

## **Book Review**

***Tyranny of Language in Education: The Problem and its Solution*, by Zubeida Mustafa, Karachi: Ushba Publishing International, 2011, pages 234, price, not mentioned.**

The question of medium of instruction has always perplexed our intelligentsia and all those who are concerned with education and educational policy making. The Constitution of Pakistan resolved this issue through its Article 251 which laid down a clear cut policy whereby Urdu was declared as the national language of the country and it was made binding on the state to make arrangements for Urdu to be adopted as the official language within fifteen years from the commencing date (which was 14 August 1973). Subject to this, the same article holds that English language may be used for official purposes until arrangements are made for its replacement by Urdu. A third sub-clause of the article holds that without prejudice to the national language, a provincial assembly may prescribe measures for the teaching, promotion and use of a provincial language in addition to the national language. The fifteen-year space given by the constitution for Urdu to be adopted as official language ended in 1988. Twenty-four years after the lapse of that time frame and thirty-nine years after the adoption of the constitution, things remain where they were. Urdu has not been made the official language, a status solely enjoyed by English. Provincial assemblies did make legislation regarding their languages; reforming the entire education system in a manner that provincial languages are given their due role remains a distant dream. A number of reasons can be cited for the maintenance of status-quo but the most important cause is the fact that since the beginning of the colonial rule, English has remained the language of power. Pakistan, in 1947, did acquire independence but its political independence did not translate into socioeconomic independence with the result that the post colonial state and society continued to demonstrate the colonial ethos and mind-set. Particularly,

the ruling classes and the dominant institutions of the state, that is, the military and beaurucracy, saw in the continuation of English as the official language a source of strength for their domination. For the consumption of people, however, lip service to Urdu was continued. It is this thinking and the consequent practices followed by the upholders of the state power and successive governments that no significant departure from the existing policy has been made since independence. As regards the question of language the domination of English has had a number of consequences for the society. It has divided the nation into two communities or has strengthened the socially devised class division. Moreover, the numerous languages which are generally characterized as the 'regional languages' have not been allowed to contribute to the development of the society. Even those who have these languages as their mother tongue do not return to them or bother about them once they reach the echelons of power.

The book under review builds a very strong case for the vernacular languages and the mother tongue as the medium of instruction at least in the primary level of education. The author, Zubeida Mustafa, has been a senior journalist who is well versed in the social issues of the country. In her long career as a journalist, she had looked in the wider issues confronted by the Pakistani society. While at *Dawn* she was guided by her mentor and the editor of the paper, Ahmed Ali Khan, to focus on the social sector. Her interest in education was spurred by her experiences as mother of her daughters. After retirement from active journalism she was lucky to have all the time for research and to see in depth what she had earlier seen as a journalist. The present book is the outcome of her passion for both research and the subject of education. The fundamental argument she constructs is this that Pakistan has remained under-developed because it has not appreciated the potential of its so-called regional languages and has deprived a wide section of its population from entry into the real world of socio-economic and political contest.

In order to pursue her point she draws arguments from different sources – medical, psychological, social, educational, etc. She makes best use of the available researched literature on the co-relation between language and education, language acquisition, and the politics behind the language issue. She also looks into the thinking of the colonial rulers and how their policies were carried out by our rulers after independence. She also exposes the contradictions of Pakistan's education system, the presence of multiple types of schools being one.

The chapter on language acquisition deserves special mention here. In it the author discusses the human ability to acquire a language in

the childhood. While doing so, the author benefits from a number of linguists and psychologists, and especially highlights the pioneering work of Dr. Maria Montessori, the first person who explained the mechanism of speech and how a child starts speaking. The author regrets that Dr. Montessori's work was not acknowledged properly during her times mainly because 'she was at a disadvantage being a woman in a men's world' (p.61). Referring to Dr. Montessori, the author explains that every human has a 'language apparatus' comprising nerve cells, or centres, in the brain cortex. The acquisition of the language depends on two mechanisms, one connected with the hearing of speech and other with the production of speech. This mechanism has the capacity 'to seize upon a language and develop the capacity to use it fully' (p.62). Dr. Montessori explains that a mother does not teach the child a language in a conscious manner and that it is something that happens spontaneously and at the unconscious level in the mind where the child absorbs it. These explanations suggest conclusively what importance the mother tongue holds in the development of a child's mind. It is the mother tongue which speaks to a child's mind and activates it to respond, understandably, in the same language. So the language of a child's mind activation is the best language for its development.

