

**EXPLORING APPROACHES OF UNIVERSITY UNDER-GRADUATES,
SCHOOLED AT MADRASSA, TOWARDS ENGLISH LANGUAGE
A CASE STUDY OF QUETTA CITY**

Zainab Akram

*Assistant Professor, Department of English Literature, SBKWU,
Quetta.*

Dr. Sabeen Akbar

Assistant Professor. Department of Islamic Studies, BUIITEMS,
Takatu Campus, Quetta.

Abstract: It may stretch from a couple of months to years and might include the lodgings too. The madrassa education is imparted in Arabic and comprising the major part of teachings in native or regional language. Scholars join university for the purpose after finishing *aalam* course or other short madrassa courses with matriculation in school. The HEC recognized universities offer curriculum in English as medium and mode, with exception of a few. But the compulsory courses of functional English are also to get through, as they are credited and bear a good percentage and weightage in overall result. Besides, the degree is not awardable, unless the compulsory courses are cleared. The madrassa scholars are found to face problems in scoring upto passing percentage in English curriculum and courses. A number of studies have been conducted on attitudes towards English language, but there is almost no research on attitudes of university under graduates towards English language, particularly towards the students who have received some education in madrassas for various purposes. The present research focuses on the attitudes of under graduates towards English as a language. The results of the questionnaires were depicted in percentage. To gather more information, semi structured interviews were also conducted with about 10 participants. The interviews are qualitatively and thematically analyzed focusing on the language issues at madrassas. The findings reveal that the students agree that for achieving a university degree, English is essential and that their incapacity of acquiring English language had been the result of multiple social, political, cultural and economic issues, which involves the trends, mind sets and norms followed at madrassas and at home.

Key words: Madrassas, education, academic language, English language

Introduction and background

The madrassas (or madaris) are religious institutions, where religion based courses are offered to students, which range from a few months to

years, including memorization of holy book to scholarly courses, of many categories, groups and various time period. A 1988 report, informs that the total number of religious institutions in Pakistan were 2,891. In 1995 the number raised to 3,906 (Directory 1995, p. 282) and it is still reported to be growing. Only in Punjab, according to a report submitted by the Punjab Government to the Supreme Court, there are 13,782 madrassas and among these 6,479 are still unregistered, whereas 7,303 are registered, and there are 147 foreign funded institutes as well (Rathore, 2015, p. 93). The madrassas teach and instruct according to their very own accustomed courses with unusual, generally minor differences. The Sunni madrassas are comprised of a greater and larger quantity of madrassas in Pakistan. In Sunni madrassas, revised form of the *Dars-e-Nizami* is taught (Sufi, 1941, p. 73). The duration of the above mentioned course lies in between 6 to 17 years, starting from the *Ibtidaiyah* (basic) to the *Takmeel (Daura-e-Hadith)*. This course is now considered equal to M.A in Arabic and Islamic Studies. Nevertheless, a *Maulvi Fazil* who had passed the usual course founded on *Dars-e-Nizami* at the madrassa, is awarded a B.A. degree, only if the student passed the regular B.A. exam in English as well (LAD-P, 1982, p. 26).

Madrassas focused Languages

The center of focus of education in the madrassas is Islam. Malik (1996) asserts that the madrassas infer Islam by a sect or a sub-sect. The idea of teaching various languages in madrassas is not for their essential worth, rather for the aid they provide in religious learning or might be as a requirement for a religious scholar. In this context, Arabic occupies the important place and stance. Persian, which once was considered communally and educationally an essence in Muslim India, to date is found to occupy major portion of the curriculum. In Pakistani madrassas, Urdu is normally the manner of teaching. Though, in several parts of KPK, which comprises of Pashto-speaker population, Pashto is made the mode of tutoring. Whereas, Sindhi is the medium of tutoring in several madrassas in the Sindhi-speaking regions of Sindh (Report, 1988).

