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THE BASE OF THE ICEBERG:
Hemingway's The Old Man and the Sea

Amra Raza

"Any conceptualization of a fictional world presupposes both a world as a reference point, and a mind through which that world is reflected. Thus a Mind Style becomes a realization of a narrative point of view – not 'what' is apprehended but 'how' a world is conceptualized by a writer or character".
G. N. Leech and M.H. Short

This paper analyses Narrator Mind Style in Ernest Hemingway's The Old Man and the Sea. In the course of the study I will also show how analyses of Hemingway's style have often been reduced to a single feature or a handful of features. In this way they fall short of accounting for the magnitude of artistic innovation in the narrative mode of The Old Man and the Sea.

Robert P. Weeks states, "Hemingway's style, apart from his broader strategies of irony and symbolism, has received surprisingly little attention. It has been more widely imitated than analysed"[1]. And although E.M. Halliday[2] and C.Baker's[3] seminal studies of Hemingway as a Symbolist have given us valuable insights, they are reductive in their overemphasis on the existence of symbols, and distract from other important elements. Even Lukac's contention in 1936 that Hemingway's early work is his most typical in terms of the development of a stylistic signature[4], was disproven by the Nobel Prize for Literature awarded in 1954 for The Old Man and the Sea (1954).

All textual references from, Ernest Hemingway. The Old Man and the Sea, (Vintage, Random House: 1999).

Interestingly, generalizations regarding Hemingway's narrative style are mostly centred around his simplification of language. An illustration of this is provided in Robert Penn Warren who compares Hemingway's purgation of language to Wordsworth[5]. And what Leon Edel identifies as "charming tricks"[6] in his style becomes for Harry Levin a strategy for communicating excitement[7]. But Paul Smith clarifies:

> The most persistent misconception of Hemingway's style is that it was attained through a process of deletion. From Carlos Baker on, most critics have assumed that Hemingway 'always wrote slowly, revised carefully, writing, editing, substituting, and experimenting with syntax to see what a sentence could most economically carry' (Writer as Artist 71-72). A natural assumption... Any lean and frugal style must once have been fat and prodigal, and has now achieved its trim economy through the exercise of deletion. But the manuscripts demonstrate that Hemingway's sentences more often began life as scrawny things, and then grew to their proper size through a process of accretion[8].

Similarly a narrow autobiographical emphasis has produced critical remarks such as, "Hemingway's style is not only his subject, it is his way of life[9]" and" The style is the Man[10]". Such prognostic statements eliminate significant elements of the differential diagnoses. This also justifies a detailed reappraisal of Hemingway's narrative mode in a mature work such as The Old Man and the Sea. This novel is dominated by First Person (i.e. I, we, etc) and Third Person (i.e. he, they, etc) narrative mode. This gives the reader both a subjective and objective viewpoint,

infusing the narrative with both an opacity and transparency. Both types of voices encourage an elision of the gap between the subject who is the reader, and the textual subject.

The novel begins as omniscient third person narrative with, "He was an old man who fished alone in a skiff..." (p.5). This impersonal style of narration has its advantages. The first advantage of the third person form is that the absence of an "I" invites the reader to assume that there is no explicit 'you'. The narration is presented to the reader directly without an intermediary. The second advantage is that the lack of an 'I' also invites the reader to collapse the addresser side of the novel's discourse structure, so that implied author and narrator become merged. A close reading of the text reveals that third person narrative is mostly retained to relate events on land. But as soon as the old man, Santiago, sets out to sea, first person narrative structures begin to embed themselves, intruding frequently into the third person. This style is necessitated by Santiago's isolation on his boat and his obvious senility. But it also serves cleverly to explore Santiago's complex consciousness and the realization of his own being in the struggle with the Marlin. Hemingway sometimes blends the first and third person narrative to create the sense of an Intra and Extra fictional Narrator. Thus, at times Santiago is identifiable with the novelist; an observer of the action, omniscient and impersonal, as in "He looked across the sea and knew how alone he was now" (p.50). At other times, an intra fictional element creeps in, where action is observed not through detachment, but by involvement:

> He rubbed his cramped hand...But it would not open. Maybe it will open with the sun he thought...If I have to have it, I will open it, cost what – ever it costs. But I do not want to open it now by force. (p.50)

A type of dialogue ensues between voice and thought. The inverted commas used to mark speech are often dropped to produce the effect of an interior monologue. At other times these speech marks are retained to create what I can only term as an 'Exterior monologue', such as when Santiago talks aloud to birds, the Marlin or even his own wounded hand.

Santiago says:

> "How do you feel hand?" he asked the cramped hand...I'll eat some more for you...Be patient hand", he said, "I do this for you." (p.49)

And to the Marlin", 'How do you feel fish?' he asked aloud. I feel good and my left hand is better...pull the boat, fish." (p.63). The Exterior Monologues in fact appear to be conversations or negotiations between the cognitive and the emotive, as well as physical and psychological consciousness. Interestingly, just as first person narrative is embedded in the third person mode, similarly interior monologue intrudes into the exterior monologues. This happens on occasions when the old man is excited, reprimanding, willing something to happen, or attempting to keep his sanity in extreme suffering, pain or silence. Thus the act of conversing with oneself becomes an act of comforting as in, "Be calm and strong old man", he said (p.78)". It also becomes an act of clarification as in,

> now, you are getting confused in the head, he thought. "You must keep your head clear... clear up your head," he said in a voice he could hardly hear. (p.79)

The relevance of language as a performative or Speech Act, instead of being merely descriptive becomes increasingly evident with further illustrations. Hemingway often employs the declarative sentence as performative. For example, "I am as clear as the stars that are my brothers" (p.65) falls grammatically into the declarative category, but functionally it is an act of meditation or clarification to purge the mind of tension, and generate a focus. Similarly, "It is not that bad," he said (p.72) is not a statement but a reminder of hope and a conscious struggle for optimism. Even the interrogative sentences do not question the state of affairs. Instead they analyse an observation and record the conscious working of uncertainty into a possibility as in:

> Why is it that all fast moving fish of the dark current have purple backs and unusually purple stripes or sports?...can it be anger or the greater speed? (p.61)

Thus Hemingway's sentences in The Old Man and the Sea, are very dynamic and interactive, often transcending their grammatical categorization.

Lukac's raises the objection that:

> Not much is gained... when a novel is based on the lyrical self oriented subjectivity of an isolated individual, a succession of subjective impressions no more suffices to establish an epic inter relationship than a succession of fetished objects..."(p.111)

In order to refute this idea, an extract from the old man's nocturnal soliloquy on the skiff would suffice. In this soliloquy Santiago addresses the stars and analyses his

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relationship to the rest of his life which gives his fishing trip the dimension of a quest,

> He did not know the name of Rigel, but he saw it and he knew soon they would all be out and he would have all his distant friends. 'The fish is my friend too, 'he said aloud. I have never seen or heard of such a fish. But I must kill him. I am glad we do not have to try to kill the stars. (p.63)

Such subjective impressions are definitely epic in nature identifying Christ or Faust parallels with Santiago. In fact the thin line between voice and thought is often blurred to this effect. Some thoughts are as vivid as if they had been articulated, and some words are as silent as if they had only been thought, not uttered. It is the silence of the vast expanse of sea, and Santiago's loneliness which equalizes the effect of the spoken word and the thought. Almost as if, for a word to be classified as 'spoken', it should have an external receiver.

Robert Penn Warren is of the opinion that Hemingway's "Style characteristically is simple, even to the point of monotony. The characteristic sentence is simple or compound and if, compound, there is no implied subtlety in the coordination of clauses"[12]. A close analysis of the syntactic sentence structure of The Old Man and the Sea, indicates that compound sentences are employed frequently but retain their subtlety. Most of the compound sentences employed by Hemingway in his novelette are constructed by connecting independent clauses. This choice is significant because the effect is of piling fact upon fact, often telegraphically. This technique achieves superb cohesion since the independent or coordinate clauses retain their autonomy within the sentence itself. Thus we see the parts in relation to the whole and vice versa. For

example as in, "But they did not show it and they spoke politely...and the depths they had drifted their lives at and the steady good weather and what they had seen" (p.6-7). Here the apparently excessive use of the conjunction 'and' serves to show the interdependence of various facts while retaining their essential autonomy in the narrative. This would also be an important aspect of a mind style in terms of the participant relations in the clause and its relation to the sentence.

The loose sentence structure (as opposed to the periodic) using conjunctions aims at natural simplicity and directness rather than a rhetorical effect. We are told:

> He was thirsty too and got down on his knees, and being careful not to jerk on the line, moved as far into the bow as he could get and reached the water bottle with one hand. (p.37)

The complex sentence structure is probably preferred by Hemingway to show a complex structure of ideas or may even be a complex reading of experience. The coordination in the clause gives equal syntactic status to the sentence units thus forcing the reader into a complex cause-event-result analysis, which superficially seems simple and uncomplicated. Thus Robert Penn Warrens contention that Hemingways, "short simple rhythms, the succession of coordinate clauses, the general lack of subordination...suggest a dislocated and ununified world[13]", may suggest the very opposite.

Repetition of words, phrases and sentences in The Old Man and the Sea is never arbitrary. It is functional and serves to control and create the rhythm of the novel. Sometimes ellipsis is evident as in",...the mast was nearly as long as the one room of the shack. The shack was

made of tough bud shield..." (p.10). At other times repetition functions as corrective", as in "you are my alarm clock", the boy said. / "Age is my alarm clock", the old man said. (p.18) Repetition of words also control the speed of movement as well as its nature in onomatopoeic explication as in, "He rolled his trousers...He rolled himself in the blanket," (p.18). An incantatory rhythm as in the desire to cast a spell or will circumstances to change, is sometimes evoked. For example as in, "Eighty five is a lucky number' (p.11). Tomorrow is the eighty fifth day" (p.12), or "Do you think you can find an eighty five?" (p.12). Repetitions also have a hypnotic or lullaby effect too, as in the reoccurrence of the sleep and dream motif. We are told that Santiago, "dreamed of Africa and in his dream he heard the Surf roar... in his dream he went on dreaming...then he dreamed of different harbours" (p.18-19). The 'word' dream' is almost like an echo in this passage, marking a tranquil transition into another world. Reality becomes blurred only to make an illusion more vivid and real.

The evocation of sleep, through repetition infuses the narrative with an epic quality. It also highlights multiple thematic concerns of the novel where 'sleep' may be synonymous with death, pre-existence, a collective consciousness, or even a way to get in touch with your soul:

> He was asleep in a short time...The boy was asleep on a cot...He was sleepy, and put his arm a cross his shoulders...How did you sleep old man?...It was still hard for him to leave his sleep...(p.18-20).

And later with the Marlin, the tired old man says:

But you have not slept yet, old man he said, aloud, you have not slept...sleep a little...If you do not sleep, you

might become unclear in the head…still I must sleep. They sleep, the moon and the sun sleep and even the ocean sleeps sometimes…But remember to sleep…(p.65)

Sleep is thus explored as temptation, and as restorative. The last three lines, quoted above have an epic grandeur, merging the real and unreal, the individual and the cosmos. The superb artistic manipulation of the repetition draws a parallel in the way in which Santiago struggles to control not only the Marlin at the end of his line but also, sleep. Harry Levin argues that, "Hemingway's diction is thin, that in the technical sense, his syntax is weak…his adjectives are not colourful and his verbs not particularly energetic[14]." This charge may be refuted by a close analysis of the novelists conscious use of long and short sentences, and selective use of word categories.

The long sentences are used to indicate a panoramic vision suited to the age old experiences of Santiago, and are employed later in the novel to explore the temporal and spatial dimensions of the ocean and the old man's mind. Short sentences deliberately arrest movement or even thought as in, "nothing happening" (p.36), or "Yes", he thought" (p.71) and, "Sometimes he lost the scent" (p.86). Hemingway's adjectives may not be colourful but they are definitely qualitative. His descriptions are never ornamental but architectural and functional. Harry Levin appears to contradict himself when he later in his essay says, "If we regard the adjective as a luxury, decorative more often than functional, we can well understand why Hemingway does not cultivate it".[15]

In The Old Man and the Sea, Hemingway uses adjectives to highlight the naturalness of his creatures and landscape. And the natural, it seems for him, is the beautiful, not necessarily the ornamental. We are told that, "The dentuso [shark] is cruel and able and strong and intelligent" (p.89),

and "this was a fish... that were so fast and so strong and well armed that they had no enemy" (p.86). Thus a predator becomes beautiful in the naturalness of its description. But the simplicity of the adjectives are as deceptive as the shark itself. The multiplicity of adjectives imply the seriousness and danger of the sharks presence. In rare cases does Hemingway also use the adjective paradoxically as in, "benevolent skin cancer" (p.5) to create complexity.

Harry Levin also objects,"...assuming the sentence derives its energy from the verb, we are in for a shock if we expect his verbs to be numerous or varied or emphatic"[16]. But the shock should be entirely on Levin's part because Hemingway uses a lot of verbs in order to vary tense, rhythm and movement in The Old Man and the Sea. The sharks movement is described as:

> They had the scent and were excited and in
> the stupidity of their great hunger were losing
> and finding the scent in their excitement. But
> they were closing all the time. (p.92).

The infinitives used extend and stretch the action, and coupled with "were", a sense of impending doom is conveyed in its infinity. Time past closes on time present, psychological time and narrated time become curiously separated in a moment of suspense. It is also the verb with which Hemingway controls tense shifts within a sentence and a paragraph. We are told:

> Now that he had seen him once, he would
> picture the fish swimming in the water...I
> wonder how much he sees at that depth...His
> eyes huge...once I could see quite well in the
> dark. (p.56)

There is thus a fluctuation here from past perfect through the present to past, and the rhetorical question in mid sentence connects past experience to present, hinting at future conjecture. The distant past evoked in the last sentence alerts the readers to significant connections made by the conscience. Tense, explored through verbs, is also used to link the creatural and the human, past and present, and the natural and eternal. We read:

His choice had been to stay in the deep dark water...My choice was to go there to find him...now we are joined and have been since noon. And no one to help us either. (p.41).

The Old Man and the Sea is also replete with adverbs which are integral to the rhythm of the narrative. They qualify the verbs and represent the exact type of movement Hemingway wants his reader to envision. We are told that the old man, "rowed slowly and steadily" (p.26), he, "held the line delicately and softly" (p.33), and said, "his prayers mechanically" (p.54). Santiago "worked skillfully" (p.42), and "slowly and conscientiously he ate all the wedge shaped strips of fish" (p.49). The frequent dual use of adverbs, describes both the speed and the nature of the movement, giving the old man a rhythm of his own.

Leon Edel states:

> Ernest Hemingway, I hold, belongs to the second shelf of American fiction, not the first...I would argue that Hemingway has not created a style; he has rather created the artful illusion of a style, for he is a clever artist. He has conjured up an effect of style ...the famous Hemingway style is not organic...[17].

This argument would be refuted through an exploration of Hemingways creative combination of the Cuban, American, Biblical and Spanish pidgin within the narrative of <u>The Old Man and the Sea</u>. An organic fusion is in fact achieved by combining soft sounding Cuban words with colloquial Americanisms, and biblical prayer and liturgical rhythms with the archaic "thees" and "thou's" (p.54) of Spanish stylized pidgin. A Cuban sensitivity and cultural consciousness is evoked with the soft sounding "galano" used endearingly for the sharks, and later the hard, spiteful and angry "dentuso" for the same. Sometimes the words are explained in the context as "the royal palm which are called guaho" (p.10). Or inferences drawn, "what is bone spur?...un es puela de hueso? We do not have them" (p.57). At other times parallels serve to explicate without being translatory in technique, "He thought of the Big league, to him they were Gran Ligas" (p.57).

Americanisms such as, "Let us take the stuff home; the boy said" (p.10) or, "if I have to have it, I will open it, cost whatever it costs" (p.50) lend a colloquial informality. The speech rhythms of the King James version of the bible in their sonority and finality of phrasing, highlight muted tension. The flatness lends a sonorous cadence as in, "Hail Mary, full of Grace, the lord is with thee. Blessed thou art among women and blessed is the fruit of thy womb, Jesus...Amen...Blessed Virgin pray for the death of this fish. Wonderful though he is" (p.54). And, "although prayer is generally ineffectual in Hemingway"[18] it is not in <u>The Old Man and the Sea.</u> Sometimes the coarse is juxtaposed with the sublime as when Santiago thinks, "Hail Mary's are easier to say than Our Fathers" (p.54).

The stylized vocabulary, which is also the essence of poetry, produces a bare directness of statement. And there are times in <u>The Old Man and the Sea</u> where Hemingway writes prose like poetry as in, "then the fish came alive, with

his death in him" (p.81), "or" myriad flecks of plankton," (p.32) "or "The punishment of the hook is nothing. The punishment of hunger...is everything" (p.65). Peter Messent summarises this technique very aptly as:

> His prose is a 'degree zero' type of writing, a bare minimalist style...At the same time, metaphoric patterns are revealed...In Hemingway, metonymic surface disguises metaphoric depth. While he uses realistic techniques...his simultaneous stress on the texts, verbal and figurative patterning opens up a series of deeper (nontemporal and non sequential) meanings that work formally against such transparent representationalism...on one hand there is a stark paratactic and strongly concrete depiction of reality and a refusal to spell out larger meanings. This blends however with a compositional emphasis on those quasi-poetical links that form the overall abstract literary design and lead us toward that interpretation which his textual surfaces apparently deny.[19]

A comprehensive examination of the way Hemingway records sense impression and uses light imagery in The Old Man and the Sea, will prove this point.

Hemingway evokes all the five senses subtly in is novelette. Smell is an important asset as in, "When the wind was the cast a smell came across the harbour...but today there was only the faint edge of odour..." (p.7). We are told about the "clean morning smell of the ocean" (p.17), and that the old man, "smelled the tar, he smelled the smell of Africa" (p.18). Santiago also refers to, "The blood smell from my hands" (p.96). Other than indicating

the sense of alertness and life in the old man, the sense of smell also acts as a trigger to memory and association.