After ascertaining and, quite convincingly, demonstrating the importance of the mother tongue, the author moves on to see the ground realities in Pakistan in order to show the performance of different types of schools and compares their output. She also looks into the performance of schools as regards their level of attainment in different languages. For this purpose she surveys four categories of schools in the Orangi town, a *katchi abadi* (a slum area) of Karachi with over one million people. The institutions covered by her were government schools, private schools, schools owned and run by trusts or NGOs, and the religious *madrassas*. It is interesting that nowhere except for the religious *madrassas* early education was given in the mother tongue. In all these institutions it was the common people belonging to the lower middle or poor classes whose children got education. If in these institutions mother tongue has not been adopted as a medium of instructions one can think how difficult would it be to do so in the elite and upper class English medium schools. Another striking feature of education in Orangi was the fact that though religious *madrassas* with mostly Pushtun children and teachers, impart early education in Pushto, the emphasis was on rote learning rather than understanding the text. So where the mother tongue was adopted there also the purpose of it was killed by another unfortunate aspect of the education system which

instead of encouraging critical enquiry and learning through understanding, relies on the rote learning of the text.

The author concludes by suggesting complete reform of our education system and language policy. She suggests that 'the elite should be learning in their mother tongue – at least at the primary level.... For the sake of the country they should agree to give mother tongue a chance' (p.215). After reading this book perhaps no sane person would dare contest this.

The book undoubtedly, is a welcome addition to the corpus of the existing literature, and should be made use of by professionals, educationalist and linguists. One would also like to hope that our policy-makers also give attention to the arguments and suggestions extended by the author. The book is also useful for the students of research particularly those who may take to field and survey research as the author has quite painfully conducted difficult field research, extracting useful data and drawing careful results.

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**Syed Jaffar Ahmed**

***Authoritarianism and Underdevelopment in Pakistan 1947-1958: The Role of the Punjab*, by Lubna Saif, published by Oxford University Press, Karachi, 2010, pages 262, price Rs.595.**

Though there is no dearth of literature on the political history of Pakistan, the amount of serious work with theoretical underpinning is miserably small. Still less is the conceptual literature on the nature of the Pakistani state and the historical roots of the post-colonial state structure. The book under review will be welcomed for it adds to the quite scarce theoretical literature on these themes. Keeping in view Hamza Alavi's thesis on the state in post-colonial societies with its special reference to Pakistan one would say that the while present work largely builds on it but it also brings in at least two other dimensions to the Alavi argument. Alavi had suggested that in the presence of three propertied classes – the indigenous bourgeoisie, the metropolitan bourgeoisie and the landed aristocracy, with none of them being in a position to take control of the state power, it was the civil and military bureaucracy which took no time to capture it after the creation of Pakistan. The powerful position enjoyed by the civil-military oligarchy vis-à-vis the propertied classes gave, what Alavi described as, the 'relative autonomy' to the post-colonial state. This explained why democracy could not take roots in Pakistan. Building

on this the author of the present book, Lubna Saif, extends the argument to explain the role of the province of Punjab in facilitating the authoritarian nature of the state. She also brings into focus the shaping of Pakistan's place in the overall system of global capitalism, and does this by relying on the 'dependency paradigm'. The time frame chosen by her is restricted to the first decade of independence.

The author begins by explaining the nature of colonial capitalism and the manner in which it affected and transformed the pre-colonial social formation, particularly in the Punjab. She asserts that the colonial economic and political strategy in the Punjab had a lot to do with the colonial objective to use the region as the sword arm of the Raj; it was from here that the colonial army was largely recruited. So, if the colonial state was a martial state, Punjab was the land which was chosen to sustain it not only through providing recruits to the army of the Raj but also through its fertile agricultural land and crops on which the military was fed. The author moves on to argue that once, after partition, a military-beaurucracy alliance emerged to govern the Pakistani state, it also relied heavily on the support of the social elite of the Punjab. Thus, if democracy was discouraged from taking roots in the country, the feudal elite of the Punjab share the responsibility along with the direct holders of the state power. And, if the post-colonial state represented regional imbalances it should also be studied as an outcome of the Punjabi social elite's alliance with the state institutions. While agreeing with this overall formulation, one would like to add that the ethnic factor in consolidating the post-colonial state and establishing its authoritarian character, should not be confined to the role of the Punjabi social elite as the migrant elite was equally well positioned to consolidate this state. At least in the beaurucracy and in the constituent assembly the migrants were in good number and they also preferred to work with the civil-military oligarchy rather than standing for the consolidation of the roots of democracy.

Similarly, Pukhtuns also had significant representation in the military and their representation in the officer core was all too significant. Thus, the power structure of Pakistan and the collaborator political elite put together could be identified ethnically as a combination of Punjabi, Muhajir and Pukhtun, vested and elitist interests.