Insofar as Urdu is concerned, which is mainly the language in which madrassa students are mostly found to be proficient, is informed to be in use in most of the madrassas. The field investigation and survey of 50 madrassas in April – May, 1997, informs that at least one madrassa out of a sample of 50, practices Siraiiki in Southern Punjab (as cited in Rahman, 1998). The teachers of junior classes are found comfortable in the usage of the local languages for explanation, regardless of the medium of instruction. Though, the position of English is perceived to be a different one. In spite of the government's struggles to inspire the teaching of English language, it is not taught to all madrassa students. Each time it is described to be imparted, it is

taught to a very few students (2.87 per cent) and for this purpose the government text books are used (ibid.).

The present position of madrassa text books

Obviously, the weird fact about language usage and instruction in the madrassas is that it is, “frozen in time” (Rahman, 1998, p. 2). Since the medieval age, the Arabic books are the same and had been mostly approved by Mullah Nizamuddin Sehavi in the middle of the 18th century (Rahman, 1998, p. 2). The Arabic grammar core textbooks of *Sarfand Nahw* are shared by all the sects indiscriminately, shia and sunni.

Most of these books have been in use way before the *Dars-e-Nizami*. The madrassas of Pakistan today are till date, found to be teaching many of the *Dars-e-Nizamit* texts on Arabic. The ancient volumes are available in Arabic. Later, appeared books in Arabic with clarification in Persian and much later, the most current texts illustrate in Urdu language.

The rhymed verses in Arabic books are expositions on grammar. One of the best known among them, *Kafia Ibn-e-Malik*, is actually so unintelligible, that it is endlessly conveyed over an elucidation known as the *Sharah Ibne-Aqil*. This explanation is frequently the fear of students and a base of arrogance for the teacher, who has some way achieved to master it. The madrassas teach Arabic not as a living language. Rather, the student is enforced to learn by heart the rhymed verses from the initial texts alongside with their explanations (Rahman, 1998). The elucidations in most of these texts are in Persian, which are also to be learnt, leading the student to fail in usage of his comprehension to the living language. A rare antique texts, like *Mizbah-ul-Nahw*, are explained in Urdu. But even with this comfort, the Urdu is Arabicized. With the academic enlightenment with is incomprehensible, permit sextradilemmas to contemplate in. Someone who is not familiar with the special partition of medieval Islamic philosophy which roots it is wholly left in confusion.

Moreover, the grammar is divided in *nahw and sarf*. Nahw is typically inferred as syntax. But the beginning of this division of education was apprehension for religious correctness. In short, nahwisstated with the exactness in articulation and the distortion of subdivisions which could lead to unbearable differences in the inference. The modern linguists would term this as morphophonemic which are the rubrics about the articulation of parts of inference. But, with the passage of time, the pronunciation has turned the anxiety of *qira'at*, which is the ability of recitation of the Quran. While, the books of *nahw* deal with word-order or what is labeled as syntax (Rahman, 1998). *Sarf* is morphology or the study of the formation of words.

Language-Teaching change and World Vision Risk

As the subcontinent Muslims began to admit to the rule of English, and contemplated over the status of the English language for existence,

Muslim belief and judgments altered to some extent. Shah Abdul Aziz, a great leader of the Muslims of India, delivered a religious verdict (a fatwa) in the 1880s, favoring English but only for constrained use, as, "There is no harm in reading English...However, it is undesirable and illegal to learn English with the intension of flattering Englishmen and gaining their favor" (Soomro, 2016, p. 5-4). British India thought and perceived that the madrassas are a reaction to the Western domination in order to construct a small oasis of convention against the heterodoxy of the colonizer (Rahman, 1998). But, the Ulema could not completely battle the inter mission of the modern sector. Even the madrassas, which were destined to prevent the modern world from entering the convention, could not keep the hostility for long. There were many doubts to innovation. One was the way in which Urdu was endorsed by the British in the areas of official education, thus, substituting Persian in the madrassas. The fact is that the *Ulema* began to adjust to Urdu for teaching and for writing their sermons. The *exercise* spread to such and degree that Urdu turned to be linked with Islam in South Asia (Metcalf, 1982, as cited in Rahman, 1998). Truly, the condition extended to such an extent that even the Burmese Muslims greeted to it as an Islamic language and demanded that their sacred books were also composed in it (EII, 1930, as cited in Rahman, 1998).