Sound is also significantly recurrent. Santiago, hears "the blowing noise the male made and the sighing blow of the female" marlin (p.39) and "he heard the line break" (p.43). The old man, "heard the trembling...as flying fish left water and the hissing that their stiff wet wings made" (p.12). Thus all the animate objects in The Old Man and the Sea create their own vibrations and identities through sound patterns providing rhythmic variations.

The sense of taste also adds dimension to Hemingway's narrative. Santiago thinks, "Dolphin is too sweet. This [tuna] is hardly sweet at all" (p.49) or "A flying fish is excellent to eat raw" (p.55). The sense of touch also finds its place in the "line burning out through his right hand" (p.69), and "he felt the hardness" (p.70) of the taut line. Such an inclusion of all the senses gives the narrative textual variety. It also serves to indicate that Santiago has achieved a heightened state of sensual consciousness at sea.

Colour descriptions alert the reader to the sensitivity and vividity of the old mans experiences at sea. He notices that" the sea was discolouring with the red of the blood" (p.41) when the harpoon goes into the Marlin's heart. He also notices the "lavender wings...wide lavender stripes showing" (p.41) and that, "The dolphin looks green, of course, but he is golden". But that when he comes to feed, "truly hungry, purple stripes show on his sides" (p.63). Santiago even dreams in colour as he sees a "long yellow beach" (p.69) and white sand. It seems that, the stress on private feeling (direct sensation) is a type of containment strategy in a world that bears down heavily on the subject.

Carlos Baker generalizes that:

With the sense of place and as part of it is the sense of fact...speculation is kept to a minimum. But facts, visible or audible or tangible facts, facts boldly stated, facts without verbal paraphernalia to inhibit their striking power, are the stuff of Hemingway's prose.[20]

Wyndham Levis, a critic of similar stance, calls Hemingway's style the "prose of reality"[21] and accredits it with "courageous, heart whole emotional drive[22]" and "lively intellectual toughness"[23]. Both these critics focus unidimensionally on fact and reality. But in The Old Man and the Sea, Hemingway has developed stylistic techniques to handle individual sensibility and the flow of consciousness, to articulate perception without solidifying it into fact too. Evidence of this is found in his impressionistic handling of light.

Hemingway talks of "irredescent bubbles" (p.29), "the great prisms in the water" (p.33), "his hand was phosphorescent from skinning" (p.68) or "the tuna shone silver in the sun" (p.30) and "burnished gold fish" (p.61). Thus his creatures become almost mystical, because as the light changes, they transform too. The light imagery could also be said to create a type of Gestalt effect. Because disconnected fragments of experience cohere with suddenness and completeness involuntarily into the ecstatic. Jameson opines, "A style like impressionism...discards even the operational fiction of some interest in the constituted objects of the natural world and offers the exercise of perception and the perceptual recombination of sense data as an end in itself."[24] Light also performs a pragmatic function in The Old Man and the Sea. It plots geographical or nautical movement and helps to measure time. We are told, "It was quite light and any moment now the sun would rise" (p.25). Then, "the sun rose from the sea" (p.25) and "when the sun had risen further" (p.44) to finally as "the sun set, he remembered to give himself more confidence"

(p.58). Gradually sunlight is replaced by moonlight, "The Moon had been up for a long time but he slept on…"(p.53). This gives way to artificial light as Santiago sails into the harbour. He sees that the lights of the Terrace were out and, "he saw in the reflection of the street light the great tail of the fish" (p.104). These examples also serve to highlight the superficial analyses of Hemingways style in such comments made by Leon Edel who states:

> It is a world of superficial action and almost
> wholly without reflection – such reflection as
> there is, tends to be on a rather crude and
> simplified level.[25]

A brief examination of the Crucifiction imagery and the Spanish bull fight (Toredo) image is necessitated to refute another charge leveled by Leon Edel. The critic contends that Hemingway does not show a great deal of fusion of experience and of expression that culminates in a large, mature and durable work.[26] This idea is injudicious as shown in the organic fusion of images in the narrative. Crucifixtion images are closely related to Santiago, allowing the novel to be read as a parable. We are told that the old man shouldered the mast and started to climb" (p.104)in the manner of Christ carrying the cross. He slept with his arms spread wide, and there is repeated mention of his wounded palms and hands. These images carry thematic implications of Christs redemption of mankind through his suffering on the cross.

Hemingway seemed greatly fascinated by the Toredo image, which also lies at the heart of his novel The Sun Also Rises and in The Old Man and the Sea, the novelist returns to the same image with greater organic fusion. The concentric movement of the Marlin around Santiago's skiff parallels the movements of the matador and the bull. We are told that, "the fish kept circling slowly" (p.74) and, "After

a while the fish…started circling slowly again" (p.75), and, "the fish was coming in on his circle now calm and beautiful looking" (p.25). Hemingway's own description of the complete faena the matador makes in preparing for a kill, the series of linked passes that leads to the moment of truth, expressed in <u>Death in the Afternoon</u> is just as applicable to the old man and his fight with the Marlin.

> The faena that takes a man out of himself and makes him feel immortal while it is proceeding, that gives him an ecstasy, that is, while momentary, as profound as any religious ecstasy; moving all the people in the ring together and increasing in emotional intensity as it proceeds, carrying the bull fighter with it, he playing on the crowd through the bull and being moved as it responds in a growing ecstasy of ordered, formal passionate, increasing disregard for death that leaves you, when it is over, and the death administered to the animal that has made it possible, as empty, as changed and as sad as any major emotion will leave you.[27] (206-207).

Santiago's struggle with the Marlin parallels the faena in all its aspects except that there is no crowd to watch his victory.

Hemingways uses three major images of strength. The reference to the boy through a refrain, Dimaggio's baseball game and the Negro hand wrestling match. The old man's invocation of these images helps him summon up strength such as when he has to eat raw fish, or when the Marlin leaps, and even when his line is stretched to breaking point. Santiago often says, "If the boy were here, "or" I wish I had the boy" (p.71-2). The images of the lions on the

beach in his dreams are also reminders of his youth and strength.

Ezra Pound believed that symbols should not intrusively signal their presence in a text but should be rooted in, and emerge naturally from the very being of the material object. He states, "the natural object is always the adequate symbol...If a man uses symbols he must use them so that their symbolic function does not abrude".[28] This comment aptly describes Hemingway's symbolic strategies. Some of the symbols in The Old Man and the Sea are iconic and function only within the narrative itself such as the marlin, Manolin or even the sharks. But others may be universalized as the journey in the skiff, and even the old man who is named Santiago, after a saint.

Any study of style would be incomplete without a brief reference to the nature of similes and metaphors in the narrative. Hemingways similes are based on comparisons drawn from the aesthetic, sensual and real dimensions which shows his wide stylistic range. Santiago's sail looked, "like the sail of permanent defeat" (p.5), the Marlins sword, "was as long as a baseball bat and tapered like a rapier" (p.). The lions on the beach in his dream "played like young cats". (p.19), "the shark came like a pig to the trough, "(p.) and the marlin, Santiago clubbed, "her colour turned to a colour almost like the backing of mirrors" (p.52).

The metaphors are just as vivid and multidimensional Santiago is described as, "the old man rode gently with the small sea" (p.56) and the dolphin as, "true gold in the last of the sun" (p.61).

The narrative vacillates between the recollective and the dramatic. Santiago's language used to relate action is punctuated with language used to recollect past experience, such as fishing trips, baseball matches and

even youthful adventure and excursion in Africa. The temporal patterning of the narrative thus makes the novel read like a garment of present experience with pockets of time past. The integration is vital. The reader is often made aware of the swift regular movement of time within an apparently frozen time, as a suspended present. Earl Rovit judiciously observes:

> Only two kinds of time enter into Hemingway's fiction...time which we may call geological...and the now – that time which has been described as 'the moment of truth'...these two concepts of time conspire to aid in the formation of Hemingway's style.[29]

The effect is created in descriptions which have the immediacy of having happened, but which have not stopped happening. In fact the expansion of time occurs sometimes with a simultaneous contraction of events to, "Do you believe the great Dimaggio would stay with a fish as long as I will stay with this one?" (p.57-8). This artistic handling of the metaphysic in the stylistic and linguistic elements gives Hemingway's narrative style in The Old Man and the Sea a mystic dimension.

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INDIVIDUALS' PREFERENCES AND RESPONSIBILITIES TOWARDS THE SOCIETY: SAYYED ALI HUJWERI'S VIEW

AN IMPORTANT ISSUE OF EDUCATIONAL PHILOSOPHY

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&

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What is man? What is society? What is relationship between man and society? Individual is important or society? These are questions of general philosophy, which provide foundation for the philosophy of education. Individuals should have sound knowledge of their responsibilities and principles of preference to live in a society. They should know better how relations could be developed among individuals of a society. They should be well aware of the priorities to be observed while treating different strata of the society. The society members should be well acquainted with the strategies for acquiring their balanced growth and development in a society.

Sayyed Ali Hujweri (1010-1072 A.D) occupies a prestigious place as a Sufi scholar and social philosopher among eminent Muslim scholars throughout the world. His magnum opus, "*Kashaf-ul-Mehjoob*" (the unveiling of that which is veiled) has attracted the attention of Muslim scholars as well as European orientalists who have done much to reawaken interest

in the study of Sufiism (Abdur Rashid, 1997: V).

The reformation of both individual and society was the sole mission of Ali Hujweri's life. He expressed a great deal upon the reformation of individual and society in *"Kashaf-ul-Mehjoob"*. He practiced his conceptual knowledge essentially for the spiritual and moral training of masses. He aptly elaborated what relationship existed between an individual and society. His thought shattered societal fake religious experiences. Irrespective of race and region, sect or religion, he gave the lesson of humanity's regard for humanity's sake.

This article envisages important aspects of individuals' responsibilities and preferences toward the society as mentioned in Hujweri's major works. It further elaborates hereby-prominent features of Hujweri's viewpoint about the relationship among individuals and society.

1. **Shun not Society**: The lofty saying of Sayyed Ali Hujweri that: "The heart that shuns the society of God knows nothing of God" sets the mode of relation between an individual and the society in the paradigm of Hujweri's Social Philosophy.

2. **Solitariness and Alienation not Desirable**: Sayyed Ali Hujweri (as cited in Malik, 1997) quotes a Hadith of the Prophet (*Sallallah-o-Alaih-i-Wasallum*):

    (P. 61,62,130) فاء ن الشيطان مع الواحدب

    "Satan is with the solitary". (*Sunnan-i-Trimzi*)

Sayyed Hujweri further relates: "Beware of retirement (alienation)! For it is in connection with Satan; and cleave to companionship, for therein is the satisfaction of the

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Merciful God." (Nicholson's from English Translation, 1998: 190)

Sayyed Ali Hujweri focused upon individual growth but he was not in favour of alienation and seclusion from the community or comrade group. He asserted: "Companionship is obligatory for dervishes and that retirement (*uzlat*) is not praiseworthy, and that everyone is bound to prefer his companion to himself."
(Nicholson's from English Translation, 1998: 190)

3. **Principle of Preference**: Sayyed Ali Hujweri prescribed the "Principle of preferences" for the individuals to live in a society. He quoted from the Quran: "And they prefer them to themselves although they are indigent."(59:9).
(Nicholson's from English Translation, 1998: 190)

Sayyed Hujweri, in this regard, explained that the true nature of preference consisted in maintaining the rights of the person with whom one associated, and in subordinating one's own interest to the interest of one's friend, and in taking trouble upon one's self for the sake of promoting his friend's happiness because, preference was the rendering of help to others.

4. **Sacrifice as the Key to all Good**: Sayyed Ali Hujweri narrated that nothing was more difficult for a man than spiritual sacrifice and to refrain himself from the object of his love and God hath made that sacrifice the key to all good.
(Nicholson's from English Translation., 1998: 194)

Allah Almighty declares:

لن تَنَالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ ط

"You shall never attain righteousness until you give in alms of that which you love." (3:92)

Sayyed Ali Hujweri was of the view that eternal life could be gained through spiritual sacrifice; renunciation of self-interest in fulfilling God's commandment and obedience to His friends.

5.   **Strive for Humanity's Welfare**: Shehab (2001) observes that Sayyed Ali Hujweri always exhorted the believers to work to earn their livelihood and spend their extra income on the welfare of their Islamic brethren. Discarding the luxuries of life, he advised believers not to indulge in any extravagance. Instead they should spend their extra wealth for the alleviation of poverty in the society. He advocated simple living, which he said, had been the symbol of true mystics.

6.   **Adopt Simple and Economical Way of Life**: This advocacy of the simplicity of life, Sayyed Ali Hujweri inferred from two Hadiths. Once, Hazrat Ai'sha (Allah may be pleased with her) asked the Holy Prophet *(Sallallah-o-Alaih-l-Wa-Alih-ee-Wasallum)* to buy her a new shirt as her old shirt was torn at many places. The Holy Prophet *(Sallallah-o-Alaih-i-Wa-Alih-ee-Wasallum)* examined the torn shirt and came to the conclusion that it could still be used by mending it with patches. He advised Hazrat Ai'sha not to waste the old shirt and patch it for re-use. The Holy Prophet *(Sallallah-o-Alaih-i-Wa-Alih-ee-Wasallum)* himself never hesitated to wear patched clothes and his companions followed him in this respect. Sayyed Hujweri has quoted that Hazrat Umar's (Allah may be pleased with him)

garment had 30 patches, and the caliph used to say that the best clothes were the cheapest of all. Sayyed Ali Hujweri maintained that, thus, wearing patched clothes was the distinctive symbol of the Muslim Sufis.

7. **Avoid Self-righteousness and Sectarianism:** Self-righteousness is actually a declaration of the infallibility of human intellect. If the Muslim scholars want to become men of scholarship and erudition, they must abandon self-assertiveness and self-righteousness. This leads towards sectarianism and dogmatism. It inculcates the habit of denouncing every other's thought and acclaiming only one's own viewpoint. Sayyed Ali Hujweri (as cited in Abd-ul-Latif, 1977:12) remarked that the height of perfection was that that a man should reach that pinnacle of knowledge where he had to confess that his knowledge was but a drop in the ocean. Abd-ul-Latif (1977) has quoted thereby Newton's words: "I am like a boy picking up pebbles at the shore while the great sea lies unexplored before me." Similarly, the famous Eastern astronomer-poet, Omar Khayyam, after his life-long study and research proclaimed: "I have come to know that I know nothing." (P.12)

If today's scholars, as advised by Sayyed Hujweri, adopt this habit, *Maulvis* and leaders then sectarianism/disunity in our society may come to an end and tolerance may develop much more.

Shehzad (2002) writes that no scholar can ever be, totally, sure that he has stumbled upon the final truth in matters that require interpretation of the scripture.

Humbleness is the key to scholarship and self-righteousness is, perhaps, the greatest impediment to it. In the study of religion, contemporary Muslim scholars have generally adopted the latter approach, which has contributed significantly in promoting sectarianism.

8. **Shatter Fake Religio-social Experiences**: Religion serves as the foundation stone in building a society. Rightful adoption and treatment of a religion can make a society very peaceful and progressive but following the fake religious experience can shatter the whole building of a society. Sayyed Ali Hujweri condemned the fake religious experiences prevalent in the society:

> Our contemporaries give the name of 'law' to their lusts, pride and ambition they call 'honour and learning', hypocrisy towards men 'fear of God', concealment of anger 'clemency', disputation 'discussion', wrangling and foolishness 'dignity', insincerity 'renunciation', cupidity 'devotion to God', their own senseless fancies 'Divine knowledge', the motions of the heart and affections of the animal soul 'Divine love', heresy 'poverty', skepticism 'purity', disbelief in positive religion 'self-annihilation', neglect of the law of the Prophet 'the mystic path', evil communication with time-servers 'exercise of piety.

(Nicholson's from English Translation, 1998: 08)

Sayyed Ali Hujweri has given here a critique of the fake religious experiences. To build a sound and strong society, the individuals should shatter such fake religious experiences of the society. Neither any individual himself should be the spokesman of such fake pursuits nor the society at large should be allowed to involve in such

their culture. Conceptually, war rape should reflect these distinctions as well as other forms of sexual assault committed against women during conflicts and war.

The use of war rape by the Serbian government, military and militia groups as a strategy of ethnic cleansing and of genocide during its war in Bosnia brought the issue to the forefront of international condemnation.[12] As part of a strategy of ethnic cleansing, rape and the fear of rape facilitated the intentional and systematic, deliberate and brutal removal of one ethnic group (in this case Bosnian Muslims) from a land claimed by another (Bosnian Serbs).[13] One Bosnian women who was repeatedly raped by a Serb neighbour, even once in the presence of her son decided not to complain about it stating that, "He raped me, I told nobody because I did not want to cause panic. Not even to my husband. I am afraid of blood revenge that must not happen."[14] Due to the societal attitudes towards rape victim, women tend to internalize sexual violence and suffer in silence.