The author delves in detail with the economic basis of the state which she designates to be a 'client state' in the overall background of the global capitalism. Under the dictates of an essentially dependent relationship with the centers of global capitalist system, Pakistan, according to the author, devised a neo-colonial model of development which had at least two inherent contradictions. First, it paved the way for

unequal development creating vast gap between the rich and the poor. Second, it resulted in unequal distribution of resources creating regional imbalances. Both these contradictions – vertical and horizontal, were justified by the state as the necessary pre-requisite of development. It was not realized how these contradictions would impact the country and its people in the long run. Viewing what happened in the subsequent decades, particularly, in 1970-71, when East Pakistan separated from the rest of the country, one may not fail in realizing that the causes of the disintegration of the country were rooted in the first decade of the country's history. The author of the book successfully brings to the fore the contradictions as and when they emerged in that decade.

She also exposes how the authoritarianism of the state was glossed over through coining and projecting an Islamic ideology which served another purpose also. It helped cultivate support in the western and American centers of power to which religious ideology of a Muslim country could be useful to line it up against the communist block. Based on primary as well as some of the more useful secondary works, Saif's contribution will, it is hoped, not remain unnoticed by the researcher and students of Pakistan's political history.

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**Syed Jaffar Ahmed**

***Dead Reckoning Memories of the 1971 Bangladesh War* by Sarmila Bose, Karachi: Oxford University Press, 2011, pages 239, price Rs. 725.**

Of the numerous books which have addressed the 1971 events in East Pakistan, culminating in the breakup of the country and creation of Bangladesh, the book under review stands out for at least three reasons. It departs from the earlier two major sets of works which by and large either supports the Pakistani official narrative or the one upheld by the successive government and historians of Bangladesh. This later point of view has also been endorsed by the most Indian historians and the western writers. The author of the book under review takes an independent stand, supports a few elements of both of the above view points but does not subscribe to either of them fully. Second, she focuses more on the ground facts and the data collected by herself during her field-trips to the Sunar Bangla. In doing so she realizes that most of the figures of killings, rapes and other atrocities are simply exaggerated and one-sided. She has come out with the observation that Bangladeshi

official version and the official historiography have multiplied the figures of violence and violation of human rights. She also holds that the Bangladeshi version simply overlooks the crimes against non-Bengalis and particularly non-Bengali women, committed by the Mukti Bahini. Not only this, the violence against the Biharis and other non-Bengali people had started even before the Pakistani military launched its operation against those it described as 'secessionists'. The author holds that this part of the crimes has miserably been neglected in the official narratives of Bangladesh because it could have been a blot on the glory and the glamour of Bengali nationalism. A third noticeable factor is a bit subjective one. It is about the author herself. Sarmila Bose, a senior research fellow in the Politics of South Asia at the University of Oxford, is a Bengali. Her ethnic origin does not prevent her from constructing a case in which the very Bengali notion of Bengali nationalism is being questioned on strong grounds. While discussing her book in the third Karachi Literature Festival in February 2012 Sarmila Bose raised very fundamental questions about the whole idea of the nation state. She held that 1971 occurred in Pakistan because of 1947 which was a mistake and which made 1971 mistake too. Explaining this, she said that if a nation state is built around one particular notion, it compulsorily implies the exclusion of others from the boundaries of that particular nationhood. In 1947 the partition of India was forced, according to Bose, in order to realize the claim of the Muslim League that the Muslims were a distinct nation. According to her, the very idea of creating a state for a particular nation or a group of people who designate themselves to be a nation meant that other cultural identities and nationalities were not acceptable in that country. If partition resulted in dislocation of millions and murder of around one million people it was because of this notion of nationalism. 1947 brought about a country which soon afterward found itself driven by ethnic divides. The contradiction of inter-ethnic rivalries was more acute in East Pakistan where the adherents of a strong Bengali nationalism and the other ethnic groups which had historically sided the central governments, soon came into logger heads with each other. In 1971, Bengali nationalism took to more militant means and in doing so clearly demarcated its cultural boundaries that had no place for other ethnic identities. The failure of Pakistan military regime in evolving a negotiated settlement of the post-1971 election crisis brought about a situation where on the one hand military was anxious to find a way out through the barrel of the gun, and on the other, the Bengali nationalists were keen to liberate themselves from what they now started to believe to be a 'foreign yoke'. The result was a civil war with horrendous results.

Bangladesh eventually got itself liberated but the human cost of 1971 has left a big question mark in front of the events of 1971.