Though, the madrassas were ignored by the British state, but their strategy of not granting high-status employments to the *Maulanas* efficiently led to their occupying a lower societal station. This policy was continued by Pakistani state. Therefore, the madrassas extended into far-fetched areas and therefore, colonizes them in form of a large number of Shrines and religious schools, but, alongside goals at conservatively changing organizations like the Council of Islamic Ideology (CII) and the Zakat system (Malik, 1996, p. 24). This policy in cloak, extended the control of the state in formerly intact areas, and thus, varying their position. This effort of government to incorporate the madrassas and other Islamic institutes, the state dispersed ethics and thus, resulting in a greater gratitude of the ethics of the *ulema* by people who were not educated in madrassas.

The Madrassas in Pakistan

The first regime which tried to adapt the madrassas was the military regime of Ayub Khan (1958-1969). Ayub Khan's Commission on National Education stressed on Urdu and English. According to a report of 1962, English was endorsed as the substitute medium of instruction along with Arabic at the secondary level (Malik, 1996). The pressure on English was made to acquaint the *Ulema* to the contemporary world. Also, it was certain that Urdu and English will be taught through the texts planned by the official Textbook Boards, with lessons pointing on patriotism. These targeted to produce a contemporary updated citizen and a Pakistani nationalist. `come across distant philosophies on grounds like socialism, human rights,

radicalism and substantial democracy on their own aim rather than through the contests of these philosophies taught to them in their final year.

But, as the *Ulema* agreed to the alterations in language teaching, it threatened their view of the world. They, then, “opposed them” strongly and the changes were understood with a restricted method (Malik 1996, p. 128). These restrictions place the average madrassa student with a primitive awareness of the world. Consequently, the partitions are shaped into followers and non-believers, with the previous regarded as enemies (Rahman, 1998). As a result, more Pakistanis are likely to offense other sects, factions and tagging them as blasphemers.

A change towards approval of English as a language

All of the ulema do not denounce radical revolution. Many assert that changes in language-teaching needs to be endorsed. In Pakistani scenario, some individuals critiqued the old Arabic texts on the basis that they were vague. But still, a great number of the ulema preferred the old traditions. (IPS 1987). Still, crowds like Jama’at behave as revivalist, not conventional, tolerant to Ayub Khan’s suggestions for alterations in the madrassa prospectuses in 1959 (Malik, 1996; Nasr, 1996). But, nonetheless the obstruction to change among the orthodox ulema, certain features of the new world view arrived through the modern texts. Deobandi schools impart Urdu over the government textbooks till the equal level of class 8th. Likewise, in the equivalent of class-12, the MuallimulInsha, written by an Indian aalim, is widely used (Rahman, 1998).

Objectives

The present study endeavored to achieve the following objectives:

- To explore the opinion of madrassa schooled university students towards learning and speaking English as a language.
- To investigate the extent the madrassa schooled university students consider learning and speaking English as harmful for religious values.

Purpose of the statement

With the worldwide spread of English for international communication and the quick progress of information in science and technology (Sharifian, 2009), Urdu has yet not set itself as a suit able substitute for English (Bhatt & Mahboob, 2008). English being the mode of tuition at universities of Pakistan by HEC, the researchers are chiefly interested to investigate the attitudes and perceptions of university students, madrassa schooled, from two universities in Balochistan about their opinion regarding English.

Methodology

The undertaken study uses a mixed methods design by combining questionnaire and interview data. Individual opinions are important as the meaning-makers without seeking to ignore the complexity of the beliefs.

Sample

The 50 participants were selected from two universities of Quetta, SBKWU and UOB, Through Purposive Sampling technique with considering taking only those who have spent the minimum of 2 years at madrassas for various religious courses.