In Bosnian war rape was used as a weapon to attack women's physical and emotional sense of security while simultaneously launching an assault, through women's bodies, upon the genealogy of security as constructed by the body politic.[15] As a strategy of war, rape is one of the means by which the sanctioned and systematic pursuit of a political objective is undertaken. That political objective can range from terror and domination to genocide. The specific uses of rape in war are multifarious and involve combatant and non-combatant women alike. War rape, regardless of context, is both a form of torture and a tool of political terror. For example, rape and the threat of rape are used against women in order to gather information, to instill urgency into ransom-payers, as a means of punishment and as a tool of intimidation and humiliation to ensure civilian compliance. In October 1992, UN Secretary

10. High Concern for Universal 'Brotherhood'

Sayyed Ali Hujweri has expressed great concern for the establishment of global Muslim brotherhood in his teachings. In this context, Siddiqui (2003) has narrated following sayings of Sayyed Ali Hujweri:

i. "It is imperative for everybody to establish an atmosphere of affection and benevolence between two Muslim brothers so that it may not injure each other's feelings." (p.57)

ii. "Make much more brothers. Undoubtedly, your Sustainer (*Rubb*) is Self-Subsisting and most Merciful (*Hayye-o-Kareem*). Owing to His beneficence and benignity, He (God Almighty) will not give torment to anybody in front of his brothers, on the day of judgment." (p.58)

Siddiqui (2003) has noted thereby another incident quoted by Sayyed Ali Hujweri:

"Once a person, making rounds around the Ka'ba (performing *Twaf* of *Bai't Ullah*), was praying:

'O my Allah Almighty, kindly reform my brothers.' People asked him, 'Why don't you pray for yourself at this place? You are beseeching all prayers for your brothers.' He replied, 'At last, I shall return toward my brothers. If they are rectified I shall also be rectified'." (p.58)

This refection of Sayyed Ali Hujweri realizes us great importance of Muslim brotherhood and

establishment of amicable relationship among one another. The Quran has emphatically declared:

(Al-Hojorat: 10) ٥ اِنَّمَا الْمُؤْمِنُونَ اِخْوَةٌ فَاَصْلِحُوا بَيْنَ اَخَوَيْكُمْ

"Surely, the believers are brethren: therefore reconcile your two brethren." (Nicholson's Eng. Tr. 1998: p.336)

Major Preferences and Responsibilities towards the Society:

Sayyed Ali Hujweri firmly believes in the whole society's welfare and progress. He advocated close affinity, trust, and brotherhood among all the individuals of society. He has presented the principles of:

i) Shun not society;
ii) Prefer others to themselves;
iii) Avoid self-righteousness;
iv) Strive for humanity's welfare;
v) Adopt simple and economic way of life;
vi) Reconcile your brethren if they face some clashes among themselves;
vii) Make efforts for the establishment of global brotherhood.

The individuals of a society can develop a humanitarian society in line with the commandments of God the Gracious and His friends, following these principles. Sayyed Ali Hujweri has given proper code of conduct for different strata of a society. He has stressed upon mutual respect.

Fauq (n.d.) has quoted some sayings of Sayyed Ali Hujweri in this context. They can be taken as societal norms:

i) "The young should respect the old because the latter are nobler and more experienced than the young ones are." (p.138)

ii) "The old should have due regard for the young because the latter's sins are far less than those of the formers." (p.138)

iii) "Behave your parents with high reverence and great veneration." (9.139)

iv) "Do not put aside your teacher's right."(p.140)

v) "Do not possess yourself which belongs to others' rights." (p.140)

vi) "Do not attend the site which incurs you insult."(p.140)

Guiding Principles for the Individuals to Develop Relations among themselves in a Society

There are several sayings of Sayyed Ali Hujweri, which serve as guiding principles for the individuals for developing good relations among themselves. Some are given below:

i) "Association demands sanity." (Nicholson's from English Translation, 1998: 189)

ii) "Association with the wicked produces suspicion of the good." (Ibid., p.189)

iii) "Companionship must be for God's sake, not for the purpose of gratifying any selfish interest." (Ibid., p.337)

iv) "The seemliness and decorum of all religious and temporal affairs depend on rules of discipline (*Adab*)". (Ibid., p.334)

v) "Treat everyone according to his degree:" (Ibid., p.339)

vi) "In companionship it is not permissible to speak evil of the absent." (Ibid., p.339)

vii) "When you leave off sitting with the poor in order to associate with the rich, your heart becomes dead to supplication and your body is caught in the toils of covetousness." (Ibid., p.159)

viii) "Three things render thy brother's love toward thee sincere: that thou shouldst salute him when thou meetest him, and that thou shouldst make room for him when he sits beside thee, and that thou shouldst call him by the name he likes best". (Ibid., p.336)

ix) "If you derive no religious benefit from a brother and friend, abandon his society." (Ibid., p.337) Sayyed Ali Hujweri has quoted thereby a Hadith in this context as cited in Malik (1997):

المرء على دين خليله فلينظر احدكم من يخال ﮭ.(p.88)
(Sunnan Abi Dawood)

"A man follows the religion of his friend: take heed, therefore, with whom you form a friendship." (Nicholson's from English Translation, 1998: p.337)

If we keep in mind these guiding principles while developing our relations with other members of the society, it will lead us towards both individual and collective growth. Sayyed Ali Hujweri's exposition of Sufi doctrine and practice are distinguished not only by his wide learning and thorough knowledge but also by the strong personal character that is impressed on everything, he writes (Nicholson, 1967: XVII). His concept of individual and society is highly valuable for building sound Islamic society based upon strong, amiable and purified relations among different members of a society.

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COMPARATIVE STUDY OF PARENTAL DEPRIVATION AND SELF-ESTEEM OF CHILDREN

Ruhi Khalid

The development and adjustment problems of children have been a major concern of educators, psychologists and social workers. Though social, emotional and educational difficulties during childhood are, to a certain extent, a part of every child's growth, these seemingly are exacerbated in some children by the separation from one or both the natural parents.

Parental deprivation has always been seen as a traumatic event. Absence of one or both parents imposes considerable stress on the children and is likely to have a detrimental effect on their emotional development. In fact, a great minority of "problem children" have been found to have suffered some kind of parental deprivation (Hill & Price 1967; Heacock and Seale 1968;). Research has shown that nurturance, support and control of the parents play an important role in the development of self-esteem of children (Khalid, 1990; Harter, 1983; Abraham and Christopher son 1984; Cooper smith, 1967). This study looks into the impact of parental deprivation on children's self-esteem in the Pakistani environment.

Research in the area of child development suggests that self-esteem has important mediational influence on the children's behaviour. Low self-esteem leads a child to act in such a way as to maintain congruence between self-esteem and objective behaviour, even if it means poor performance (Jones & Berglas, 1978, Khalid, 1985) Moreover, low self-esteem results in anxiety and

depression which would impair concentration and lower the desire to put in the effort needed for achievement (McCandless, 1967; Wylie, 1978; Sharauger, 1972 Franken; 1988, Khalid 1990). Healthy adjustment in childhood might eliminate emotional and psychological complications later. Therefore, the primary purpose of this study was to identify the problem of self-esteem in parent-deprived children-so as to illuminate, to some extent, the hidden attitudes, feelings and needs of this particular group of children. Hopefully the information presented will provide some basis for the schools and Social Welfare Organizations in tailoring special educational and counseling programs geared towards helping these children in adjusting to these unique family circumstances.

Parent-deprived children suffer the loss of one or both natural parents through death, divorce or separation. Children of split and bereaved families like the children in institutions suffer from basically the same problem, though for different reasons. They are deprived, through no fault of their own, of parents, and therefore, are stigmatized, either literally or figuratively as "different". Parent-deprived children need not look far to find that in society's terms their's is not a complete family, since the concept of family presupposes the presence in a house hold of both father and mother and their children. The attitudes and feelings of these children may in some cases be similar and in others largely individualized, depending upon the reason for separation and the intervening variables which might have compensated or further complicated the parental loss.

In view of the above, the following hypotheses are tested in this study.

1. Children who have experienced separation from natural parents will have lower self-esteem than the children of intact families.

2. Variations in self-esteem depend on the nature of parental deprivation experienced by the children. The expected order ranging from evidence of greatest difficulty to evidence of least difficulty is: the children of institutions will have the lowest self-esteem; followed by products of split families; products of bereaved families, and finally the children of intact families.

Method

Sample

The present study was conducted in the city of Lahore and included children from economically lower middle-class families. The age group of the sample ranged from 10-12 years. From the standpoint of family unit, the sample for the present study included children from four different family settings.

1. Those children who had suffered parental divorce or separation and were residing with one parent.
2. Those "bereaved" children who had experienced the death of one parent and were, at the time of the study, living with the surviving parent.
3. Those "institutionalized" children who had been placed in a local orphanage or "foster Home" (SOS village) for reasons of parental death or desertion.
4. Those children from "intact homes" (The control group) who had lived from birth with both natural parents without any prolonged separation.

All the children in the sample had been in their present family state for not less than two and not more than four years. The information regarding the child's family setting was obtained from the school and was verified by the child.

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The total sample included 320 children between the ages of 10 and 12. They were all students of Government Elementary Schools or schools run by the local orphanages, and were drawn from 3rd to 5th grades. Of the 320 subjects, the control group consisted of 80 children. The parent-deprived children formed the experimental group which consists of 2 sub groups: The institutionalized group consisted of 80 children, 44 among them were from Yateem-Khana (local orphanage) while 36 lived in the S.O.S. Foster Homes. The single parent sub-groups consisted of bereaved children who were 80 in number and the split family group consisted of 80 children. (See table-1).

In case of bereaved only 2 children was living with the father while in the case of the split families all the children were living with their mother.

School records were used to provide information about the presence or absence of parents, age, grade, sex, school performance and academic achievement. When this data was recorded for the experimental groups (Children from orphanages, children of split and bereaved families) the same variables were used in matching children from control group.

Children who were regular in schools and whose school records did not indicate any academic or physical problem were included in the sample. Children whose parents had re-married were not included. Every effort was made to match children according to age, economic status, school, and presence or absence of parents. However, the variables of intervening life experiences, individual reactions to environments, personality types, emotional and psychological development before and after the parental loss, etc., might have limited the homogeneity of the groups.

Table – 1
Composition of Sample

Control Group Intact-families	Experimental Groups Institutionalized	Split Families	Bereaved Families
40 G	40 G	40 G	40 G
40 B	40 B	40 B	40 B

G=Girls
B=Boys

Measure

The self-esteem of the child was measured by Pier Harris Short Form, which is a rating scale, used for measuring the self-esteem of children between the ages of 8-13 years. This scale was development by Bagley, C & Verma, G. K. (1982) from Piers-Harris Scale (1964). The Pier Harris Scale was built out of a pool of items derived from Jershild's (1952) collection of children's statements. The items were written as simple declarative statements. The final scale was reduced to 80, Yes-No items after several pilot studies. Bagley et al., (1982) further reduced these items to 39 and developed Piers-Harris Short Form. Examples of these items are "I am often sad"; "I am a happy person"; "I give up easily". It is a wide ranging scale covering physical appearance, social behavior, academic status, depreciation, dis-satisfaction and contentment with self. The statements are equally divided between positive and negative forms and between high and low reflections of negative forms and between high and low reflections of self-esteem. A high score (negative items reversed) indicated a more positive self-esteem, thus, there was an attempt to control the acquiescence response set. Scoring consisted of allowing one point for each answer indicative of positive self-esteem; the minimum score possible was 0 and Maximums was 39.

Procedure

The Self-Esteem Inventory was administered to the subjects in groups. The preliminary instructions were designed to diminish threat and anxiety. Subjects were reassured that the results would have no effect on academic grades or placement, will not reflect intellectual ability or achievement level, and would remain strictly confidential. No time limit was set for completion of the inventory; therefore, subjects were able to work at their own pace.

Analysis of Data

Individual scores for each subject and mean scores for each group (Institutionalized, divorced, bereaved, total experimental, and control) were computed. t-test was then administered to identify any significant differences which might have existed between the control group and the total experimental group.

One-way analysis of variance for independent samples was used to see the difference between the control group; bereaved group; split family group and the institutionalized group. In order to determine which of the means differ Tukey Test (Cohen & Holliday, 1982) was applied.

Results

The first hypothesis proposed in the present study stated that:

> Children who have experienced separation from natural parents will have lower self-esteem than the children of intact families.

Table — 2, shows the self-esteem scores of the total experimental group (composed of the institutionalized, the

divorced, and the bereaved groups) and the self-esteem scores of the control group.

Table – 2
Significance of the Difference Between Mean Scores for Experimental and Control Group.

	N	Mean	t	p
Control	80	29.81	0.97	Not Significant
Experimental	240	27.89		

The results indicate that although the mean for the control group (29.81) is higher than the mean for the experimental group (27.89) this difference is not significant at the 0.05 level. Therefore, the first hypothesis that the self-esteem of the children who have experienced separation from natural parents will be significantly lower than the children of intact homes is rejected.

The second hypothesis stated that:

Difficulty in self-esteem varies depending upon the type of separation experienced. In terms of degree, the children who evidence the lowest self-esteem are those in the "Institutionalized" group. The second group, the products of separation experience somewhat higher self-esteem than the institutionalized group; however, their deficiencies are more marked than in the bereaved. Finally, though the bereaved evidence the highest self-esteem it is lower than the children from intact homes. Thus, the expected order ranging from evidence of greatest difficulty to evidence of least difficulty will be: The institutionalized, the children of parents who have separated; the children of bereaved families; and finally, the children from intact homes.

The results of One Way Analysis of Variance of the self-esteem scores of all the groups are shown in table-4. The

obtained value of F=14.73 is large than the values in F. Distribution (Cohen & Holliday 1982, P.321) at both the .05 (2.60) and the .01 (2.78) levels for d.f.'s=3 and 316. We therefore conclude that there is significant difference among the groups.

Table-3
Analysis of Variance

Source of variation	Sum of squares	d. f.	Variance	f
Between group	1775.31	3	591.77	40.17
Within group	4655.16	316	14.73	
Total	6430.49	319	606.50	40.17

Table-4
Group mean differences & their significance on Tukey Test

Comparison of Means	M_1	M_2	M_3	M_4
Group 1 (int act families	M_1=29.81	M_1-M_2=0.1	M_1-M_3=0.36	M_1- M_4- =5.51
Group 2 (Bereaved)	M_2=29.91		M_2 M_3=0.46	M_2- M_4=5.61*
Group 3 (Sp ilite families)	M_3- =29.45			M_3- M_4=5.15*
Group 4 (Insti tutionalized)	M_4- =24.3			
	T0.05 = 1.56		* Significant	

In order to find out how the groups differ, Tukey Test was applied. The results show that the Institutionalized group have significantly lower self-esteem than the control, (d=5.51; T=1.56 therefore, the first part of the second hypothesis was accepted.)

Comparison of the mean scores of the separated group with the scores of the control population indicated that, although a difference was noted, that difference was not significant.

Comparison of the mean scores (29.91) of the bereaved group with the mean scores (29.81) of the control population show that the bereaved group obtained higher scores, though the higher scores were not statistically significant. (See Table-4). Thus, the second hypothesis in case of the bereaved group was not accepted.

Comparison of means of the three experimental groups show that the mean scores (29.91) of the bereaved group and the mean scores (29.45) of the separated group did not differ from each other significantly. However the mean scores (24.3) of the institutionalized group were significantly lower than the mean scores (29.91) of bereaved and the mean scores (29.45) of the separated group. Thus, the second hypothesis was only partly accepted.

Discussion

The results indicated that self-esteem development in pre-adolescent children was not necessarily lowered or even hampered by separation from one natural parent.

The children who had lost a parent through death showed no significant difference in self-esteem when compared with children living with both parents, in fact, the bereaved group displayed a slightly higher degree of positive self-perception than did the control population. Initially, these findings seem to contradict the research on the effects of bereavement which were previously cited. Some earlier studies pointed towards childhood bereavement as a variable in the development of subsequent psychological

and emotional maladjustment. However, due to the fact that this study tested only one phase of emotional adjustment-specifically-self-esteem and dealt with pre-adolescent children rather than adults, the present finding do not preclude later difficulties which may or may not stem from faulty adjustment related to the bereavement as the child approaches adulthood and is faced with further conflict.

Another possible reason for these results is, that all the bereaved children were living in an extended family system. It is usual for a Pakistani widow/widower who does not remarry to live with parents, in-laws or other family relations so that load of child-rearing is shared. The presence of other adult family members in the case of our sample provided emotional support and psychological stability and security to the bereaved children.

Another interesting finding of the present study was that although the self-esteem scores obtained by children whose parents were separated were lower than the scores obtained by the children living with both parents, the difference was not statistically significant. Comparison of these results with earlier studies in this area (McDermott, 1965; Wallerstein & Kelly, 1980, Hetherington, Cox, & Cox, 1978) allowed for optimism regarding the eventual adjustment of children of separated parents. The earlier researchers had found considerable depression and anxiety in children of divorced parents. The present study examined the children of separated parents and found no real divergence from the control population in positive self-feelings. One possible interpretation of this difference in results might be that the experience of parental divorce does not result in permanent ego damage and that children of divorced/separated parents can eventually adjust and mature emotionally as do children whose family back-grounds have been less chaotic.

The results of the present study have shown that in the case of the bereaved children and victims of split families the presence of one natural parent seemed to neutralize the loss of the other parent and served to satisfy the "Self" needs of the child. The issue then is not so much the type of or reason for the loss or even the pain associated with it, but rather the positive, stabilizing force of belonging to someone.

An important result of this study was that the institutionalized children, on the contrary, showed definite evidence of faulty self-perception, and low-self-esteem when compared with all the other children studied. In the light of these findings, the plight of the institutionalized child becomes more clearly defined. The detrimental effects of their regimented, impersonal, and affectionless atmosphere of the institution on ego development are critical. The self-system cannot possibly grow in an atmosphere which stigmatizes the movement and freedom of the individual. Furthermore, the very nature of the institution precludes the satisfaction of such basic ego needs as the craving for individual attention, the security of belonging, and the belief that one is loved. The bleakness of life of such children is reflected in their self-esteem scores. These results supported the previous researches which investigated the effects of institutional placement on children (Bowlby 1951; Tizard and Tizard, 1971; Wolff, 1981; Oswin, 1971). Research in the area concluded that the intellectual and emotional growth of institutionalized children was hampered by residence within an institution.

Conclusion

It was concluded that the emotional growth of children is not necessarily dependent upon the presence within the home of both parents but that living with at least one parent

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is vital. The effectiveness of institutions in fostering healthy adjustment in the children they serve is open to serious question and doubt. Forward movement for these institutions might then be directed towards placement of all parent-deprived children in adoptive homes. Certainly placement with two parents would be ideal; however, on the basis of the findings of the present study, placement with one parent would also serve to satisfy the ego needs of these deprived children. Since the existence and quality of individualized attention rather than the quantity of that attention emerges as the crucial factor in healthy self development, adoption by single adults would be far more realistic in terms of the number of people eligible and number of children reached. Policy makers and legislators must recognize this fact by making adoption legal and easy, granting the right to adult who wish to become adoptive parents. This progression must be made since emotional and intellectual growth demands satisfaction of the self-system which is currently being frustrated by the impersonal, sterile atmosphere associated with institutional life.