Sarmila Bose's account is quite interesting. Being a new version accompanied with questions raised very forcefully, the thesis is bound to incite interest and people would like to make use of it in more than one way. Of course, the Bengali nationalists would not like it; they may also like to give names to the author and might as well question her credentials. In Pakistan, the official and apologist writers may find some relief in Bose's version as she reduces the number of violations of human rights attributed to the military regime and those involved in the military operations. But even if Bose's corrected data is taken as authentic, the crimes of the Yahya regime do not become less condemnable only because they were not too big in number as was insisted by the other side. A crime is a crime whether it is committed against an individual or against a number of people. It becomes all the more condemnable if it is committed under the patronage or with a tacit approval of the state. In fact Bose's work only makes the actual scenario of the crimes more objective and provides more carefully acquired data but perhaps she does not do any thing to reduce the impact of atrocities and anti-human activities perpetrated in East Pakistan. As far as the one-sided version of Bengali nationalist writers, it is commendable that in Bangladesh people have started writing about the excesses done by the Mukti Bahini and the crimes committed against the Biharis particularly after the liberation of Bangladesh. So, in that respect Bose is not the first to bring this aspect of the 1971 tragedy to light.

As regards the basic question about the nationhood and nationalism, at least with respect to 1947, one could refer to Muhammad Ali Jinnah's statements both before and on the creation of Pakistan, regarding the nationhood issue. Jinnah was quite clear that if Muslim nationalism – for which he had evoked one cultural identity of the Muslims, that is, Islam, was important to demonstrate Muslim distinctiveness, after independence, Pakistan had to have a Pakistani nationalism which included all cultural identities following the overall cultural boundaries of the country. Bengal and Bengali nationalism were of course a different story. It is interesting that like Muslim nationalism of pre-partition India, the Bengali nationalism of pre-1971 Pakistan was also exclusively for one particular identity holders. Soon after the creation of Bangladesh one heard about the Bangladeshi nationalism which expanded itself from the restricted Bengali nationalism and sought to encompass other identities of Bangladesh as within its fold. Sarmila Bose should not be misunderstood. She may be disturbing particularly when a number of people acquired pre-conceived positions which do not



allow new findings to question them but it seems, and should be acknowledged, that Bose is not doing what can be rejected totally. She has started a debate which can not be carried out and taken to its logical culmination if put in a straight jacket of the existing nationalist historiographies of Bangladesh and Pakistan. It is a history that breaks new ground and no matter how accurate it is and whether or not it would be verified after being tested by similar attempts, it will remain a good path finder and a good way opener.

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**Syed Jaffar Ahmed**

***A Children's History of Sindh* by Hamida Khuhro, published by Oxford University Press, Karachi, 2012, pages 48, price Rs. 225.**

\*Most respected Ms. Hamida Khuhro, Ms. Aameena Saiyid, ladies and Gentlemen,

I am extremely thankful for having been invited to the launching of *A Children's History of Sindh* in Karachi. The book was earlier launched in the Children's Literary Festival in Lahore. I attended that session and listened to a couple of learned speakers in helpless frustration, one of whom even raising the objection as to why the book never mentions Allama Iqbal. I was on the verge of interfering and reminding her that Allama Iqbal was indeed a great poet, the poet of Pakistan, but the book under discussion was actually specifically about Sindh, a minor fact relevant to *A Children's History of Sindh* that the learned speaker simply forgot or choose to ignore. The other speakers were too eager to download her knowledge about harmony its philosophy and rational etc., caring little that the book is written for children, that no such book has ever been published in Pakistan that is a narrative of history for children and in that sense it is a marvel of a book, the first of its kind, a remarkable presentation of history for children.

However, I held back these thoughts for the sake of peace and quietly walked out waiting for an opportunity when another point of view could be expressed.

Ladies and Gentlemen, I have read *Children's History of Sindh* in depth, read every page and every word of it, because I had pleasure and the honour of translating it into Urdu, a task assigned to me by Ms.

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\* The review is in fact the speech delivered at the launch of the book in Karachi.

Ameena Saiyid, M.D, Oxford University Press, Pakistan, for which I am thankful to her.

The every first feeling I experienced reading through the manuscript was a very pleasant surprise. Here was a book, meant for children of about a subject as serious as history, made so interesting, and absorbing that history reads like a story book. The greatest achievement of the author is to create this engaging, almost lyrical account without missing a single important turn in history. Beginning at the beginning, 2500 years B.C, with the civilization of Moenjo Daro, skillfully tracing the coming of the Aryans, much later Sindh becoming a part of the Persian Empire, then Alexander the Great marching through Sindh, coming to the spread of Buddhism in Sindh moving on to the arrival of the Arabs in Sindh and the Sindhi masses embracing Islam, covering the too local, that is Sindhi dynasties, the Kalhoras and the Talpurs ruling Sindh, then the Mughal period followed by the invasion of Nadir Shah, then the Europeans arrival in the subcontinent, the British rule in Sindh, the story ends with winning freedom from Britain and becoming a part of independent Pakistan, a country that came into being through the efforts of sub-continental Muslims among whom Sindhi Muslims played a leading role. You can see that even as one recounts the important turning points of history, a very heavy reading is invoked in the mind. Yet Ms. Hamida Khuhro has written about them so deeply, so skillfully that the end result is feather-light, making for delightful reading this book, the long history of Sindh would come to them surrounded by the birds that float on the lakes of Sindh, the flowers and trees that abound in this land, the intricately decorated, beautiful Kashi ziles of Hala, the sound of *Shehnai*, *Surna* and *Alghoza* and the poetry of *Rig Veda* and Shah Abdul Lateef. How did you manage to create this miraculous methodology Ms. Khuhro? As a reader, I am delighted to turn the leaves of this beautifully illustrated book. As a writer, I am absolutely envious, a sentiment. I must emphasize, I do not experience often.