Research instrument

The preferences of the participants with reference to social variables such as their identity, culture, mother tongue, and religion with reference to English language are of particular importance and are measured through a questionnaire which includes 28 items with 3 choices of agree, disagree and not sure. To get the background status of the participants, 10 questions are asked with fill in the blanks. The results of questionnaires are presented in percentage. The questionnaire focus the following aspects: participant profile, and identity (self-perceptions), culture in religion and native language, language choice, language motivation, and language anxiety. A semi structured interview is also conducted from 10 participants from the above mentioned universities to understand the opinions of the participants regarding their personal perception of English as a language.

Results and Discussions

The content of the interviews is qualitatively analyzed keeping in mind the target themes of the study. The interviews were audio-recorded for 10-15 minutes each. Main themes of the interviews were: Views about learning and speaking English language in relation to personal Identity', Views about learning and speaking English in relation to 'Culture and religious aspects 'and Views about learning and speaking English in relation to personal Choice especially with social prospect. The questions for the interview are adapted from Soomro (2016).

Results are presented in following tables:

Table 1. Personal profile

Sr. no	Question	
1.	What program you are studying in currently?	The participants reported to be in following gmasters and BS programs: Islamiyat: 68% Urdu: 7% Sociology: 12% Botany: 5% Chemistry: 6% English: 2%
2.	How many years did you study at madrassa?	Between 2 to 3 years: 29% Between 3 to 4 years: 35% Between 4 to 5 years: 10% Between 5 to 6 years: 18% More than 6 years:8%

3.	Did your madrassa and schooling go side by side?	Yes: 67% No: 33%
4.	What are the language/s that you used at madrassa during teaching hours?	Arabic, Urdu, Pashto, Brahwi, Persian, Balochi
5.	What are the languages that you use at home?	Balochi, Brahwi, Pashto, Urdu, Punjabi
6.	Do you speak English at home?	Yes: 2% No: 98%
7.	What language do you use with your neighbors and friends?	Balochi, Brahwi, Pashto, Urdu, Punjabi
8.	What are the English reading materials that are available for you all the time at home?	None: 28% Miscellaneous: 72%
9.	Where did you start learning English?	Before age 5: 4% Between 5 to 10 years: 10% Between 10 to 15 years: 12% After 15 years: 74%
10.	How many years have you studied English as a subject?	Less than 10 years: 86% More than 10 years: 14%

Table 2. The investigation of Identity (self-perceptions) the target questions and their relevant percentages

Sr. no.	Question	Agree	Disagree	Unsure
1.	English is important in madrassas	16%	76%	8%
2.	English is important for my future	14%	65%	21%
3.	Native language is enough to communicate my religious opinions	67%	13%	20%
4.	Learning English is good for self-development	18%	67%	15%
5.	Foreign language can be harmful for identity regarding to communicate my religious opinions	72%	18%	10%
6.	I need to learn English because it makes me a more knowledgeable person	21%	75%	4%

The data for the investigation of Identity (self-perceptions) reveal that majority of participants about 65 %, regard English language unimportant for their future and also 76% insisted on English's being insignificant for the use at madrassas. The 67 % participants strongly believed that their native language was enough for the communication they need to make in their relevant scenarios. The 67% replies strongly asserted that self-development is not dependent on enhancing the knowledge of English language. The great part of responses about 72% agreed the harmful effect of any foreign language to have corrupted the religious faith of the learners. The 75 % participants

disagreed to the fact that English could play a role in enhancing and enlarging the capacity of knowledge of the person.

Table 3. The investigation of culture, religion and native language the target questions and their relevant percentages

Sr. no.	Question	Agree	Disagree	Unsure
1.	I do not need English in my daily life	79%	15%	6%
2.	Only Native Language is a mean to communicate my religious opinions	72%	23%	5%
3.	I can make use of my language skills to improve my sibling's level of English	17%	44%	39%
4.	I learn English because I can contribute more to society	20%	63%	17%
5.	Learning English will allow me to converse with more people	22%	34%	44%

The data for the investigation of culture, religion and native language depicts that the majority of participants which makes the 79% of the 50, admitted that English does not consist of any essential part in their lives. That their lives are complete and contented without English Language. 72% of the total participants opined that their own native language was enough to discuss and talk about or to share opinions about any religious debate. 44 % of the participants did not show any interest that they need to improve the English language skills of their family through their abilities and learning. The responses show that 63% disagreed to the fact that they could contribute to society by learning and improving their English skills. 44% of the responses were in a state of confusion about not making any sense whether their learning English will help them to extend their communication circle.