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War and Armed Conflicts:
Impact on Women & Children

Tahmina Rashid

American war in the guise of locating weapons of mass destruction (WMD) in Iraq, to "curtail terrorism" as projected by their policy makers, has diverse implications for regional and global socio-economic and political scenes. In this regard, the international print and electronic media portrayed various dimensions and desired images of the post-Saddam Iraq. The missing factor in this debate of international concerns and apprehensions is the implications of the war on the civilian population, particularly on women and children, who are unwillingly engaged in conflicts imposed by both local and global political actors. Prior to war on Iraq, American led allied forces were actively engaged in its "War on Terrorism" in Afghanistan, where a massive number of civilian causalities were simply described as "collateral damage" which in their perception was bound to happen in crisis situations. A similar situation in terms of human suffering was witnessed during the civil war in Bosnia, where the Muslim women were severely affected by the ongoing conflict. In order to understand the implications of any war and armed conflict on women and children we need to examine the dynamics of conflicts with special reference to the mentioned crises, in its entirety.

Women have tended to be classified within a single category "women and children", and as "vulnerable". Yet women are not necessarily vulnerable and certainly have

needs, experiences and roles in armed conflicts and wars that differ from those of children (although it must be stated that in many conflicts children are coerced into taking on adult roles). Women are actively engaged in many armed conflicts around the world and have played a part in wars throughout history. It was the Second World War that highlighted their role primarily in reservist or support units (including work in munitions factories) in the German and British forces and in the case of the Soviet Union, their direct participation in the fighting as members of all services and units "constituting 8% of the total armed forces".[1]

The literature on the experience of war in fields such as politics, history, sociology and cultural studies, to say the very least, is prolific. It speaks of air raid campaigns, land warfare, technology, weapon systems, victories, losses, states, leaders, soldiers, killings, ideologies, alliances and peace treaties. Where women's experiences are written into accounts of war, it is usually in the form of state-sanctioned support base of soldiers: wives, mothers, mourners, non-combatants, civilians, factory workers, nurses, spies, entertainers and, occasionally, prostitutes or 'comfort women'.[2] Rarely are there discussions of the violence committed against women as a separate gender, be they civilians or soldiers. At some level it is recognized that this anomaly does exist but is not dwelled upon. Just as war attracts ferocious battles and bloodshed, it is similarly expected as General George S. Patton insisted, 'there would unquestionably be some raping'.[3] Yet this 'naturalised inevitability' which initially at least, must exist somewhere in the public memory, has been written out of history.

Since then, women have assumed a much greater role and are more frequently joining the armed forces, voluntarily

and involuntarily, performing both support and combatant roles. To give a few examples, in the United States military, "overall, 14% of active duty personnel are women" and there were 40,000 women in the US forces who served in the 1990-1991 Gulf War.[4] It is estimated that a fifth of the Eritrean armed forces are female and up to a third of the fighting forces of the Liberation Tigers of Tamil Eelam (LTTE) involved in the civil war in Sri Lanka are women. The role of the female "suicide bombers" of the LTTE has also underscored the horrifying extent to which women are prepared to take action in that ongoing conflict. Ironically, much of their "success" in hitting targets can be attributed to the fact that as women they can often get closer to their objective - possibly due to a perception that they are more vulnerable and therefore less likely to carry out such attacks. For many reasons, women are the preferred choice of secular groups when it comes to infiltration and strike missions. Generally women are viewed with less suspicion particularly in the conservative societies of the Middle East and South Asia where there is a hesitation to body search a woman, thus enabling them to wear a suicide device beneath her clothes and hence are as capable as men of perpetrating extreme violence.

Women also "actively" support their men folk in military operations - not by taking up arms but by providing them with the moral support needed to wage war. Data collected by ICRC's "People on War" survey exemplify this, as for example an elder and religious leader in Somalia said: "I believe that those civilians and fighters belong to one family group, once the civilians are going with the fighters doing things like cooking, treating them, and any other necessary thing... Whatever happens to the civilians is up to them. If they collaborate with the fighters, then what happens is up to them."[5] And it is not just Somalis that responded in this way, as one young man in Abkhazia stated: "Somebody can hold a submachine gun and somebody only a ladle.

But it doesn't mean a cook is less responsible than a soldier."[6] Despite these examples of voluntary and involuntary participation of women in armed conflict as combatants and in support roles, some countries and cultures refuse the participation of women in combat roles in the armed forces. The majority of women experience the effects of armed conflict as part of the civilian population.

The discussion surrounding the inclusion of women in the study of international politics, particularly in reflections of inter-State war as well as civil conflicts, promotes passive representation.[7] Instead of dealing with the women and children as innocent victims of the firepower of the combats, they are presented as a separated passive category. The debate within the dominant tradition of international relations theory surrounding the inclusion of women does not provide appropriate answers to isolate the role of women and children in combat situations. State-sanctioned representations of non-combatant women reflect, rather than confront, traditional conceptualizations of women. The result has been the failure of mainstream approaches in international relations theory to identify the extreme insecurities of individual women whose experiences during inter-state war are not part of the state-sanctioned representations. The case of Bosnia was a turning point in international recognition of protection on women in conflict and in attempts by governments and aid-workers to sole the problems of women and girls.[8]

Human Rights groups and Women organizations highlighted this particular aspect of crimes against women. These days, with the introduction of Satellite communication system and cable T.V networks, wars are watched in the minutest details and thereby it becomes difficult to hide the dehumanization of women and children in particular. Human rights organizations have been at the forefront of struggles against oppression in theory as well

as practice to challenge existing assumptions and recognition of the emancipatory potential. The first is the recognition of a socially constructed and gendered reality that identifies vested interests in the subordination of women. Second and more recently, has been the acknowledgment of the multiple subjectivities of women and the dispelling of the 'essential woman' myth. These developments provide the space to begin to think about people and their different relationships in international arenas.

Currently, the consistency and extent to which women's bodies is the site, both metaphorically and literally, for inter and intra-state battles is not well documented in the literature on war. Despite the well-recited and centuries-old adage of 'rape, pillage and plunder', the actual rape and sexualized violence perpetrated against women during war has been silenced and hidden within mainstream international politics.[9] However, cases of rape during conflict are extensive and multifarious. Human Rights Watch, an independent NGO, documented war rape and sexual violence in recent and ongoing conflicts in Sierra Leone, Chechnya, East Timor, the Democratic Republic of Congo, Afghanistan, Indonesia, Angola, Cambodia, Haiti, Peru, Somalia, and Uganda and during the recent conflicts in Rwanda, Bosnia and Kosovo.[10]

In the circumstances of war, it is not just gender that targets women for sexual violence; it is the intersection of gender with the multiple and varied identities of religion, nationality and ethnicity that allows groups of women to be distinguished between 'our women' and 'their women'.[11] Thus, the subjugation, humiliation and degradation are not just an assault upon the woman and her body, but are also an assault upon her state/ culture/ religion/ ethnic group and the men who belong to her. At times, women are unable to isolate bodily rape from the rape of their land and

their culture. Conceptually, war rape should reflect these distinctions as well as other forms of sexual assault committed against women during conflicts and war.

The use of war rape by the Serbian government, military and militia groups as a strategy of ethnic cleansing and of genocide during its war in Bosnia brought the issue to the forefront of international condemnation.[12] As part of a strategy of ethnic cleansing, rape and the fear of rape facilitated the intentional and systematic, deliberate and brutal removal of one ethnic group (in this case Bosnian Muslims) from a land claimed by another. (Bosnian Serbs).[13] One Bosnian women who was repeatedly raped by a Serb neighbour, even once in the presence of her son decided not to complain about it stating that, "He raped me, I told nobody because I did not want to cause panic. Not even to my husband. I am afraid of blood revenge that must not happen."[14] Due to the societal attitudes towards rape victim, women tend to internalize sexual violence and suffer in silence.

In Bosnian war rape was used as a weapon to attack women's physical and emotional sense of security while simultaneously launching an assault, through women's bodies, upon the genealogy of security as constructed by the body politic.[15] As a strategy of war, rape is one of the means by which the sanctioned and systematic pursuit of a political objective is undertaken. That political objective can range from terror and domination to genocide. The specific uses of rape in war are multifarious and involve combatant and non-combatant women alike. War rape, regardless of context, is both a form of torture and a tool of political terror. For example, rape and the threat of rape are used against women in order to gather information, to instill urgency into ransom-payers, as a means of punishment and as a tool of intimidation and humiliation to ensure civilian compliance. In October 1992, UN Secretary

General Boutros Boutros-Ghali appointed a Commission of Experts, headed by Professor Cherif Bassiouni, to investigate breaches of the Geneva Convention and international humanitarian law in Yugoslavia. The interim report claimed in reference to Bosnia that:

> There is sufficient evidence to conclude that the practices of 'ethnic cleansing' were not coincidental, sporadic or carried out by disorganized groups or bands of civilians who could not be controlled by the Bosnian-Serb leadership. Indeed, the patterns of conduct, the manner in which these acts were carried out, the length of time over which they took place and the areas in which they occurred combine to reveal a purpose, systematicity and some planning and coordination from higher authorities.[16]

This was confirmed by documents ratified by members of the Serb military which claimed that:

> Our analysis of the behaviour of the Muslim communities demonstrates that the morale, will, and bellicose nature of their groups can be undermined only if we aim our action at the point where the religious and social structure is most fragile. We refer to the women, especially adolescents, and to the children. Decisive intervention on these social figures would spread confusion among the communities, thus causing first of all fear and then panic, leading to a probable [Muslim] retreat from the territories involved in war activity.[17]

As members of the civilian population, women and girls like men and boys are subjected to innumerable acts of violence during situations of armed conflict. They often suffer the direct or indirect effects of the fighting, enduring indiscriminate bombing and attacks as well as a lack of food and other essentials needed for a healthy survival.[18] Women invariably have to bear greater responsibility for their children and their elderly relatives and often the wider community when the men in the family leave to fight, detained, missing or dead, internally displaced or in exile. The very fact that many of the men folk are absent often heightens the insecurity and danger for the women and children left behind, and exacerbates the breakdown of the traditional support mechanisms upon which the community especially women have previously relied. Increased insecurity and fear of attack often compel women and children to flee, and it is common knowledge that women and children constitute the majority of the world's refugees.

In fact, this perceived protection that women will be safe is often not the reality. The ICRC assisted a large number of mostly elderly and frail women left behind in the former United Nations Protected Areas in Croatia (UNPA - frequently referred to as the "Krajinas"). They had been left by their fleeing family members to protect the property and/or could not or would not leave their homes. Even these elderly and often bedridden women were not free from harassment and attack. Owing to the proximity of the fighting or the presence of the armed forces, women invariably have to restrict their movements; this severely limits their access to supplies of water, food, and medical assistance and their ability to tend their animals and crops, to exchange news and information and to seek community or family support.

Women are all too often harassed, intimidated and attacked in their homes, while moving around their village

and its environs and when passing checkpoints. The lack of identity documents is a problem experienced by many women who have lost, were previously never issued with or did not feel the need to have documentation in their own right. Security and freedom of movement of women increases their risk of abuse, including sexual violence.

As previously stated women and children make up the majority of the world's refugees and displaced persons.[19] Fleeing and living in displacement creates numerous problems for women around the world and ironically often exposes women to enormous risks. Women generally flee taking few possessions with them and many become separated from family members. Displacement may well force women to become reliant on support from the local population in the area to which they are displaced, or on assistance from international and non-governmental organizations. During these search women frequently risk attack and injury from fighting, mines and unexploded ordnance.

Civilian victims, mostly women and children, often outnumber casualties among combatants. In addition, women often become caregivers for injured combatants in a conflict unexpectedly have to be the sole manager of household, sole parent and caretaker of elderly relatives. While entire communities suffer, the consequences of armed conflict and terrorism, women and girls are particularly affected because of their status in society and gendered violence. Parties to conflict often rape women with impunity, sometimes using systematic rape as a tactic of war and terrorism. The impact of violence against women and violation of the human rights of women is experienced by women of all ages, who suffer displacement, loss of home and property, loss or involuntary disappearance of close relatives, poverty and family separation and disintegration. They become victims

of acts of murder, terrorism, torture, involuntary disappearance, sexual slavery, rape, sexual abuse and forced pregnancy in situations of armed conflict, especially as a result of policies of ethnic cleansing and emerging forms of violence. This is compounded by the life-long social, economic and psychologically traumatic consequences of armed conflict.

Women and children constitute some 80 per cent of the world's millions of refugees and other displaced persons, including internally displaced persons.[20] They are threatened by loss of property, goods and services and deprivation of their right to return to their homes of origin as well as by violence and insecurity. Particular consideration needs to be given to sexual violence against uprooted women and girls, and the method employed to persecute the systematic campaigns of terror and intimidation and forcing members of a particular ethnic, cultural or religious group to flee their homes.

Women may also be forced to flee as a result of a well-founded fear of persecution for reasons enumerated in the 1951 Convention relating to the Status of Refugees and the 1967 Protocol, including persecution through sexual violence or other gender-related persecution, and they continue to be vulnerable to violence and exploitation while in flight, in countries of asylum and resettlement and during and after repatriation. Women often experience difficulty in some countries of asylum in being recognized as refugees when the claim is based on such persecution.

Many women's non-governmental organizations have called for reductions in military expenditures world wide, as well as in international trade and trafficking and the proliferation of weapons. Those affected most negatively by conflict and excessive military spending are people living in poverty, who are deprived because of the lack of

investment in basic services- women suffer more due to their lower social status in many societies. Women living in poverty, particularly rural women, also suffer because of the use of arms that are particularly injurious or have indiscriminate effects. There are more than 100 million anti-personnel land mines scattered in 64 countries globally.[21] The negative impact of the development of excessive military expenditures, the arms trade, and investment for arms production and acquisition need to be examined and addressed. At the same time, maintenance of national security and peace is an important factor for economic growth and development and the empowerment of women. During times of armed conflict and the collapse of communities, the role of women becomes crucial as they often work to preserve social order in the midst of armed and other conflicts. Women make an important but often unrecognized contribution as peace educators both in their families and in their societies.

Women display tremendous strength and resourcefulness in the coping mechanisms they adopt in trying to ensure their own as well as of their families survival. However, women in camps for displaced persons are frequently vulnerable, especially when they are the head of the household, widows, pregnant women, mothers with small children and elderly, for they have to shoulder all the daily responsibilities for survival which consume enormous amounts of time and energy. Furthermore, camp authorities and organizations in war torn traditional societies may overlook the needs of women, as they are not visible in the public sphere. Women with children are particularly concerned about their children's education and often have to find the means to pay for clothes and books, then must cope with increased workload if their children are at school. Women in detention often suffer from the lack of family visits and therefore do not have the support of their families. There are many reasons for this: the remoteness

of the place of detention, insecurity for visitors, relatives unwilling or unable (because they are displaced, have disappeared or are missing) to come, or lack of money to pay the travel costs. Furthermore, women detainees often have the added concern of their children's well-being, either because young children are detained with them or are being raised in difficult conditions or because they have been separated from their children and are uncertain as to who is raising them and how. Even where a family member has taken over responsibility for the children, these enforced separations have emotional and psychological implications for women forcing them into previously unaccustomed roles necessitating the development of new coping skills.[22]

Children and War

Children affected by War comprise a large majority. In conflict zones like Palestine, Kashmir, Lebanon, Afghanistan and now Iraq, children experience trauma that is permanently imprinted on their persona.[23] The genesis of the decade's long Afghan conflict was in no small measure due to global apathy to the plight of Afghanistan. The women and children of Afghanistan, both among refugees and resident populations, have paid a disproportionate price for this conflict. The rates of malnutrition, disease, and death among Afghan children rank among the highest in the world. In addition to the many injuries due to landmines and artillery, over 80% of Afghan children interviewed reveal some psychological scars of war Women and children must be the prime focus of attention in rebuilding Afghanistan, through sustained efforts at improving health, nutrition and education.[24]

Most of the civilian and childhood casualties of the prolonged war in Afghanistan were the direct result of ballistic or landmine injuries. Compared with Bosnia,

Cambodia, and Mozambique, Afghanistan had the highest population based rates of landmine injuries and the highest mortality.[25] In a gruesome demonstration of specific targeting of children by the Soviets, many of the mines deployed were shaped as colourful toys or "butterflies." Despite attempts at de-mining, there were still close to 10-15 million mines in Afghanistan in 1993.[26] About 3-4% of the population of Afghanistan was has been estimated to be disabled, of whom only a minority had access to treatment.[27]

Over the last two decades more than five million Afghan refugees were living in Pakistan and Iran, either in refugee camps or urban squatter settlements. Although high childhood morbidity and mortality among refugee populations are well recognised, a 1993 survey of families in Kabul found that the daily mortality for children under 5 years of age was 260/100000 population.[28] This is plausible because, whereas refugees are a focus of international relief, resident populations are often left to fend for themselves.

The development assistance and support offered for economic and social recovery to Afghanistan were negligible, and what followed was a sorry tale of societal breakdown, lawlessness, and conflict. As always, the most vulnerable in Afghan society are bearing the brunt of the after effects of numerous conflicts. A survey of Afghan refugee women and children in Quetta found that over 80% of children were unregistered and child mortality was 31% (112/366 births). Of those who survived, 67% were severely malnourished, with malnutrition increasing with age.[29] These vulnerable populations remained entirely dependent on assistance from UN agencies and non-governmental organisations. Afghanistan illuminates another set of dilemmas often faced by aid-workers to function effectively within the boundaries set by the political

authorities while not perpetuating the abuses inherent in their rules.