Ms. Hamida Khuhro is a well-accomplished, established historian, perhaps the best historian in Pakistan, an exalted status which is not given to her in her own country, like so many other Sindhi scholars, poets and writers. Her credentials are well-established, and being no historian myself, I can hardly comment on the historical content of the book. Yet, as a creative writer, one could justly point out that writing for children is a talent that can hardly be achieved through hard work alone. It is really a gift. You are either turned to the child's fresh, young mind, or you can bore them stiff. With the publication of *A Chuildren's of Sindh* all of us are discovering this rare talent in Hamida Khuhro, the historian, and perhaps she is herself discovering it.

When I finished the book, I was thinking, what made this delightful end-result possible? It was not only her extensive knowledge about the material that she was handling; it was really loved. Love for her homeland Sindh, and love for her grandson Bosil, what makes her style of writing, of all the things in history, so endearing and engaging was her eagerness to communicate to her grandson all that she considered worth knowing about Sindh. All the while that she was writing the book, she was actually talking to him, only love can achieve such fascinating marvels.

I too have a grandson; he is in his fifth year only. I will wait for him to grow a little older so that I could read out to him this beautiful creation of yours, Hameeda Your love for your grandson has given a gift of love to all the grandchildren of Sindh and should I say Pakistan, if the parents in other provinces are wise enough to appreciate the significance of this little book, 48 printed pages, with illustrations, 2/10 by 2/70, a lovely title by Ms. Shirin Sayed, with birds hovering over blue water of lake and Sindhi boats calmly floating by, a new and fresh image depicting Sindh and containing a wealth of information for young readers.

Let me add in the end that it was good news that Ms. Hamida Khuhro is planning to write similar children's histories of Punjab, Balochistan, and Pakhtun Khwa. I hope she would then be able to dwell upon Allama Iqbal to every body's heart's content and complete satisfaction.

Karachi.

**Fahmida Riaz**

***Kahan se La'on Unhein by Mazhar Mahmūd Shirāni – Alqa Publications Lahore, 2011, pages 285, price Rs 590.***

Dr. Mazhar Mahmud Shirani (b. 1935) has been referred to by the present reviewer in previous issues of *Pakistan Perspectives* as the compiler and editor of essays, sketches and books authored by Hakim Dr. Syed Mahmud Ahmad Barkati. This case is different. Here the learned author has himself compiled a collection of 12 biographical sketches of persons of scholarship and high academic status. This is not the author's initial essay into the area of *khākanavīsī*. Earlier, he had issued a book of such biographical sketches titled *Be-Nishānon ke nishān* dealing with persons 'unknown and unheard' – those not prominent in public life. Now the author has ventured to record his impressions of the dozen deceased personalities that he encountered in the course of his life,

education and professional career. The essays were mostly penned earlier and appeared in various Urdu journals. The date of initial publication and the name of the journal are not given. However, the dates of birth and death are given after the headings of the different essays so that the reader may mentally place them in chronological perspective. All the essays deal with deceased persons and no living person features in the collection. The author's powerful pen makes his subjects come alive and appear flesh-and-blood creatures rather than bland personifications of virtue. In this way, though no longer in this mortal world, his subjects become eternally alive [*zinda-i-jāvid*].

As an academic, Dr. Shirani certainly must have encountered a large number of remarkable persons notable for their diverse qualities. It is praiseworthy that the learned author first put together his anecdotes of those who normally would not attract notice. In the present collection, great names appear – those of poets and scholars, eminent educationists, revered teachers and followers of the mystic path. All of them have an attachment to learning and books in common. This is the underlying thread that holds them all together. A glance at the roll call of honour in the list of contents will make this immediately apparent.