Table 4. The investigation of language choice the target questions and their relevant percentages

Sr. no.	Question	Agree	Disagree	Unsure
1.	It would have been easier to learn English at early period of life	9%	22%	69%
2.	I prefer to read materials in other languages other than English	69%	25%	6%
3.	Getting enough English reading materials and oral practice is important for language learning	17%	72%	11%
4.	I always wanted to learn English	27%	69%	4%
5.	Learning English is my priority	18%	74%	8%

The data for the investigation of language choice reveal that 69% of the responses did not suggest any opinion regarding the fast ability to learn English Language at an early age than at a later age. 69% of the responses

depict the choice for languages other than English to read any material. However, 72% participants agreed to the option that in order to improve English Language one needs ample amount of reading material with oral skills are a necessity. 69% of the participants denied that learning English had been ever their desire and further 74% agreed to the fact that they never had at their priority to learn English, meaning they had other academic priorities.

Table 5. The investigation of language motivation the target questions and their relevant percentages

Sr. no.	Question	Agree	Disagree	Unsure
1.	I receive Motivation from parents to improve my skills in English Language	21%	42%	37%
2.	Providing extra classes is important for English language learning	19%	54%	27%
3.	Discussion with parents at home about university activities related to English language learning process helps in motivation	7%	72%	21%
4.	I find learning English in class very interesting	36%	57%	7%
5.	Learning English is a waste of time	37%	58%	5%
6.	I gain more confidence upon learning English	43%	47%	10%
7.	English classes make me feel bored	42%	39%	19%

The data collected for the investigation of language motivation revealed that 42% responses denied that they received any motivation from the parents to learn English. However, only 19% pleaded for arrangement of extra classes for English Language learning whereas, 54% participants negated the arrangement for any such classes. 72% responses showed the disinterest either from the parents or from the students to discuss the affairs, happenings, problems related to English language learning activities which would motivate the students towards learning process. 57% participants agreed to the fact that English classes do not interest them. And 58% affirmed that learning English was a waste of time. However, 42% agreed that English classes bored them as compared to 39% who disagreed to the fact.

Table 6. The investigation of language anxiety the target questions and their relevant percentages

Sr. no.	Question	Agree	Disagree	Unsure
1.	It is hard and stressful to learn English	42%	39%	19%
2.	I feel disappointed when I am not able to express or share my ideas with others in English	58%	12%	30%

3.	I care about my not being good at English	39%	47%	14%
4.	I feel I have to improve my English language skills	34%	46%	20%
5.	I am concerned about my English grades at university	35%	39%	26%

The data for the investigation of language anxiety revealed that 42 % responses agree to the fact that learning English was a stressful process, but only 39% in strong and close competition disagreed to the fact too. The 58 % agreed to their feeling disappointed at being unable to share and communicate in English. 47% of the participants disagreed about caring for their not being good in English language. Whereas, only 39%, in close competition agreed to the fact that they care about being not good at English. 46% responses suggested they do not feel necessary to improve their English language skills. A close comparison is seen at the last response where 35% participants agree to the fact that they care for their grades in English, whereas, only 39% disagree to their improving grades at English as a subject.

Analysis of Interviews

The interviews were further conducted to reveal opinions on some more aspects about the concept of the scholars regarding English language. The interviews are analyzed contently and the important aspects from the 10 interviews are presented below.

What is your opinion about receiving benefits from English language after you finish your university degree?