The hardship after the American declaration of "War on Terrorism" brought disproportionate suffering and impoverishment to war widows and families in Afghanistan. Food shortages and malnutrition had their biggest impact on Afghan girl children. Less obvious are the psychological trauma and mental stress experienced by Afghan women and children and the impact of continued illegal conscription of child soldiers by all warring factions.[30] The situation is not confined to any one region and is going to spill over now from the situation in Iraq where the sufferings of people have already started emerging.

The impact of war on the psychological state of women and children will be part of their lives forever. Many have post-traumatic stress as a consequence of witnessing or experiencing parental loss in war. Political repression and State terror also have significant psychological squeal. Recently, a study of internally displaced children from the war in Bosnia showed that 94% had features of post-traumatic stress.[31] A landmark survey by UNICEF on the effect of war on children indicated that 41% had lost one or more parents because of the conflict and over half had witnessed torture or violent death. Over 90% of the children interviewed expressed the fear of dying in the conflict, while over 80% of the children interviewed felt they could not cope with events and that life was not worth living.[32]

While such events can lead to considerable psychological trauma and distress, they may also inure a young mind to violence. Taliban and Northern Alliance soldiers were the product of the same cycle of violence and social upheaval experienced from early childhood. Ignorance, isolation and a daily ritual of violence greatly temper their vision of the world. This "lost generation" is likely to breed many more

unless action is taken to bring the cycle of violence to an end.

The role of United Nations in armed Conflicts and war

The Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 1949, and the Additional Protocols of 1977 provide that women shall especially be protected against any attack on their honour, in particular against humiliating and degrading treatment, rape, enforced prostitution or any form of indecent assault. The Vienna Declaration and Programme of Action adopted by the World Conference on Human Rights, states that "violations of the human rights of women in situations of armed conflict are violations of the fundamental principles of international human rights and humanitarian law".[33] All violations of this kind, including in particular murder, rape, including systematic rape, sexual slavery and forced pregnancy requires a particularly effective response.

Proposed strategic objectives to decrease the impact of armed conflicts

1- Increase the participation of women in conflict resolution at decision-making levels and protect women living in situations of armed and other conflicts or under foreign occupation

2- Reduce excessive military expenditures and control the availability of armaments

3- Promote non-violent forms of conflict resolution and reduce the incidence of human rights abuse in conflict situations

4- Promote women's contribution to fostering a culture of peace

5- Provide protection, assistance and training to refugee women, other displaced women in need of international protection and internally displaced women

6- Provide assistance to the women of the colonies and non-self-governing territories[34]

Suggestions to achieve these objectives

a- Promotion of equal opportunities for women to participate in all forums and peace activities at all levels, particularly at the decision-making level, including in the United Nations Secretariat with due regard to equitable geographical distribution in accordance with Article 101 of the Charter of the United Nations;

b- Integration of a gender perspective in the resolution of armed or other conflicts and foreign occupation and gender balance when nominating or promoting candidates for judicial and other positions in all relevant international bodies, such as the United Nations International Tribunals for the former Yugoslavia and for Rwanda and the International Court of Justice, as well as in other bodies related to the peaceful settlement of disputes;

c- Ensure the appropriate training of prosecutors, judges and other officials in handling cases involving rape, forced pregnancy in situations of armed conflict, indecent assault and other forms of violence including terrorism.

d- Exploration of ways to generate public and private financial resources, through the appropriate reduction of excessive military expenditures, trade in arms and investment for arms production and acquisition, taking

into consideration national security requirements, so as to permit the possible allocation of additional funds for social and economic development, in particular for the advancement of women;

e- Investigation and punishment to the members of the police, security and armed forces who perpetrate acts of violence against women, violations of international humanitarian law and violations of the human rights of women in situations of armed conflict;

f- Reaffirm that rape in the conduct of armed conflict constitutes a war crime and under certain circumstances it constitutes a crime against humanity and an act of genocide as defined in the Convention on the Prevention and Punishment of the Crime of Genocide; take all measures required for the protection of women and children from such acts and strengthen mechanisms to investigate and punish all those responsible and bring the perpetrators to justice;

g- Encourage the further development of peace research, involving the participation of women, to examine the impact of armed conflict on women and children and the nature and contribution of women's participation in national, regional and international peace movements; engage in research and identify innovative mechanisms for containing violence and for conflict resolution for public dissemination and for use by women and men;

h- Development and dissemination of research on the physical, psychological, economic and social effects of armed conflicts on women, particularly young women and girls, with a view to developing policies and programmes to address the consequences of conflicts;

i- Take steps to ensure that women are fully involved in the planning, design, implementation, monitoring and evaluation of all short-term and long-term projects and programmes providing assistance to refugee women, other displaced women in need of international protection and internally displaced women, including the management of refugee camps and resources; ensure that refugee and displaced women and girls have direct access to the services provided;

j- Take steps to protect the safety and physical integrity of refugee women, other displaced women in need of international protection and internally displaced women during their displacement and upon their return to their communities of origin, including programmes of rehabilitation; take effective measures to protect from violence women who are refugees or displaced; hold an impartial and thorough investigation of any such violations and bring those responsible to justice;

k- Take measures, at the national level with international cooperation, as appropriate, in accordance with the Charter of the United Nations, to find lasting solutions to questions related to internally displaced women, including their right to voluntary and safe return to their home of origin;

l- Ensure that the international community and its international organizations provide financial and other resources for emergency relief and other longer-term assistance that takes into account the specific needs, resources and potentials of refugee women, other displaced women in need of international protection and internally displaced women; in the provision of protection and assistance, take all appropriate measures to eliminate discrimination against women and girls in order to ensure equal access to appropriate

and adequate food, water and shelter, education, and social and health services, including reproductive health care and maternity care and services to combat tropical diseases;

m- Apply international norms to ensure equal access and equal treatment of women and men in refugee determination procedures and the granting of asylum, including full respect and strict observation of the principle of non-refoulement through, inter alia, bringing national immigration regulations into conformity with relevant international instruments, and consider recognizing as refugees those women whose claim to refugee status is based upon the well- founded fear of persecution for reasons enumerated in the 1951 Convention and the 1967 Protocol relating to the Status of Refugees, including persecution through sexual violence or other gender-related persecution, and provide access to specially trained officers, including female officers, to interview women regarding sensitive or painful experiences, such as sexual assault;

n- Ensure that the human rights of refugee and displaced women are protected and that refugee and displaced women are made aware of these rights; ensure that the vital importance of family reunification is recognized;

o- Provide, as appropriate, women who have been determined refugees with access to vocational/professional training programmes, including language training, small-scale enterprise development training and planning and counselling on all forms of violence against women, which should include rehabilitation programmes for victims of torture and trauma; Governments and other donors should contribute adequately to assistance programmes for refugee women, other displaced women in need of

international protection and internally displaced women, taking into account in particular the effects on the host countries of the increasing requirements of large refugee populations and the need to widen the donor base and to achieve greater burden-sharing;

p- Develop awareness of the human rights of women and provide, as appropriate, human rights education and training to military and police personnel operating in areas of armed conflict and areas where there are refugees.

q- Disseminate and implement the UNHCR Guidelines on the Protection of Refugee Women and the UNHCR Guidelines on Evaluation and Care of Victims of Trauma and Violence, or provide similar guidance, in close cooperation with refugee women and in all sectors of refugee programmes.[35]

Conclusion

Today more than ever, States and parties to an armed conflict must do their utmost to uphold respect for the safety and dignity of women in wartime. Women themselves must be more closely involved in all the measures taken on their behalf. Every State bound by the treaties of international humanitarian law has the duty to promote the rules protecting women from any form of violence in war and should crimes occur, the perpetrators should be brought to speedy justice. If women have to bear so many of the tragic effects of armed conflict, it is not primarily because of any shortcomings in the rules protecting them, but because these rules are all too often not observed. The general and specific protection to which women are entitled must become a reality. Constant efforts must be made to promote knowledge of and compliance

with the obligations of international humanitarian law by as wide an audience as possible and using all available means. The responsibility for improving the plight of women in times of war must be shared by everyone.

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COMMUNICATION TECHNOLOGY:
Challenges and Opportunities for Media Studies

Anjum Zia

Abstract

The dimensions of media studies are closely related to the communication technology as it not only affects the media products and their use but also changes the structure of media organization and employment patterns. The advanced communication technology has brought about the third communication revolution, also nudging the departments of mass communication to change their courses and adopt new teaching methods in order to meet the modern day requirements. This paper covers briefly how media education started, developed and adjusted to the changing communication technology in Pakistan. It pinpoints the new communication technology and challenges being faced by departments of media studies. This paper also presents few recommendations on how these departments can meet the challenges, avail the opportunities and produce media experts.

Introduction

The world is now going through the third communication revolution caused by the convergence of communication satellites, computers and digitization. The first two communication revolutions were generated by the evolution of writing and the invention of printing. The evolution of writing created the first communication revolution because it made possible communication across time and space while allowing knowledge to expand infinitely. Gunaratne, (1997) points out that it was a true revolution because it challenged the authority of those who held power and the

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elders who preserved and passed on their accumulated knowledge. (p. 83).

Print journalism made its advent in the early 17th century. Dominic (1997) mentioned that the invention of the printing press and the introduction of movable type to the Western world are usually associated with a German, Johan Gutenberg. (p. 80). The idea of a mass circulated newspaper followed the invention of printing. Gunaratne, (1997) says "Johannes Gutenberg's invention of printing with moveable type in the mid-1400s brought about the second revolution in human communication because it challenged the monopoly on authority that belonged to the rulers and the priests and allowed the spread of vernacular languages and eventually, democracy". (p. 83).

The second revolution created the need of media education in the world. Tuggle, (1999) defines media literacy as the ability to communicate competently in all media forms, as well as to understand, interpret, analyze and evaluate media messages. (p. 69). The media education first began in the United States as education of print media. Soon after, European and other countries felt the need for media education and various institutions established departments of journalism. Radio was invented around 1920 and television around 1940 which enhanced the importance of media education. Along with the institutions, on-job training continued for a long time and is still continuing in many cases and almost in all countries.

Media Education in Pakistan (A brief history)

In the Sub-continent (Pakistan, India, and Bangladesh) print journalism made its advent in 1780. For more than a century and a half the need of training journalists, outside the newspaper offices, was not felt. In an interview Miskeen Ali Hijazi[1] pointed out that in 1941 a tiny department of

journalism was established in the University of the Punjab, Lahore (Pakistan). And the first training programme was a six-month postgraduate certificate course aiming at training reporters, sub-editors and article writers for newspapers. After two years this certificate course was made the one-year postgraduate diploma course. This diploma course continued till 1960.

During those days, radio was in its early stage and even the concept of television did not exist in the Sub-continent. In fact print journalism was the only effective medium. Thus the training programme for journalists was confined to print journalism, mainly English and Urdu newspapers. The one-year postgraduate diploma was finally upgraded to master's level in 1960. Courses on radio journalism, newspaper management, national and international affairs were also included in the syllabus.

Television made its debut in Pakistan in 1964. The expansion of print media, development of radio and introduction of television technology in Pakistan increased the importance of mass media in the country. Consequently, the importance of media education was also increased. So the syllabus was once again updated and the subject of television was added to it. Hijazi[2] mentioned that with the addition of radio and television the departments of journalism were renamed as departments of Mass Communication in 1986. Besides this, Pakistan Television Corporation and Pakistan Broadcasting Corporation are running their own academies for training new entrants to these media centres. Mass communication is also being taught at the B.A. and B.A. Honours levels in several colleges in the country.

The syllabi and course of reading are designed by the board of studies of the universities. Every board of studies includes three to four senior practitioners from outside the

universities. The board of studies of mass communication comprises senior practitioners from the media industry (print and electronic medium) other than the experts and teachers of communication. These members prepare the syllabi keeping in view the objective conditions in the country and the needs of the media organizations.

Present Situation

Journalism has come a long way since the Gutenberg Bible of 1455 which was itself the result of new technology; in this case movable type and mechanical printing. Since then, new technology has been at the forefront of journalism developments. Journalism has grown up along with telegraph, telephone, satellites and news agencies. Now the world is going through the third communication revolution resulting from the convergence of communication satellites, computers and digitization. And the modern age is called digital age. Digitization converts all information text, sound and pictures into a binary code that can promptly travel through a global network of computers linked by telephones, fiber optics and satellites.

Digital technology greatly enhances the opportunity available to broadcasters to utilize multiple channels. Raboy, (1997) clarifies digital age as:

1. Technically, the digital age is characterized by the convergence of communication technologies such as broadcasting, telephone, computer and satellite;

2. Structurally, this convergence has resulted in the emergence of a multi-channel environment;

3. Politically, it coincides with the widespread globalization of issues and phenomena, of which broadcasting is an important one;

4. Economically, it is characterized by the move towards free trade and the reluctance to protect national markets;

5. Ideologically, it is not favourable to suggest measures that depend on considerable involvement of the state, that is to say, it is de-regulationists;

6. Socio-culturally, it is marked by changing needs and increasingly demanding expectations of audiences and the individuals who compose them.

So the digital age is just one way of describing a new communication environment which has upset conventional ideas about the public obligations of broadcasting. (p. 90)

One can see many changes. Kazi[3] states that the large and awkward radio sets were replaced by handy transistors, records were displaced by tapes and then by cassettes, and cinema is brought into every home by the VCR. In time, black and white TV sets gave way to colour sets. CDs made their appearance. However it was the satellite dish and cable TV which brought the world into our very own homes, that bowled us over completely, and for the first time gave Pakistanis a taste of what is now known as global culture. Its explosion intensified the growing issue of trans-border communication, or free flow of information.

Today the dish fever has subsided as a still more sophisticated medium has come i.e. the PC or personal computer which created a revolution, rather a technological revolution. Media organizations and media products are changing rapidly due to this technology. Busby (1988) has pointed out that in the newspaper and magazine industries, a reporter " writes " copy on a video terminal at his/her desk. A computer software programme is used to check spellings. The reporter then pushes a button and sends the

copy to another department where it is electronically edited. The copy is then placed on the page electronically—no more cutting, no more pasting, and no more layout tables. After the pages are electronically assembled, the entire publication is sent by a satellite to various presses, where the publication is put into a hard copy for distribution. (p. 379)

Among the most frequent users of computer-art technology are commercial artists, many of whom work for large firms that can afford the costly equipment. Advertising agencies use computers to produce eye-catching visual images for magazines and brochures. Busby (1988) has mentioned that the marriage between art and computer has had its greatest influence on television commercials and film animation. Advertising agencies were among the first to be attracted and use computer generated imaginary (CGI). Commercials using computer graphics are now frequently seen on television. (p. 380)

Now, it is perhaps the turn of internet as the most modern and sophisticated means of telecommunication technology to bring the people of different races, cultures, habited and even age groups together to a single network enabling them to share, inter change and of course, exchange various views, voices and videos from one part of the world to another. Zafar[4] (2003) argues that this information technology is bringing about dramatic changes in the way we live, and work. It is a rich reference library, a treasury of newspapers and magazines, a shopping guide, a games arcade, a mail box, a telephone, a fax, a music player a movie player, in short the ultimate machine for all your needs. (p. 20)

Satellites and computers are changing the way reporters collect and write their information. They are also changing dramatically the whole editing and transmitting process with

digital computer editing and storage. Herbet (2000) explains that journalists now communicate instantly all over the world through cyberspace. At their fingertips are the internet, electronic bulletin boards, e-mail, the ability to access information from all kinds of public and private sources, electronic databases as sources of information (p. 8).

Practically, the internet system has squeezed the longer and larger distances between one end to the other and the world seems to have been converged into ones finger tips. It is no longer a question of wait and see, you can just have, by pushing some buttons on the internet base, any information, sketch, profile or statement of your choice from any library or business centre in New York, London or elsewhere, in no time. The facility comes to your help through the main operative organ called World Wide Web.

The technology revolutions of radio in the early 1920's and television in 1950's transformed the news industry as dramatically as the computer and internet are doing today. Herbert (2000) explains that satellite delivery of copy to printers is now a common place. Newspaper copy, complete with layouts, is sent by satellite to central editorial offices to remote printing plants, which makes delivery even faster and global. Computerization is making even greater changes. Software such as Pagemaker and QuarkXPress now allows journalists and editors to do much of the work at their desks on their own computers. Journalists can now carry around with their own personal newsroom. (p.7)

High technology has opened up new application areas and created new services like online data base (some times called electronic publishing) and desktop or in-house electronic publishing systems, which require a personal computer, page make-up software and a laser printer to

create charts, graphics and headlines. More and more companies are turning in order to cut the cost and other limitations.

In such circumstances, one of the biggest challenges for Journalism and Mass communication institutions is new communication technology.

Presently following universities and colleges are offering media education in Pakistan.

> University of the Punjab, Lahore
> Lahore College University for Women, Lahore
> University of Karachi
> University of Sindh
> University of Balochistan
> University of Peshawar
> Gomal University, Dera Ismail Khan
> Islamia University, Bahawalpur
> Bahauddin Zikrya University, Multan
> Allama Iqbal Open University Islamabad
> Federal Urdu College, Karachi
> Fatima Jinnah Girls College, Lahore
> Kinnaird College, Lahore

Currently none of those is fully equipped to train the students to meet the challenges of new communication technology.

Analysis and Recommendations

The third communication revolution has reached our doorsteps and the new era of satellite and cable TV has begun. These new channels (cable and private), besides opening the gates to a new world of entertainment for the viewers, have also created immense job opportunities. The first place towards which media look for recruitment of new

talent, are the mass communication departments of the universities. This has greatly increased the responsibilities of the departments because the employers are always eager to hunt for the youngsters who are sufficiently trained in technical and other fields. To meet this challenge, institutions of media education have to improve their courses of studies massively and immediately to fulfil the present day requirements.

Advancing technology and a changing social scene are altering the course of media studies. The business side of journalism including mergers and acquisitions of smaller publication by media giants is also changing the fields and has created a need to train students in fair, unbiased reporting and community services as well as in technology.