We observe among others the names of Akhtar Shirani, Prof. Hamid Ahmed Khan, Syed Wazirul Hasan Abidi, Hakim Nayyar Wasti, Mushfiq Khwaja, Dr. Ghulam Mustafa Khan, Ahmad Nadeem Qasmi and Prof. Waheed Qureishi. Another link that binds them together with the author is scholarship in, and attachment to, the Persian language. Dr. Shirani is one of the most eminent scholars of Persian in Pakistan. His expertise in this area is of an exceptional level. Because of the decline of Persian in Pakistan, it has become necessary for the author to give Urdu translations of Persian verses and prose quoted in the text of his essays. The essays contain learned annotations which present much valuable material. In fact, each sketch is a scholarly monograph with all the *apparatus criticus* of a university thesis.

Another unique feature is that the author has composed chronograms for the date of death of each of his subjects according to the *abjad* system. However, the essays are also replete with charm and wit and record the pleasant personal interaction of the author with his subjects. The third person singular fades into the first person plural. If a man is known by the company he keeps, then these essays offer the reader an insight into the mind and heart of Dr. Shirani for his innate inclinations are externalized in the persona of his associates. It is transparently clear from the author's words that he realizes that such a brilliant galaxy of scholars will not be reborn and their loss strikes the author with forceful grief. No man is perfect but, as a Muslim, the author

is eloquent about the merits of the deceased and deprecatory of their flaws – for they must have possessed their share of faults.

Dr. Shirani wields a facile pen and his style is smooth and flows with rapidity and lucidity. The authorial control of his subject-matter is tight and direct without lapsing into digressions. Finally, we may state with confidence that the book is a welcome addition to the now-recognised genre of *khāka-navīsī* [biographical sketches]. We hope that the author is already at work on a further volume of sketches – this time of living persons.

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**Syed Munir Wasti**

***How to Start and Manage Non-Governmental Organizations* by Javed Sajjad Ahmad, published by University of Gujrat, Gujrat 2011, pages 191, price Rs. 1,195.**

The voluntary sector has contributed significantly to social change and development in Pakistan. NGOs do produce a variety of material for recording and disseminating their experience, research and lessons. They need to communicate with the donors, target population and the society at large. This material is not necessarily mirroring their reality objectively. On the other hand, little has been written and documented with a view to analyze objectively the merits and demerits of the organizations which were initiated and run by individuals, mostly out of a spirit of social betterment. It is ironic that the voluntary organizations have been vehemently criticized and rarely appreciated even by the academia.<sup>1</sup> The aspect of management has not been properly addressed by the scholars. Though one can find the series *Managing NGOs in Developing Countries*<sup>2</sup> useful but it has been produced in the recent decade. The NGOs have been there since the day voluntary activity started for the disadvantaged sections of the society. The government has

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<sup>1</sup> The reviewer has, however, completed her doctoral thesis on the impact of NGOs. See, Anwar Shaheen, 'The Changing Cultural Patterns of Pakistan (1972-2006) with Special Reference to the Role and Perceptions of the Non-governmental Actors' (Pakistan Study Centre, University of Karachi, 2011), unpublished.

<sup>2</sup> Dawood Gaznawi and Bashir Ahmed Khan (eds.), *Managing NGOs in Developing Countries*. Vol. I & II, (Karachi: Oxford University Press, 2005), Vol. III, 2006, Vol. IV & V, 2006, LUMS/McGills Social Enterprise Development Centre.

been helpful in many ways particularly in the early decades after partition by providing social work training and giving grant-in-aid. In the later decades, public-private partnership was considered a strategic tool to accomplish the aims of development. The book under review deals with the management aspect, following the dictum, 'Best help is self-help'.<sup>3</sup> It is, therefore, helpful in promoting NGO activity in a society which badly needs supplementary development efforts.

The author, Javed Sajjad Ahmad, trained in social welfare at home and in public health abroad has been working in the public sector agencies involved in malaria eradication and family planning communication. As a staff member of Planned Parenthood Federations, consultant of the UNFPA and UNFAO and other international NGOs, he has earned vast experience in South Asia, Africa, Central Asia and Europe. This experience no doubt is reflected in the pages of the book, written so avidly with the spirit of guiding NGO/CBO founders and managers both, and novice and enthusiastic persons as well.

The book is divided into fourteen chapters. The initial four chapters deal with the issues of 'Charity in Islam', 'What are Non-Governmental Organizations?', and 'Unmet Needs'. Here is explained the anomaly in terms used to describe an NGO, which is the most popular label for the activity. Ahmad explains the philosophy of voluntary work, and also advocates devolution and decentralization for ensuring empowerment through NGOs. He appreciates the initial efforts of the NGOs in the post-colonial state of Pakistan.

