. His motivation enhanced day by day by reading different stories, characters and facts of the life in literature. He has intended to become a good writer in future. His life changed after choosing the right field of interest. Motivation also becomes integral part of a person if he selects a right field and right direction in his life.

Steadfast, Brave and Supportive Mother becomes Source of Motivation for her Son to Change his life Dramatically:

There is viral saying goes on that "If you are born poor that is not your mistake, but if you die poor that is your mistake. On the other hand, there is saying" Allah never change the circumstances unless he or she not try to change their own position" A boy hailing from very poor family becomes doctor by burning midnight oil. He got motivation from his mother; she used to motivate him all the time. His mother supported him consistently. She tried her level best to give quality of education to her son. The son got inspired by his mother, her untiring struggle made her son successful in life. He burnt candle at both ends, and got secured seat in MBBS. He dramatically changed the status quo of his family. A poor family started living lavish life style then after.

A Teacher's Motivation Changes the Life of a Student:

Teaching is considered the world's best profession, and teacher the best motivation. The sole job of a teacher is to motivate his students intrinsically and extrinsically. Similarly, a student got motivated by his teacher. He was of the opinion that his teacher enlightened him towards the right path by lofty ideas and pregnant lectures. His teacher shaped his life by instilling motivation in him. His life transformed completely, his personality polished and reformed. Motivation of a teacher played pivotal and essential role in changing his attitude to life. He became the most industrious person from an idle and negligent student. He started taking ambitions seriously in life after receiving a great source of motivation from his teacher. Not only that but he became optimistic in life, facing ordeals of life with fortitude.

Conclusion:

Motivation is the key factor to change life. Motivation is pivotal source to change life dramatically. A person without Motivation is a person living life purposeless. Motivation is the base of every success story.

Teachers, friends and parents are the great source of inspiration for students to change their lives. Combination of intrinsic and extrinsic motivation is essential tool for life changing of the students. Students after getting motivation become strong in will power, determined, steadfast, consistent and start believing in themselves. They face the music with positive attitude in life. In above discussion it has proved that motivation is the basic ingredient to attain success in life. The study reveals that both intrinsic and extrinsic motivations play important role in the changes of life. The participants with motivation of any kind attached to them have performed better in their practical life. On the other hand de motivation destroys the charm of life. For extrinsic motivation family members, love, friends, teachers and environment are the key contributors. The role of teacher in motivation is pivotal. The study suggests the youngsters to look for motivation in their life for success.

Reference:

Asad, M., M. Hassan., R.B. Sherwani., & F. Siming, I.A. (2104). Preliminary Survey on MATLAB Learning among Power Electronics Students in Technical Education: A Case Study. World Academy of Science, Engineering and Technology International Journal of Social, Behavioral, Educational, Economic, Business and Industrial Engineering.

Atkinson, J.W. & Feather, N.T. (1966). A theory of achievement. New York: Wiley.

Birney, R.C., Burdick, H. & Teevan, R.C.(1969). Fear of failure. New York: Van Nostrand- Reinhold.

Brophy, J.(1998). Motivating students to learn. Boston: McGraw Hill.

Entwistle, N.J. (1987a). Understanding classrooms learning. London: Hodder and Stoughton.

Entwistle, N.J. (1988). Motivation factors in students approaches to learning: examination and pupil's orientations to studying. Educational Review, 36,37-51.

Hodgson, V. (1984). Learning from lectures. Edinburgh: Scottish academic press.

Ramsden, P.(1981). A study of the relationship between student learning and it's accademic context. (Unpublished Ph.D. thesis, Lancaster university.

Rogers, C.R.(1969). Freedom to learn. Columbus, Ohio: Merrill.

Zimmerman, B.J. (1998). Developing self- fulfilling cycles of accademic regulation. An analysis of exemplary instructions at models. New York: Guildford press.

Responsible:
Abdullah Dayo | Programme Coordinator
Friedrich Ebert Stiftung (FES), Pakistan
Khadim Hussain Mirani | Executive Director
Bhittai Social Watch & Advocacy (BSWA)

Cover Photo:
Copyright Jochen Hippler

The views expressed in this publication are not necessarily those of the Friedrich Ebert Stiftung (FES) and Bhittai Social Watch & Advocacy (BSWA)

Commercial use of all media published by the Friedrich Ebert Stiftung (FES) and Bhittai Social Watch & Advocacy (BSWA) is not permitted without the written consent of the BSWA

Imprint
© 2021 Friedrich-Ebert-Stiftung (FES),
Pakistan Office
1st Floor, 66-W, Junaid Plaza, Jinnah Avenue,
Blue Area, P.O Box 1289,
Islamabad, Pakistan

Phone: +92 51 2803391-4
Fax: +92 51 2803395
Website: <http://pakistan.fes.de>
Facebook: Friedrich-Ebert-Stiftung, Pakistan
Twitter: @FES_PAK

© 2021 Bhittai Social Watch &
Advocacy (BSWA)
Head Office, Khanan Shah Colony, Opposite Civil
Hospital, Khairpur Mirs, Sindh Pakistan

Phone: +92-243-681067
<https://www.bswa.org.pk>
To order publication:
mail@bswa-pakistan.org



Friedrich-Ebert-Stiftung (FES) is the oldest political foundation in Germany. The foundation is named after Friedrich Ebert, the first democratically elected president of Germany.

The Friedrich Ebert Stiftung established its Pakistan Office in 1990. FES focuses on enhancing dialogue for mutual understanding and peaceful development in its international work. Social justice in politics, the economy and in the society is one of our leading principles worldwide. FES operates 107 offices in nearly as many countries. In Pakistan, FES has been carrying out various activities to strengthen the democratic culture through deliberative processes and informed public discourse; promoting and advocating social justice as an integral part of economic development through economic reforms and effective labor governance and enhancing regional cooperation for peace and development in recent years.



Bhittai Social Watch and Advocacy (BSWA) was established in 1995 in District Khairpur of Sindh province by a group of educated people. It is registered under Voluntary Social Welfare Agency (Registration & Control) Ordinance 1961. The volunteers of this organisation, have delivered their voluntary services and time to mobilize people to work for the development of area. BSWA works for the empowerment of rural communities through provision of their basic rights. The organisation has played a significant role in the Campus Life project supported by Friedrich Ebert Stiftung (FES), Pakistan.