Mass communication department is now called a software institution, not a hardware institution, because our focus is on content and core values and to create honest and able journalists. In today's environment of fast paced electronic media, where sensation often replaces substance, we have to fight more for the values of a responsible, fair-minded press. Print media will exist for a long time despite the Prophets of Doom. Our curriculum of mass communication should focus more on desktop publishing, and the use of the visual media with print in more integrated way than in the past. Data access reporting and manipulation of computerized data base networks is another new focus.

It is well known that "on-line journalism" is becoming a necessity. Institutes should put more emphasis on "on-line Journalism". The journalistic content available on internet is in fact print journalism. Thus the education of print media has assumed more significance. It is wrong to presume that without adequate education and skill in print media, one can succeed in on-line journalism. Hijazi[5] has mentioned that on-line journalism requires more knowledge and more

skill than print journalism. Hence, there is a need of continuing emphasis on education of print media.

At the same time institutions of media education should try to prepare their students for more variety in jobs. Writers have to be prepared to assume all journalistic roles, from the analyst to the columnist, from the feature writer to the editorial writer, from correspondent to beat reporer. The focus and the anchor of curriculum should be to teach the responsibilities of a free press in a democratic society. Mass communication programmes should also merge various forms of communication i.e. advertising, public relations, etc.

In this age of information technology when equipment gets easier to use, fewer operators are needed. To take photographs a few years ago required great technical knowledge and skill, including the ability to develop the prints. Smith (1995) explains that today, with a small digital camera mounted on an unattended tripod, a video journalist can be his or her own reporter, cameraman, lighting engineer, director, secretary, and tea maker. Little technical background is required. (p. 222). Thus the department of media study should train the future journalists accordingly and make them experts of all these fields.

Television is more powerful than ever, particularly with the mergers in the industry and the wiring of the world. Many in education seek to use television as an adjunct to their curriculum. This occurs chiefly in two ways-video tapes in the class room or assigned viewing. The American media literacy has added an important course for students of media studies to read television that is to understand the differences among news reports, commercials, documentaries, plays and other programmes. To combat

the new challenges such courses should also be designed and taught in our country also.

The field of television is a practical one and cannot be learned by studying books and attending lectures. Therefore every department of mass communication should have a properly equipped TV laboratory. Ideally, a proper studio with a control room and established transmitting facilities are required. These facilities can train the students in producing programmes and telecasting them for viewers at least within the university campus or in the immediate vicinity outside the university.

Media literacy courses involve actual production and broadcast over cable. Now students are required to shoot for TV and do their stories in television forms. It should be mandatory for the students to learn and manage all stages of production including the creative side, the camera work, the editing (linear and non-linear) and the transmission under the guidance of their teachers who should be experienced professionals. Only then they would be able to produce television reports, game shows, documentaries, talk shows, advertisement, different types of demonstrations, short plays or skits, or one man shows, even soap operas.

Television production is an active and cooperative learning because no one can make good television programmes alone. Making television programmes also teaches the important skills of writing clearly and accurately. At the same time, it encourages creativity (in shots, angles, lighting, presentation etc.) And there is an added benefit: students who spend time making television programmes are empowered. They begin to understand the medium and thus gain power over it.

The basic requirement for radio and TV news bulletin is news writing and editing skills which can easily be taught in the classroom. Students can be taught to select news items from agency copies or even from the newspapers, edit them and to rewrite them, and finally compile them to form a complete bulletin.

Another important field of consideration for mass communication departments is the digital editing, in both TV and radio. It can be learnt quickly and with little effort. Its speed makes it particularly helpful for news covering. And allied to storage and retrieval systems it offers very neat ways for playing in actuality clips. The journalists are squeezing out the news readers (proof readers). Every journalist collects, writes, edits, links, and plays the actuality himself.

In education and research the benefits of new communication technology are clear. The introduction of internet services into colleges and universities allows students and teachers alike to explore a veritable universe of information at their fingertips. Goh (1995) states "Online today, one can find all kinds of educational resources ranging from the Smithsonian Museum of Natural History to the entire catalogue of the library of congress and collections of academic dissertation at individual universities". Add to this incredible set of resources, the prospects of two-way communication and the ability to share computer resources across the internet, that makes it feasible to even complete a doctoral thesis half way across the world from ones research adviser. (p.207). It is therefore required that mass communication departments should link up to the internet. There is an amazing amount of material freely available on-line. They have to make an ambitious effort aimed at demonstrating how people and information resources on the internet can be used as a

class room tool for research and a medium for interactive collaborative learning.

Similarly, VCR is still the technology of choice in classrooms. Teachers complement their curriculum with documentaries or taped lectures, and the specialists provide instructions-cum-video tape. A related and ultimately more powerful and effective use of video technology is known as multimedia including voice, data, image, text and video. This creates the need to teach and train the students and make them multimedia experts.

With the rapid development of information and communications technology, it has become essential rather critical to teach basic computer skills to the students. In order to present information in different kinds of ways, the students of media studies are required to learn the uses of new technology. The students have to become multilingual, which in this context means speaking the television language, computer language and every other technological language that is invented, or will be.

The department should teach the students, how to make and give presentations, hold seminars, arrange conferences, workshops and to learn the use of computer and advanced communication technologies. The department should also promote the research culture and motivate the students to conduct research on social and professional impact of new technologies and study the role of computers, satellites, advanced telecommunication etc.

To prepare students for the challenges of world which has become a global village due to high technology it is believed that all forms of information will become essentially identical; a course of critical issues in journalism is essential which can emphasize on ethics and historical themes but can also deal with the changing economic and

technological environment. So there's a context for understanding the world that the student is going into.

The department should try to set standards for our students so that when they get into positions of leadership they know in their being what good and great journalism is. Technologies in classroom (internet, videos) are inevitable and there are a lot of good potentials for technology in education but at the same time there are a lot of limitations and further, it is neither simple nor cheap. Willis (1995) narrates that the new media forms will also affect traditional critical thinking skills. Telling the difference between truth and lies has never been an easy matter, but it did seem easier then we were reading claims instead of being subjected to a multitude of fleeting images- many having a screen life of only a few seconds, or even fraction of a second. (p. 20). Thus departments of media studies should make one of their goals to teach students discern truth from lies.

Universities/Colleges education departments often lack resources and simply do not have the money for upgrading computers and other technical equipment. It is recommended that the departments should try their best to get funds for equipments. Another is that some faculty members may themselves be unfamiliar with technology as a teaching tool, and are unable to teach those skills to the incoming students. Therefore, if there is technical equipment in the classroom, teachers should be taught how to use it.

In spite of all this it is strongly recommended that a sound internship programme should be initiated with media industries (PTV or private channels, radio, newspapers, magazines, advertising agencies etc) to enable the students to learn the job skills.

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Conclusion

Despite the efforts to embrace the third communication revolution, media education in Pakistan is still text-based. There is a dire need to use the participatory and learn to do approach. In fact, a much bigger investment in information technology is necessary by the institutions of media studies so that they can produce such media practitioners who can face toady's challenges.

Further, adequate educational and training facilities are required to supply personnel for the media and production organizations, as well as managers, technicians and maintenance personnel. At the same time, educational system should prepare young people for communication activities. Introduction to the forms and uses of means of communication (how to read newspapers, evaluate radio and television programmes, use elementary audio visual techniques and apparatus) should permit the young to understand reality better and enrich there knowledge of current affairs and problems.

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PROPOSED IMPROVEMENTS FOR A STATUTORY MEETING OF A COMPANY

Khalid Mahmud Cheema

Abstract

This article relates to statutory meeting of a company. I will try to bring out some weaknesses. Where necessary suggestions have been given for the better functioning of the system. I believe this article will be beneficial for students and law framers of Company Law.

Introduction

The first meeting of the shareholders of a public company is known as a statutory meeting. This meeting can be held within 6 months from the date the company is entitled to commence business. Similarly, the first annual meeting, known as the annual general meeting. is required to be held within 18 months from the date of its incorporation.

There is only one statutory meeting in the lifetime of a public company. Section 157(1) of the Companies Ordinance, 1984[1] requires that every company limited by share and every company limited by guarantee and having a share capital shall within a period of not less then three months, nor more than six months, from the date at which the company is entitled to commence business hold a general meeting of the members of the company, which shall be called the statutory meeting[2].

A private company, an unlimited company or a company limited by guarantee and having no share capital are not

required to hold statutory meeting[3].

The Purpose of a Statutory Meeting

In Palmer's Company Law the importance of a statutory meeting is explained in the following words.

"The obvious purpose of a statutory meeting with its preliminary report is to be put the shareholders of the company in possession of all the important facts relating to the new company, what shares have been taken, what money received, what contract entered into, what sums spent on preliminary expenses, etc. Furnished with these particulars the shareholders are to have an opportunity, of meeting and discussing the whole situation, the management, methods and prospectus of the company[4]

Members are given the liberty to discuss any matter relating to the formation of the company or arising of the statutory report[5]

Time of Statutory Meeting

Companies Ordinance 1984, requires that this meeting must be held within a period of not less than three months, nor more than six months, from the date, at which the company is entitled to commence business.

According to this law the period of holding statutory meeting starts from the date at which the company is entitled to commence business. Actually to commence business and entitled to commence business are different things. To be entitled to commence business, a company needs a certificate for the commencement of business, which can be obtained by filing with the Registrar of Companies certain documents and complying with certain other conditions, which are mere formalities[6]

It is difficult in Pakistan for companies to start business at early stage due to lack of necessary capital for its business and qualified staff, etc, as compared to advanced countries.

It is argued that in order to achieve the main purpose of this meeting the time for holding the meeting should start when the company actually starts business and not when the company is entitled to commence business. In this way the company will be in a better position to provide information to its members[7]

Statutory Report

Under Section 157 (2), the directors shall, at least twenty-one days before the date on which the meeting is held, forward a report, in this Ordinance referred as "the statutory report", to every member[8]

Certification of the Report

According to Section 157, sub-section 3, the statutory report shall be certified by not less than three directors, one of whom shall be the chief executive of the company.

The Ordinance requires the report to be certified by the directors and chief executive of the Company. It seems that the directors will just certify the report and are not responsible to see that the report is correct[9]

But according to Section 157, sub-section 5, the statutory report shall, so far as it relates to the shares allotted by the company, the cash received in respect of such shares and to the receipts and payments of the company, be accompanied by a certificate of the auditors of the company as to the correctness of such allotment, receipt of cash, receipts and payments.

According to this section the auditor will provide the certificate as to the correctness of allotment of shares, receipt of cash, receipts and payments. This section does not put the responsibility on directors as to the correctness of report.

This lucuna has been filled up by Indian Companies (Amended) Act 1959. This act provides that report should be certified as correct both by the auditor and the directors.

It is, therefore, suggested that the amendments be made in law to make the directors responsible to certify the report as correct[10]

Contents of Statutory Report

According to Section 157 (3) (d) the report shall contain the names, addresses and occupations of the directors, chief executive, secretary, auditors and legal advisers of the company and the changes. If any, which have occurred since the date of the incorporation.

The above-mentioned section has excluded the particulars of treasurer and other officials of a company. The treasurer plays a very important role in corporate matters. The Indian Companies Act 1956 has provided that the particulars of treasurer be included in statutory report.

It would be better to follow the Indian example and the particulars of treasurer and other officials should also be mentioned in statutory report.

This section also requires that the statutory report must state names, addresses and occupations of the directors etc. The repealed Companies Act of 1913 lays down that the statutory report must state the names, addresses and other descriptions of directors etc. But, in Company Ordinance, 1984 the word "description" has been replaced with the word "occupation". It is difficult to justify this

change because the word description bears a much broader connotation than occupation.

Miller J. said "every acknowledged dictionary in the English language would sanction as an accurate definition of description a representation that gives a view of things intended to be represented." It was said that the description of a person is that which tells what he is. Obviously, it needs more than a mere mention of a person occupation to tell what he is. By virtue of its broader connotation, the description of a person, in this context, includes not only his occupation but also other material information affecting his business potential and general personality. If the description of company's official is required to be given, the members would come to know, apart from the present occupation of the official described, his religion, nationality and other achievements he has had to his credit (or discredit) in the past. The object of such a provision is to bring the members as close as possible to the management, because the more a member knows about the people incharge of the company affairs the better he is able to estimate the value of his investment.

It is, therefore, recommended that the word "occupation" used in Section 157 (3) (d) be replaced with the word "description"[11]

Resolution in Meeting

Under Section 157 (8), the members of the company present at the meeting shall be at liberty to discuss any matter relating to the formation of the company or arising out of the statutory report, whether previous notice has been given or not, but no resolution of which notice has not been given in accordance with the articles may be passed.

According to this section members can discuss any matter relating to formation of a company but cannot move

resolution unless the previous notice has been given according to Articles. The requirement of notice creates problem for a member who wants to move resolution. It will be difficult for concerned member to issue notices to the other members within the time described by the Articles. Even if he decides to do so he will have to incur the cost of circulating notices. He will have to find out the names and address of members. Keeping in view our communication system, it is very difficult for him to communicate his resolution to all the members within the required time. In order to overcome this problem, the company should help such member in this case. He should be allowed to use the company's machinery. The Indian Companies Act, 1956 for example has made provisions for the circulation of member's resolutions at the company's expense. Actually they have followed Section 140 of the English companies Act 1948. This privilege has been restricted to the annual general meeting.

It would be better to incorporate in the Pakistani Companies Ordinance 1984 provisions similar to section 140 of the English Companies Act, 1948. Moreover, the provisions should be extended to all the meetings of the company[12]

Default of Holding a Statutory Meeting

Under Section 157 (11), in the event of any default in complying with the provisions of any of the preceding sub-section, the company and every officer of the company who knowingly and wilfully authorises or permits such default shall be liable:

a. If the default relates to a listed company, to a fine not less than ten thousand rupees and not exceeding twenty thousand rupees and in the case of a continuing default to a further fine not exceeding

two thousand rupees for every day after the first during which the default continues; and

b. If the default relates to any other company, to a fine not exceeding five thousand rupees and in the case of a continuing default to a further fine not exceeding two hundreds rupees for every day after the first during which the default continues.

According to above-mentioned section in case of default the fine for listed company is different from than that of non-listed company. In my opinion there is not justification of such difference. Keeping in view the importance of meeting, it is suggested that the fine for not holding the statutory meeting should be equal for both, the listed and non-listed companies[13]

Conclusion

All the above-mentioned problems can be solved in the following ways.

1. The Purpose of statutory meeting should be to discuss the whole situation including the management, methods and prospectus of the Company.

2. It is pertinent to note that sometimes-financial constraints may come in the way of starting the business of the company. If so, then the time of holding the statutory meeting should be the time, when the business has been started and not from the date, at which the company is entitled to commence the business.

3. I will suggest that instead of the auditor certifying the statutory report, it should be done by him alongwith the directors of the Company.

4. Additionally, however, the particulars of the treasurer and other officials should also be mentioned in the statutory report.

5.   Moreover, it would be better to incorporate in the Pakistani Companies Ordinance, 1984 provisions similar to Section 140 of the English Companies Act, 1948 which pertains to issuance of the notice to member for moving the resolution, if need be. Expenses for such notices to any member should be borne by the company and not by the member who will issue such notices.

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The Political, the Public and the Private:

Nadine Gordimer's Stories in

Crimes of Conscience

Saira Fatima Dogar

Nadine Gordimer's stories in Crimes of Conscience[1] reveal not only her mature craftsmanship but also a masterful enmeshing of the political, the public, and the private in the lives of the individuals. These stories, sort of vignettes, deal with the extremely personal aspects of the inhabitants within the regional and social locales of South Africa. Specimens of consummate control in rendering the era in which these characters find themselves, the stories become chronicles of the times of the apartheid rule in South Africa. In his analytical study Nadine Gordimer (1994), Dominic Head writes that Gordimer's "career is one in which private and public realms are intertwined …" (2). Head continues to explain that the most remarkable fact about Gordimer's oeuvre is its massive historical and political significance as a developing and shifting response to the events in modern South Africa spanning over forty years, almost six decades from 1940s to 1990s.

The intertwining of "public and private realms" in Crimes of Conscience addresses Gordimer's chief concern about the lack of any authentic voice in South Africa during the heydays of the apartheid regime that could articulate the reality beyond ordinary depictions in the newspapers. At a time when censorship laws ruled supreme and the work of all but particularly black writers was banned and thus kept away from readers for the fear of unrest or revolution, Gordimer emerged with courage to serve in the capacity

she knew the best. She says about herself: "I am an apolitical person, in a situation where to be effective you have to be political. All I have to offer is my ability to write" (quoted by Terkel in Bazin and Seymour 12). Gordimer used this weapon of word and its apolitical significance in furthering the cause of those who were fighting, albeit silently against the repressive and inhumane laws of the apartheid regime.

Speaking of some historically imperative developments in 1990, Nelson Mandela was released from prison. Gordimer was awarded the Nobel Prize for Literature in 1991. In her lecture at the prize-winning ceremony Gordimer contextualizes the struggle leveled by a writer and the written word:

> Attempting to interpret through the word the
> readings we take in the societies, the world of
> which we are a part. It is in this sense, this
> inextricable, ineffable participation that writing
> is always and at once exploration of self and
> of the world, of individual and collective being.
> (Gordimer 1999, 196)

The "collective being" in her Crimes of Conscience is the society in South Africa that is formulated by the actualization of political policies of the apartheid regime. Crimes of Conscience evokes the highly personalized experiences of individuals in such a society where politics dictates public life by entering the fabric of everyday human existence. The stories in Crimes of Conscience portray the wider political landscape of South Africa as an inescapable backdrop against which human drama of real lives in enacted. Gordimer's mastery lies in her uncompromising portrayal of the complex individual being against the realistic representation of the public and the political events. The protagonists, whether black or white, make

highly individualized decisions, rebelling against the standard practices and modes of behavior expected of their respective classes. In this regard, Gordimer of <u>Crimes of Conscience</u> has recently been hailed as "the conscience of South Africa."[2] The stories in the collection chart new ways and possibilities for a freer future of her country where allegiance to truth would be held supreme.