The book discusses many facets of the NGO sector in an objective manner. Having a clear understanding of the reasons behind the ill-name earned by certain NGOs, the author tries to highlight the problems of the NGO sector which had struggled hard to take roots, win confidence of a reasonable section of population, and also to win appreciation from a small number of analysts. The paradoxical understanding of the sector has sprung from its own follies in mismanagement, inefficiency, donor-directed work, elite-connections for procuring public sector funding, and to sustain by hook or crook in hard times. These issues, if seen objectively, or even subjectively, need to be debated more than in mere case studies, an interview in the newspapers, a shrieking headline about some event patronized by an NGO, and a lot of condemnation by the ubiquitous religious fanatics if a women's rights matter is taken up boldly. NGOs have made a strange public image. This strangeness can be dispelled by understanding the message of an

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<sup>3</sup> Javed Sajjad Ahmad, *How to Start and Manage Non-Governmental Organizations* (Gujrat: University of Gujrat, 2011), *op.cit.*, p.7.

experienced NGO functionary having an international outlook. The author relies mainly on his own knowledge to say what he wants today, and not what have been said so far about the NGOs. The language of the book is also a proof of this assertion that it is not loaded with serious academic jargon, though the NGOs are criticized for using and promoting new fashionable words every now and then. This is the culture of NGOs; the demand of the donor culture and a precondition for procuring funds that the NGOs have to write and communicate in the language familiar and favoured by the donors. One can see that the discourse on NGOs is refreshed with the help of new concepts, new approaches, new methodologies and new experimentations, all can be called 'social engineering the NGO way'. This innovative and flexible style of NGOs' work is demonstrated in this way. This can also be called a way to ensure 'people's sovereignty' on the matters of their survival, growth, and success. The process of NGOs in Pakistan has been a struggle of survival, made by the people, supported by certain resourceful sections of the society and partially by the government. The contradictory relationship between the NGOs and governmental organizations can be taken as a dialectical process, or a shifting balance of control, between the pro-people forces and pro-establishment and elitist forces. The elite have a special relation with the NGOs, too. They can procure NGO funding much easily than the less-connected lower class workers. This forces the NGOs to keep a reciprocal linkage with the 'feudal' style of patronage for their survival. This is the pattern of the society; NGOs are part of it; no matter how seriously they want to change it, but cannot do so overnight. The author takes into account the ground realities and their linkage to the NGOs' reality.

Ahmad has also mentioned the success stories of Abdul Sattar Edhi Foundation, Rahnuma (FPAP renamed in 2005), Bunyad Foundation, and Girl Guides Association (Punjab branch), and highlights the role of their male and female leaders. He could have found more illustrious examples from other parts of the country. He has provided a good deal of information about the directories, institutions, and the procedure for registering, seeking fund, marketing the output of NGOs and networking. He has added 'CCB' (citizens' community boards) to the familiar classification of the voluntary sector; a proposal to be pursued under the local government system, which, unfortunately, was abolished. Hence such schemes cannot see realization in the uncertain political climate of Pakistan rather they simply serve as slogans or signs of winning goodwill. Nevertheless, a host of laws and political will is there for NGO initiatives to get start, innovate and serve.

Javed Sajjad Ahmad has touched the issue of finances as well, since it is crucial for initiating, surviving, and maintaining credibility by efficient management of finances transparently. His guidance to write a funding proposal is also helpful, as it gives in nutshell what professionals try to learn in training workshops and academic institutions. The section on UN agencies in Pakistan and CIDA, provides good information about two international donors. His chapter on management minutely explains the art in which mostly the Pakistani NGOs have lacked and earned bad name thereof. The chapter and the book on the whole familiarizes with the NGOs terminology, too. The techniques and instructions for efficient management are especially mentioned<sup>4</sup> about the management board, officers, executive committee, various committees, record and documentation, planning, control, human resources, supervision, monitoring, evaluation, networking and affiliations. The chapter on advocacy explains its concept, strategies, data collection, research, analysis, drawing objectives, communication, coalition building, etc. There are two brief chapters on engaging consultants and pitfalls and challenges of NGOs, particularly he mentions corruption.

The only appendix deals with NGOs donors in Pakistan: 4 national and 12 international. The bibliography though does not indicate the vast amount of material utilized for this very informative book, the chapters have their mention scattered in text or notes.

The whole range of NGOs engaged in Pakistan – international, national, provincial, CBOs – are discussed by the author. Ahmad has a wide experience at national and international levels as a health communication consultant. He has discussed the issues of NGOs engaged in health and other fields. He has pointed out some other aspects of NGOs, such as urban concentration, urban bias of NGO-oriented development. His observation about the society at large are also founded on extensive experience which is reflected in his assertion about effective change in habits (smoking, eating), and acceptance of the concepts like gender sensitivity, human rights, democratic values; all of these he finds as monumental challenges for Pakistan.<sup>5</sup> Regarding government-NGO relations, he feels that the government is not ready to give the control of big projects to the NGOs'. The author finds this as a sign of mistrust. He charts out some important lessons for he NGOs, which deal with NGOs' engagement with the private sector, or for adopting a clear advocacy policy, etc.