The stories in <u>Crimes of Conscience</u> bring to us a world ruled by pass laws and land control policies of the whites that marginalize the lives of the black population in segregated suburban townships.[3] The fact is that these townships continued to grow as the non-white population increased in number and reached the fringes of the urban areas in some cases. The townships also serve as sites of black resistance and this points towards the inherent contradiction of the apartheid policy. Head explains:

> On the one hand the expanding settlements indicate the failure of the strategies of strict spatial control; on the other hand, the presence of blacks in townships adjoining cities is tacitly required since these people comprise much of a city's required workforce. (30-31)

One such township is depicted in the very first story "A City of the Dead, A City of the Living."[4]

In the story "A City of the Dead, A City of the Living," Nanike Moreke and Samson Moreke live in a house that comprises of a "sub-economic township planners usual two rooms" (Gordimer 1991, 1). The very first line of the story is italicized because it is the first person narrative voice of Nanike, and is suggestive of the degree to which politics has penetrated into the lives of ordinary people of South Africa: *"You only count the days if you are waiting to have a*

baby or you are in prison. I have had my child but I'm counting the days since he's been in this house" (1). The man responsible for this feeling of captivity is a fugitive himself who has been promised shelter by white police and of whose presence in the house Nanike ultimately informs the police. Samson, we are told, works in the city and the house has been sublet to other people. This is not just for the sake of economic considerations but because "No one with a roof over his head can say 'no' to one of the same blood – everyone knows that" (5). Money is welcomed too, considering that Samson saves money to buy the newspaper, "the smell of the cooking never varies" and "they did not have the money to eat meat often" (5). It is for this reason too that the fugitive though described as having "a yellow face, lighter than anyone else" must be provided refuge (4). Samson shares a certain commonality of experience with the fugitive because of him being non-white. He says: "What is the same blood? Here in this place? If you are not white, you are all the same colour" (6).

Color as a sign of sameness also raises an important issue in other stories, like "Outside World." Although pass laws is not a matter to be taken into consideration inside the township where color bar does not operate, the enemy is present on the other side of this racial divide. The white man is, as self-explaining from the title, the Something Out There (1984) (The title of the collection from which the story "Outside World" has been taken). The township in the form of house "Number 1907 Block C" becomes a site of resistance as it provides shelter to a man fighting from the margins of a society that has been responsible for his oppression. Head writes that these margins become the sites of:

> ... social experience and hence of social
> struggle. Township life is a manifestation of

> dispossession and repression. Yet it also contains a seed of something more positive…an implicit challenge to governmental control of urbanization. (29)

With reference to the story "A City of the Dead, A City of the Living," Nanike plays a decisive role in identifying the enemy. Though the status of the fugitive is sacrosanct in the black township, Nanike reports against him on a Sunday night after having spent almost a week in his company. Head reads this gesture of Nanike as an act springing from the impulse to "safeguard her domestic environment" with a "rejection of the incipient sexual attraction"(175) she feels for the fugitive in the absence of her husband Samson who works in the city for white people. In a 1982 interview Gordimer herself suggested that: "the loyalty to your sex is secondary to the loyalty to your race" (quoted by Boyers, et. al in Bazin and Seymour 186). Nanike of "A City of the Dead, A City of the Living" is interpreted as the one who decided in the interest of the township society at large, expressing her loyalty to the cause of peace rather than bloodshed.

In the story, besides the controversial loyalties of Nanike, there are constant references to the social activities of people of the township. These social activities display overlapping effects on the personal and private lives of the inhabitants. The "shebeen" and the excitement generated by its presence, the cultural practice of drinking together on weekends, the reference to the child as the "latest-the fifth living baby" (3), all evoke a distinctly personal scenario of life in townships.[5] These various events in the story intermingle with the reference to the Soweto riots of 1976 in which blacks rose up against the discriminatory laws imposed on them. Thus, in a bid to capture the essence of the agents of change as and when they transpired, the

public and the private are connected in a struggle to reveal the internal core of the enveloping political truth.

Read as stories of loyalties and betrayals, the writer does not only point out black man's betrayal against the black society and its milieu, she also depicts the betrayal of the whites against their own order. The private selves of the whites are not thus hidden from our view. The protagonist Derek Felterman, in the story "Crimes of Conscience," from which the collection takes its title, is a white man who chooses to place his confidence in a white woman with radical left wing associations. Derek has been employed by the internal security for the purpose of intrigue and espionage. He ultimately reveals the secret nature of his mission to the woman but not before he has found out for his own purpose what she has been involved in for a very long time, political activism. The story implies how sensitive Gordimer has been to the "thick ... air of deception" all those years. Times when one felt oneself to be among friends only to discover later that somebody was there who was indeed not a friend (Bazin and Seymour 1986, p.257).

The story "Crimes of Conscience" focuses on the person of Alison Jane Ross, a white woman involved in anti-apartheid activism. She is described as someone who does not believe in standing "on the side lines" (83). As a correspondence college teacher she tells Derek that her vocation is "teaching people I never see," the very brand of activism Gordimer endorsed as opposed to one that manifested itself in just a liberal outlook to impress others. Derek falls in love with her and in the final embrace at the end of the story both seem united in their stance of opposition to not just the apartheid but the whole philosophy of segregation. The fact that Alison holds Derek's head as he confesses his crime of spying on her points probably to the decision about involving minds rather than just hearts. The hint is that all this may lead to action.

Again the betrayal of a white individual against the white apartheid government is seen as a sign of better times. Through the private lives of Alison and Derek the reader is introduced to the state judicial system, the music and the cultural life of South Africa, its vibrancy and its color. Gordimer thus shows the political and the public or cultural, blend with the private, affecting the individuals in myriad ways.

The stories in <u>Crimes of Conscience</u> also project the issue of land and its possession as one of the most important aspects of the creed of apartheid. In her 1982 interview Gordimer explains:

> Blacks take the land for granted it's simply there. It's theirs, although they have been conquered; they were always there. They don't have this necessity to say, "well I love this land because it's beautiful, because it's this, that and the other." (Quoted by Boyers, et. al in Bazin and Seymour 188)

It was thus the need to authenticate their hold over the land, which lay at the heart of the apartheid government's repressive policies of land control and the Group Areas Act.[6]

"Oral History" in <u>Crimes of Conscience</u> is the story of one such homeland. The title points to the oral tradition of story telling in South Africa, a tradition Gordimer refers to as rich and poetic. Originally included in her collection of short stories <u>A Soldier's Embrace</u> published in 1980, Nadine Gordimer seems to not only provide this oral history in written form but is fully conscious that the human element in the story would have been missed by an ordinary newspaper report. In one of her interviews, she

commented on this particular short story in the following terms:

> The title is the key to the right style for the story. I wanted to tell it the way you tell something that has actually happened (an episode in the chronicle of a village or people). (Quoted by Gardner in Bazin and Seymour 1990, 170)

"Oral History" points towards the literary tradition of South Africa and also to the oppression inflicted on tribal homelands that are considered the hotbeds of intrigue against the government. The chief of the tribe plays the role of informer to the white army against his own people. This results in massacre of the entire tribe by the white and the ultimate suicide of the chief. In the tribal village of Dilolo the white man's presence can be felt when "land rovers come upon people's cattle" and the "string shaped army planes fly over twice a day" (88), but the people have grown so accustomed to these alien interventions in the idyllic land that they don't even look up when it happens. Gordimer expressed this in her interview as a contrast between "the very strange life that we live here and the innocence one might find in the landscape around us" (quoted by Terkel in Bazin and Seymour 22). Like the title of the story itself, the language of "Oral History" is authentic to its tradition. Gordimer believes and explains that the oral tradition of storytelling is richly imaginative both in ideas and the use of the words: "This oral tradition may flow into the mould of the written word" (quoted by Sachs in Bazin and Seymour 8).

The political aspect of government propaganda to sway public opinion through newspaper and radio is another highlighted theme of "Oral History." This refers to the fact that the government wants a particular viewpoint to reach

the public concerning those who rebel against its policies. In the end, the white government itself resorts to violent means against the rebels claiming that they are evildoers out to kill and maim people and burn villages. The whites had earlier painted all these people as the enemies of the tribe, "these men who went over the border and came back with guns to kill people and burn huts" (89). It was to save the tribe from these evildoers that the white government said it would shoot "anybody who walked in the bush after dark (89). That the chief of the tribe, who sneaks out of the village in the night and reports against "these men" is "not afraid [that] he would meet a patrol and be shot, alone in the night in the sand forest, the forested desert he had known before and would know beyond his span of life" (95) is an affirmation of Gordimer's viewpoint that the black man's claim to the land needs no confirmation. It is the white man who needs decrees and laws to ensure that land does not slip out of his reach. To the black man it is his and shall always be.

Like that of Nanike in "A City of the Dead, A City of the Living," the chief's act in "Oral History" might simplistically be seen as one of betrayal against his tribe and race. After all he reports against men with "warrior smiles" while "the pupils with their defiance, their belief, their claim, hold on him" (94), these men fight for the end to white supremacy. The fact that they are using violent means, not in the manner expressed in government letters to the chief but in the sense of perpetuating hatred to end hatred, is the point of divergence between them and him. The Chief acts like Nanike to "preserve his domestic environment" and his tribe. Instinctively he chooses the path of peace so that peace might prevail. His efforts are thwarted when this gesture is reciprocated in the white government's ruthless act of burning the entire village and with it "all five generations of the clan's life that had been chronicled by each succeeding generation in episodes told to the next",

ultimately forcing him to commit suicide. In his death he seeks not atonement for his sins but unity with his people who had paid through their lives for the cause of humanity, peace and love. In <u>Reading Nadine Gordimer's South Africa</u>, Katherine Wagner writes:

> Gordimer despite her overtly revolutionary sympathies has herself never fully overcome her instinctive revulsion against violence as a mode of forcing change. Though violence is seen as an unavoidable tool of the struggle, it is acknowledged that "killing is killing, violence is pain and death." (Wagner 1994, 18)

One of the most remarkable qualities of Gordimer's works, as already cited, "is its massive historical and political significance as a developing and shifting response to events in modern South Africa" (Head 2). In "A Rendezvous to Victory," Gordimer encapsulates the idea of how peace instead of violence can be evermore demanding. Peace, Gordimer argues, attempts to build bridges rather than lay landmines. In the story, General Giant Zwedu is a figure with whom Gordimer bears sympathies, yet does not fully endorse his aspect of lackadaisical self-pity as a former revolutionary. "A Rendezvous to Victory" gives specimens of the undesirable, both among the white as well as the black aspirants to power. Gordimer has reflected upon the role the white and the black would have to play in an apartheid free society, considering it an "act of trust."[7] This act of trust requires however an understanding of the status whites can hope to enjoy in a predominantly black South Africa. On the contrary the whites in "A Rendezvous to Victory" are, what Gordimer wrote in her essay "Where Do Whites Fit in?"

> The stubborn mass that will continue, like a
> Napoleon in a mad house, to see itself as the
> undisputed master and make no attempt to
> consider the reality of living another role.
> (Gordimer 1959, 33)

"A Rendezvous to Victory," represents this escape from reality that is reflected in the act of "the defeated white government" as well as "the European powers by whom the new black state was promised loans for reconstruction" (103).

During discussions pertaining to the framework of the new government in "A Rendezvous to Victory," it is decided that General Giant Zwedu should be appointed as the "commander in chief of the new states Defence Force"(103) because he is a divisive reminder of the past. In "Oral History" a white army ruthlessly destroys an entire village to save its skin, pre-empting resistance from a few black warriors. Operating from the same premise, in "A Rendezvous to Victory," the white advisers, in their act of self-preservation, insist that in the "new black state" (103) the man leading the army must not be black. Indirectly, they are asserting that a predominantly black army led by a black person will ultimately lead to violence against the whites.

It seems that the above quoted reference from the stories is like a classic case of reflecting ones own wrong doings and prejudices as a majority onto other people. Blacks are traditionally taken to be subservient to the dictates of whites. The roles might have reversed but the phenomenon has not yet sunk in. The whites are not the only ones responsible for this attitude. In the story mentioned above the new black prime minister seems equally, rather more, inclined to pay heed to the advice of the "British lawyers and African experts from American

Universities" (103). He does not listen much to those who really fought for freedom from the white rule. He is also in a sense living in and conditioned to the hierarchical societal order of yore.[8] "A Rendezvous to Victory" expresses this phenomenon reflected in the behavior of black as well as white children in the manner they conduct themselves in the departure lounge of the newly extended airport, "Black children were spores attached to maternal skirts. White children ran back and forth to the bar counter, buying potato crisps and peanuts (108).

The consequential conditioning of the black or the white generations has been an outcome of the erroneous myths of white supremacy manifested in practical terms through the control of power and through the acts of philanthropy directed to gain influence in the governance of the state. Christopher Heywood, a consistent critic of Gordimer's works, in his book Nadine Gordimer extends the parameters of philanthropy to explain that all this "... Includes the internationally recognised sources of benevolent philanthropy which stem form the anti-slavery movement in England and America" (42). Wagner also in Reading Nadine Gordimer's South Africa terms such philanthropy as a form of "superficial liberalism."[9]

Thus Nanike Moreke, Derek Felterman, the Chief of the Dilolo tribe, and to some extent General Giant Zwedu are activists as well as radicals in that they move away from the usual, giving priority to their own sense of just and unjust.[10] In the respective stories, all the fore-mentioned characters undergo some peculiar personal experience and thereafter are impelled to follow the path of righteousness irrespective of the claim of their particular political calling. General Zwedu has fought long and sincerely for revolution, but has been unable to subvert the old order. In his essay on Nadine Gordimer in Imaginary Homelands, Salman Rushdie comments on the character of the General: "A

classic cameo portrait-of the guerilla 'general' for whom, after the success of his revolution, his old friend now the Prime Minister of the newly liberated nation, has less and less time (191).[11] The mark of a man of integrity is a trait missing in the Prime Minister who assumes power under white tutelage. His relieving of General Zwedu of his former position as commander in chief makes one discern in him a certain sense of ineptitude and selfishness. The Prime Minister is found more interested in acquiring the trappings of power rather than serving the people.

Based on her sketching of the political, the public, and the private sides of her characters, Gordimer contrasted the projections of art with those of real life. She spoke of Nelson Mandela's remarkable quality "to recognise the people he may not have seen for years, or whom he may have met fleetingly" (Gordimer 1999 in Living in hope and history: notes for our century, London, Bloomsbury) at the Noble Peace Prize Ceremony in 1993. Gordimer praised in Mandela a "sign of something profound: a remove from self-centeredness; the capacity to live for others ...(Gordimer 1999, 151).[12] The revolutionary General Zwedu of "A Rendezvous to Victory" knows only to live in the era of war, becoming almost legendry for his exploits. Gordimer's portrayal of the General implies that peace has found him wanting in the qualities of stoic leadership, while about Mandela, Gordimer said: "he could so easily have become legendry" (Gordimer 1999, 152). She contrasted him with Che Guevara, explaining that once a personage becomes a myth he has disappeared forever as a leader to take on the present in vulnerable flesh (152).

And it is a myth what the journalist in "A Rendezvous to Victory" wants General Zwedu to reduce to. He refers to the "dog bite scars on his legs as a consequence of delivering telegrams in the white men's suburbs" (99). The truth is very different and, like all other statements, is

distorted to the journalist's purpose of making "a novel opening to story," something to prove that he "wasn't on the side of the whites" (99). Gordimer criticized severely this brand of writing as an attempt to pass off as a liberal activist. She believed that such superficial liberalism reflected a lack of commitment to any ideal except self-projection.[13]

In the short story "The Ultimate Safari," the subject is a child and her rendering of the journey to the land of "away" to seek refuge from possible death is the outcome of war in her native country. Dominic Head explains that the victim country referred to in the story is Mozambique (Head 177). Head's finding does coincide with the actual facts at the time "The Ultimate Safari" was published. In 1980s, Mozambiqu was going through a very difficult time in its history. Millions of people, who tried to escape, were displaced due to the civil war between Renamo, the Resistencia Nacional Mocambicana, backed by South Africa, which resented Mozambique's staunch support of South African National Congress and the ruling party Frelimo Frente de Liberacao de Mocambique.[14] "The Ultimate Safari" narrates one such escapade from a child's point of view, exhibiting how political decisions leave indelible marks on private experiences. The cost of the escapades in terms of the loss of loved ones and the life long scars, sustained as a result, reveal, Gordimer's overt commitment not to political ideals but to the extent of human courage amid ordeals that result from false commitment to political agendas. The child's term to express the land of safety is "away." This "land of away" is actually South Africa since there is mention of how "in 1844, the eastern boundary of the park was agreed upon with the Portugese." The eastern boundary happens to be a major portion of the border between Mozambique and South Africa.[15]

The title "The Ultimate Safari" is ironic and has satirical undertones of how whites like to see Africa, more as a land of wonder than reality. This reduces Africa to the same status as of a mythological figure, a land that has not yet lost its fairy tale value. The epigraph reads thus:

THE AFRICAN ADVENTURE LIVES ON.
YOU CAN DO IT! THE ULTIMATE SAFARI
OR EXPEDITION WITH LEADERS WHO
KNOW AFRICA (Gordimer1991, 110).

In his reading of the story and its epigraph, Head argues that apparently the story's epigraph is a "travel advertisement," but the ultimate Safari in Africa makes explicit how power and the control and representation of space are inextricably linked (Head 177). The white public's site of recreation is a black man's site of oppression, embodying alienation, hunger, thirst and possible death. The Kruger Park, which provides refuge to the girl's family and others fleeing from the war-torn Mozambique, is also a place that reduces their status to that of animals. The man leading them to "the land of away" requires that they " move like animals among the animals" (Gordimer 1991, 113) or otherwise they would be taken back to the land of strife. The child expresses with dismay and wonder: "it was hard to be like animals" (114). The child says so, not out of some sense of human superiority but because animals had access to food and they "ate, ate all the time ... [and] there was nothing for us" (14). And yet complete identification with the animals is something unavoidable under the circumstances, for humans. It turns out to be a survival strategy. Even if the humans were spotted by their own kind (the black people working as servants of the whites), the black fellows " could...pretend we were not there; they had seen only animals" (14).