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<sup>4</sup> See Javed Sajjad Ahmad, *op.cit.*, pp.114-41.

<sup>5</sup> *Ibid.*, p.33.



And a few words about the production of the book. The picture on the page following the preface gives a false impression of some faith-based organization as being the subject of book. The efforts put in page layout, the graphic designs, formatting and overall production of the book seems to be made by a professional who is not conversant with the style of academic and research books. The font could have been smaller, but the margin needed to be bigger. Undue variation in font style, font size, paragraph indenting and line spacing mars the quality of book. The material picked from electronic sources needed more careful integration. The composer was also not familiar with the use of italics for references, etc. Such minor mistakes are pointed out with good intention for an emerging institution, which, hopefully, is going to publish wonderful books in the future. It is also hoped that such comments are taken positively. The shortcomings, however, do not lessen the quality of material produced in the text which shows the rich experience of the author. The book is no doubt a good addition to the literature on NGOs in Pakistan.

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***Alamgiryat aur Pakistan*, by Najamul Hasan Ata, published by Church World Service Pakistan / Afghanistan, 2006, pages 112, price Rs. 150.**

Globalization is marked by free movement of capital and establishment of free markets. The series of changes occurring in the world under globalization have ushered in a new era in the human history. Apparently, it is an attractive label, but if examined closely, it presents a totally different reality. The facts speak clearly that this process has pushed many developing countries into deeper economic crises. Najmul Hasan Ata, the author of the book under review, has tried to highlight contradictions inherent in globalization.

The book is a collection of different articles that deal with the history of globalization. After the World War II, the establishment of the World Bank and International Monetary Fund (IMF) proved instrumental in enhancing the gap between rich and poor countries. As long as Soviet Union remained a threat, USA cultivated allies in the third world countries, yet the policy was pushed within a neo-colonial framework. International Financial Institutions (IFIs) were used to sell the surplus produce and to give loan to the economies which were selected to be

converted into consumer markets so that they could buy the products of the developed capitalist world.

After looking at both sides of the issues involved, the author concludes that advantages of globalization are far less than its disadvantages. He takes forward the argument of Noam Chomsky and Edward Saeed by saying that whatever is happening in the advanced economies, in the name of science and technology, is taking the world to a disastrous end. The promotion of globalization is merely an agenda of the western powers to perpetuate their economic dominance. Corporate globalization only keeps profit as its focus. It has now started occupying our agricultural sector as well.

Najamul Hasan Ata is of the opinion that following the 'Washington Consensus', now the products of developed countries are free to enter the world markets where they also control the agricultural markets, facilitated by the 30 per cent subsidy given by them to their farmers, to lower the cost of production. In this way they have succeeded in ousting the poor countries from the world market. It is also true regarding the items in which they enjoy technological superiority, such as construction, medical equipment, steel and pharmaceutical products, etc.

Pakistan has accepted the regimes of globalization and the policies of World Bank and IMF. Therefore, it has to keep the import duty low but a sales tax of 15 to 18 per cent on exportable goods is imposed. Hence, the cost of exports has increased, which has been badly affecting the domestic industry and agriculture while employment is shrinking.

It is very difficult for the underdeveloped economies to compete with the developed economies in both agriculture and industry. The western nations decide the policies and fix the prices for rest of the world, in their capacity as leaders of the global economy. The structural adjustment programs, free trade, privatization, tax on agriculture and other commodities, are results of the policies of these western powers. Consequently, 20 per cent rich people control the destiny of the 80 per cent poor. Developed economies' estimated loss is about 700 billion dollars due to the discriminatory trade policy.

At present, there are at least 500 multinational companies (MNCs), who belong to the G-7 countries, and who control 90 per cent of the global capital. They run trade institutions on their own whims and wishes, and very soon they are going to capture the whole world economy. The negative effects of these MNCs' and IFIs' free trade and privatization drives are being borne by the poor economies.

Ata proposes a ‘revolution’ to get rid of all such troubles. The poor countries, he suggests, should focus education, and launch resistance movements consciously because the forces who have taken the lead would definitely stay in that position. Free trade means submitting to the rules of big powers, the rules are not followed by these powers themselves, but they want others to follow them. The need is for a step to be taken by the people and economic managers together, in order to turn the neo-liberal trade into equitable trade. The existing international monetary system has, in fact, broken down. This is the only recipe to ware for a new equitable monetary system.

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