The Kruger Park symbolizes the landscape of practical utilization. The Park, converted into an ecological conservatory serves certain economic purposes and these economic factors have overtaken the more important issues of social space for the humans. Talking about the issues related to economic gains versus human space and answering a question with reference to her novel The Conservationist (1994), Gordimer said in an interview:

> It's such a paradox really because we are all for conservation; we all have this concern about the natural environment in which we live ... [so] the concern for the birds and the beast and the lack of concern for the human beings becomes another issue. (Quoted by Walters in Bazin and Seymour 286)

Through her novels, prose writings, but particularly through the short stories in Crimes of Conscience Gordimer suggests that concern for politics and lack of concern for human beings is an issue which needs to be taken up seriously. Gordimer's commitment lay first and foremost with the truth of a private experience rather than with any political dogma, whether conservative or radical. Gordimer's stories in Crimes of Conscience prove that she never sacrificed the "possible revelation of a private contradiction to make a political point" (quoted by Ross in Bazin and Seymour 35). Whatever else they may represent, as an "honest writer" her works embody above all truth in all its "private contradictions[s]" (also quoted by Salkey in Bazin and Seymour 43) that is conditioned under the intertwining and overlapping effects of the of public locales rooted in political landscapes.

Notes:

[1] Nadine Gordimer. <u>Crimes of Conscience</u>. Oxford: Heinemann, 1991. <u>Crimes of Conscience</u> is a collection of short stories. All references and page numbers hereafter to various stories in the collection are cited from this edition.

[2]   For   reference,   see   the   internet   resource (http://www.salon.com/books/int/1998/03/cov_si_09int.html)

[3] The apartheid ethos of segregation between the black and the white translated itself into one of the most brutal policies of spatial and urban control, the Group Areas Act of 1950. According to this piece of legislation the blacks were evicted from "desirable areas now re-designated for whites only" where the blacks were not allowed to enter and from where these people went to work to cities "every morning by over-crowded trains, used rather like cattle trucks" carrying their pass books, which served as identities "sometimes ironically called the 'Book of life.'" For details, see Adams and Durham 1995, "Introduction."

[4] The story "A City of the Dead, A City of the Living" in the 1991 edition has been selected from the previously published works of 1980's.

[5] Shebeen is a Gaelic term meaning "little shop." The term was coined by early Irish policemen in Cape Town and relates to the Illegal establishments, which sold alcohol (in various home-brewed forms, known as "utshwala" or "kaffir beer;" as well as the more colloquial "isikilimikwiki," or "kill me quick") to black South Africans. Early in the 20th century, the South African government attempted to control access to beer by establishing a monopoly on the product and specifying that it could only be consumed in municipal beer halls. Shebeens often held in black homes and usually sponsored by women, were the underground answer to this and similar decrees. They featured entertainment in the form of music and musical theater, as well as (of course) dancing (and services). Shebeen performers were classified by the South African government as "vagrants" and thus denied professional status. The shebeens were frequent sites of underground political activity. For details, see http://www.allaboutjazz.com/southafrica/glossary.htm

[6] The Group Areas Act not only led to the re-zoning of the non-white population, "it also resulted in the setting up of separate tribal homelands

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known as Bantustans. These had there own supposedly independent governments though they were puppet administrations, entirely dependent for economic and military support upon South Africa and not recognized by any other government in the world." For details, see Adams and Durham 1995, "Introduction."

[7] Repeatedly in her interviews and through her essays Gordimer briefs about the whites resolute clinging to power in the face of black majority. She argues that this amounts to a blatant rejection of the realities and facts, as they exist. Gordimer is of the viewpoint that: "The future of whites in South Africa must be put in the hands of those whose lives have been directed by them for so long. It will be an act of trust (quoted by Ellis in Bazin and Seymour 93).

[8] In one of her interviews Gordimer commented on how "Blacks in South Africa suffer from conditioning too. Among the older ones a slave mentality exists ..." (quoted by Ellis in Bazin and Seymour)

[9] Katherine Wagner points towards this theme in the works of Gordimer saying: "superficial liberalism of outlook becomes the target of her most devastating critique" (see Wagner 14). Such "superficial liberalism" springs sometimes from weakness or from a need to be categorized as do-gooders. Such liberals lack initiative in the true sense and are always at the beck and call of their particular ideological belief to guide them in their practical lives.

[10] In Reading Nadine Gordimer, Wagner argues that a "protagonist's positive activism emerges only when he experiences injustice as a personal violation of his own emotional connections and moral integrity" (Wagner 20).

[11] Rushdie praised the "very deeply felt and imagined ... portrait of Sinclair 'General Giant' Zwedu as one, which from Che Guevara ... Castro, after their triumph, to the revolutionary fighters of present day Black Africa ... is a portrait with many echoes in real life (Rushdie 1991, 192).

[12] Ending her speech on the occasion of his Noble Peace Prize Ceremony, Nadine Gordimer said, "At the rendezvous of victory there is room for all. Mandela's words show he knows that without that provision there is no victory, for anyone" (Gordimer, Living in Hope. 1999. 154).

[13] In her essay about the writers' freedom written in 1975, she spoke of the need to resist writing in a manner that conformed to "orthodoxy of opposition." She differentiated between writer's commitment to truth and the simple journalistic commitment to propaganda, believing that the journalistic

"jargon of struggle" is "not deep enough, wide enough, flexible enough, cutting enough, fresh enough for the vocabulary of the poet, the short story writer or the novelist" (Gordimer (1975) <u>Living in Hope</u>. 1999. 106-107). Gordimer also wrote of how a writer instead of choosing his subject was in fact chosen by it. Choice of subject meant to her "the consciousness of [writer's] own era". She believed that commitment lay in the treatment the writer gives to that subject, "how he deals with his commitment is usually understood as the reverse process, a writer's selection of subject in conformity with the rationalization of his own ideological and /or political beliefs" (Gordimer (1975) <u>Living in Hope</u>. 1999. 116).

[14] A Time Report on web published on 6th January 2001 relates the context of the floods that had ravaged that country, throwing its economy into turmoil. The report recaps how in the late 1980s the civil conflict "destroyed much of the country's economic infrastructure, took the lives of nearly a million Mozambican, and forced millions more to flee to neighboring countries." For details, see <<u>http://www.time.comltime/europe/moztrail/</u>>

[15] For details, see <u>www.ecoafrica.com/krugerpark/general.html/</u> South Africa is the country itself responsible in a sense for the displacement because of the backing of the rebel forces of Renamo.

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Choice of Technology and Pattern of Development in Less Developed Countries

A. Rauf Butt

The Less Developed Countries (LDCs), even after having achieved political sovereignty, are still economically dependent on More Developed Countries (MDCs). The nature of such a development can be conceived from the following. Out of total world resources allocated to Research and Development (R & D), about 98 percent are devoted to develop technologies primarily to be used in MDCs. The remaining, only two percent, of these resources are used to develop technologies directly relevant to the needs of the LDCs. The LDCs have to import technologies from MDCs to accelerate their social and economic development. The imported technology, being highly expensive, has not only drained the financial resources of the LDCs, but also failed to produce the expected results in terms of employment for surplus labour in the rural and informal urban sectors of these countries.

The LDCs plan to industrialize themselves using the imported technology. The main objective of industrialization strategy of LDCs is to create jobs for surplus labour working in rural sector at subsistence wages and hence raise the standard of living of bottom 40 percent of the population. Unfortunately, because of labour-saving nature of imported technology, the industrial sector (hereafter, referred to as the Foreign Technology sector or the F-

sector) has failed to absorb the surplus labour of the rural sector.

The development planners and experts in Development Economics have started recognizing the role of technology in the development of LDCs. As a matter of fact, the transfer of technology from MDCs to LDCs is one of the burning issues in contemporary Development Economics.[1]

About 'appropriate/inappropriate' technology Stewart (1977) concludes, "... individual techniques are designed for a particular economic/technical environment, and are efficient, indeed viable, often only in the context of that environment. If they are transferred to a completely different environment—from advanced country to underdeveloped country—then the original environment has to be reproduced" (p.83).

One of the effects of the reproduction of original environment in LDCs is the dualistic pattern of development in the form of concentration of resources in the F-sector and neglect of rest of the economy.[2]

Keeping in view the above discussion, the objective of this article is to discuss the impact of imported technology and its selection mechanism on the development pattern of LDCs. To this end, the article is divided into two sections, which are organized in the following manner. In the first section impact of imported technology on the development of LDCs has been traced. Second and the last section shows how the methods of selection of technology themselves are part of the system of MDCs' technology and they lead to dualistic pattern of development in LDCs.

Section - I

This section shows how the transfer of technology from MDCs to LDCs requires the reproduction of original environments and this reproduction leads to dualistic pattern of development in LDCs.

Technology may be defined as the skills, knowledge and procedures for making, using and doing useful things. According to Stewart (1977), technology is a matrix consisting of a set of techniques each of which is associated with a vector of characteristics. These characteristics include the nature and specification of the product, the input use, the scale of production, associated managerial techniques, investment requirements, infrastructure requirements, etc. Technology used and developed in MDCs reflects the economic, institutional and technical environments of these countries. If the same technology is transferred to different economic and institutional environments it will lead to inefficiencies. Any efforts to reproduce the original economic and institutional environments to make the technology work efficiently lead to distortions and inequities.

Besides institutional and economic, there are physical difference like climate --temperature, humidity and seasons-- between MDCs and LDCs. These physical differences alone make MDCs' technology inappropriate for LDCs.[3] However, in this article only the role of economic, institutional and technical differences will be discussed in connection with transfer of technology.

The environments which condition the characteristics of technology can be classified as: (1) institutional factors or organization of production; (2) economic factors particularly income levels; and (3) technical factors.

These factors have been discussed below in an attempt to show that technology developed for and by MDCs when transferred to LDCs lead to dualistic pattern of development in these countries.

Organization of Production (Institutional Factors)

Mostly in the local-technology sector or the L-sector indigenous organization is suitable for small scale enterprises. But for larger enterprises the use of MDCs' technology generally requires the use of MDCs' organization. In other words, the use of MDCs' technology requires MDCs' organizational talent in LDCs. As a result, there is a 'shortage' of local entrepreneurial talent in LDCs. It turns out that imported technology (MDCs' technology) and imported organizational skills tend to reinforce themselves. It is conceivable that foreign managers, having training in their own techniques, would always select MDCs' technology in case of expansion. As a result, import of more MDCs' technology will take place. This will take the shape of vicious circle in the following way. MDCs' technology when used in LDCs required the reproduction of original environments in terms of managerial skills. To make the imported technology work efficiently, import of managerial skills takes place. This results in concentration of resources in the tiny F-sector and neglect of the remaining economy[4]. As is well know, the imported technology and complementary organizational expertise are far more expensive relative to local technology and local management. A very small proportion of the labour force is absorbed in the F- sector and because of higher salaries in the F-sector, the distribution of income gets more unequal. A minority of the population raises its standard of living at the expense of majority. This leads to dualistic pattern of development.

Income Levels (Economic Factors)

Income level differentials between MDCs and LDCs are of crucial importance as far as transfer of technology is concerned.

Technological development is a function of both demand and supply factors. With the increase in level of income, demand for more sophisticated products increases. To supply such products more sophisticated technology is used. This technology is generally capital intensive. This is being practised in MDCs. Engel's law states that when income increases the society not only consume more in quantity but also in quality.[5]

The role of supply factors can be seen in the following way. The technological development depends on the resource availability. A society is expected to spend more on R & D to develop new technology if it has more resources. But tracing the relationship between per capita income, per capita saving and per capita investment, Stewart (1977) has developed the following identity:

$$\alpha = \beta \gamma \quad \text{———} \quad (1)$$

Where α is investment per person of labour force, β is average propensity to save and is output per person of labour force.

Because of high income levels in MDCs, Eq. (1) can be realized without major distortion. Whereas, transfer of MDCs technology to LDCs requires transfer of Eq.(1) too. The LDCs being low income countries have very low per capita savings over the labour force. Therefore β is very small for LDCs. Since Eq.(1) is an identity it must hold and to make this hold, major distortions take place. To reach

the required investment per person in the F-sector, resources are shifted from the L-sector to the F-sector. Eq. (1) indicates if MDCs' technology requires α to be twenty times the level of saving per person in the economy as a whole (both F-and L-sectors) and if all the savings are used in the F-sector only twenty percent of the labour force can be absorbed in that sector.

This analysis indicates that MDCs' technology requires investment per capita more than available in the LDCs because of their low income levels. To make the imported technology work, the LDCs have to concentrate their resources in the F-sector and neglect rest of the economy.

Because of more sophisticated techniques used in the F-sector, the productivity of labour and hence wages are higher in this sector. The labour force working in the F-sector consume high quality products, enjoy better health, hygiene and nutrition standards. The distribution of real income becomes more unequal in favour of the F-sector employees.[6]

The above analysis also indicates that because of income level differentials between MDCs and LDCs, the MDCs' technology when used in LDCs leads to dualistic patter of development favouring the F-sector at the expense of the rest of the economy.

In addition, the imported technology also affects the life style of the labour force working in the F-sector. The pattern of demand of the F-sector employees is comparable to their counterparts in the MDCs. Furthermore, the goods produced in the F-sector are consumed only by the elites of the society. That means, one of the preconditions for the demand for the F-sector products is the unequal distribution of income. If income

is equally distributed, the levels of income in LDCs will be too low to permit the demand for F-sector products.[7]

Skill Requirements (Technical Factors)

The technology developed in MDCs requires higher levels of skills and training. The LDCs have to either duplicate these skills to adopt MDCs' technology or import these skills alongwith technology. It is relatively very expensive for LDCs to provide education and training needed in the F-sector. Only minority can afford such an education and training. Majority of the labour force works in the L-sector and does not need such an education and training. The locally trained and foreign personnel working in the F-sector get very high salaries such that gap between the salaries of F-sector and L-sector employees become larger than that in MDCs.

The above analysis indicates that MDCs' technology requires specific training and education and only minority of the population in LDCs can afford it and eventually work in the F-sector and enjoy relatively high standard of living. Hence, the skills requirement of MDCs' technology also leads to dualistic patter of development.

Section - II

The concern of this section is to show that the selection mechanism of imported technology itself leads to dualistic pattern of development in LDCs.

It can be argued that the choice out of available techniques depends on the goals of the decision-makers on the one hand and the characteristics of the techniques on the other hand subject to the constraints being faced by the decision-

makers. This choice is made in three different ways in the presence of F-sector.

First, because of 'linkages' between techniques and goods consumed, the technology used in the F-sector usually requires the specific kinds of inputs. These inputs are generally produced by MDCs' technology. Furthermore, because of unequal distribution of income in LDCs, demand pattern of elites is same as that of MDCs' general public. It has been mentioned above that high income groups demand more sophisticated (capital-intensive) goods. The links between different consumer products, e.g., air conditioners and circuit breakers, affects the selection mechanism. Besides, the demand for these goods is also created through advertisements. It must be noted that the demand for a particular technique is derived from the demand for a particular good.[8]

On the other hand, the level of income in the L-sector remains very low because of lower productivity in this sector. The standard of living of the population associated with the L-sector remains far below than that of the F-sector employees.

This analysis suggests because of differences in the demand pattern of employees in F- and L- sectors, the selection mechanism regarding techniques is affected. The selection mechanism also creates gap, which is expected to widen over time.

Second, choice of technology depends on the relative factor prices. It is argued in the literature that earnings and availability of capital and highly skilled labour used in the F-sector are determined internationally because of international nature of capital and technology markets. For the techniques used in the F-sector, the relative price of capital is lower than that of labour and opposite is true in

the L-sector.   This makes an obvious choice of more capital-intensive technology in the F-sector. This means the nature of MDCs' technology itself influences the choice primarily in its favour. As a result of this choice there is more open unemployment in the F-sector which causes increase in income distribution inequalities.[9]

The third and the last argument for the selection of MDCs' technology is in terms of control of resources by different types of decision-makers. It is an established fact that the nature of the F-sector is fundamentally different from the L-sector. As has been argued above, because of linkages, between F-sector products and techniques, the choice of more capital-intensive techniques is preferred. This implies that more resources are devoted to investment in the F-sector. Because of high prices of the F-sector products and high profits in this sector, more resources are accumulated over time in this sector than in the L-sector. Furthermore, the terms of trade are also in favour of the F-sector products because of different market structures associated with two sectors. It may be noted that the F-sector is fundamentally oligopolistic, whereas L-sector is relatively competitive. High salaries and income of the consumers of the F-sector products make the demand for these products increase very rapidly.

The above discussion indicates that a gap takes place between the resource control of the F- and L-sector and the gap is expected to widen over time.

The additional arguments can be made to show that gap of resource control between two types of sectors is further widened. The international finance lending agencies, domestic government and local banks all favour the F-sector enterprises over those of the L-sector. The key point in this argument is that the policy makers do not have vested interest in the prosperity of F-sector, they will always

favour the F-sector in the belief that use of MDCs' technology will affect industrialization and hence development of their economies.

The above arguments also lead to the same conclusion i.e. the selection mechanism of MDCs' technology itself favour the use of capital-intensive technology relevant to the tiny F-sector and paves the way for dualistic patter of development in LDCs.

Recommendations

Before completing this article, the following recommendations can be made. The LDCs should not rely on imported technology. They should patronize indigenous technologies to encourage local talent and meet the local needs. The Indian experience is relevant and can be useful for many LDCs, especially, like Pakistan.

End Notes

1. See Stewart (1976), p. 125
2. For more on this issue see Nelson (1974), p. 67
3. For more on this see Dahlman and Westphal (1983), p.7
4. For more on this see Hawrylyshyn (1978), p. 79
5. For more on Engel's Law see Rutherford (1992), p.178
6. For more on this point see Baer (1976), p. 123
7. Ibid, p.124
8. To assess that the demand for a particular technique is derived from the demand for a particular product, see Bason (1978), p. 74
9. See Srinivasan (1982), p.89

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