Most of the interviewees argued that English will not give them any benefit and even in their courses there was only the need to pass through the functional English at BS level and the rest will be in Urdu language. Some students from various masters departments said they do not need English as their subjects are in languages other than English. One third even remarked that when they move back to their native areas where they will have the jobs, English will be scarce needed. A few stressed that they would like to learn more English as they aspire to further pursue their studies and knowledge of correct English language will benefit them in future.

How do you think about your thesis or research work unable to reach the world due to constraints of its being in native language?

The two third interviewees said they do not even care if their work does not reach to the world. They claimed the work they did was not to benefit the world or to take their voice and point of view borders across. Their work was meant to grant them degrees only. Whereas, one third replies contrarily replied they feel the lack and deficiency of not been able to impart their thought and their ideas to be read by the world.

Do you suggest any thing in the madrassa curriculum regarding languages?

To this question, most the participants said they were contented and consider the best usage of the language already been used in madrassa. A few participants said they wish more *Aalims* who had established a conventional and contemporary view of the present scenario world would serve as teachers at madrassas. They also desired that more religious scholars and university graduates to be their teachers so they receive both concepts of the present world and religion side by side. Some students also desired to be taught comparative studies in religion by religious university graduates than conventional madrassa faculty only.

How do you feel about English curriculum to be taught at madrassas from the primary levels?

To this question, about two third participants said teaching English would not have made any difference as the focus was on other languages and learning English would not have been of any use to the students at the primary level of the madrassas. One third however suggested that the teaching of English at the basic levels would have been beneficial only if been taught by the English subject teachers only.

How do you perceive learning foreign language could affect the identity of a person?

To this question few participants replied that learning a foreign language affects the native language and the persons starts merging the vocabulary of the alien language to their own native one. Few said learning foreign language might not be profitable as to reach out to natives, persons needs their own language only to communicate and impart their point of view. A very few opined that learning foreign languages was beneficial as one could reach out to more people in order to properly share their point of views.

How do you feel the university curriculum taught in English?

Two third participants replied that they are not comfortable with this idea. To get a university degree was their only option to get jobs at the native colleges, and they should had the option to apt in their desired language. One third interviewees said that they did not even approve the idea of adding English as a compulsory subject in the curriculum.

Discussion

English is often regarded a difficult subject to learn particularly in secondary schools and colleges. The findings of the study depicts that students learning English in the compound socio-political and cultural perspective of the Pakistani educational system have diverse approaches for the subject. While some of the students esteem the merits of English others opine that English should not be studied at all, on the basis of its being an imperial language. The acquiring of these skills in English is neglected in Pakistan. Though some students showed the most positive attitudes towards learning English. The findings show that results in grievance against the subject of

English for the students who failed, along with a sense of strain and an endless fear of failure in the ones who managed to pass it at a margin were commonly found.

The chief importance in this study is on students' reflective views, which concentrates on components of the English curriculum that might have changed their attitudes to the subject and their obligation to study it. The findings show that a concentration on spoken and listening activities of English are compulsory for future studies in universities in Pakistan or overseas. The findings show that some of the students believe that learning English will get them better jobs, which is also true. It is fascinating to perceive, that some students trust they like learning English language and they study it as a compulsory subject and they have a liking for the subject and that they enjoy learning English.

Eliot, 1948, states in *Notes towards the Definition of Culture* that the meekest material article which is the creation and the sign of a specific civilization is are preventative of the culture from where it comes (Shah, 2008). It could not be over sighted that the population of this study are particularly the students who have their intimate contacts with the madrassas and that they have been denied an appropriate environment to be taught and to learn English language, which at university becomes a tough target to achieve. The fear was experienced by Moroccan teachers about their concern for the erosion of belief in the ability of native culture and language to deal with the modern world (Hyde 1994, as cited by Shah, 2008). Similarly, Gray, 2000, describes that Saudi Arabia and China have gone to the extent of making materials with no references to English-speaking cultures (ibid.).

In the Pakistani context, teachers are expected to be the "preachers", much westernized content provoke the parents' and pressure groups' anger with a total rejection of the content and the teacher. But it is almost impossible to neglect the culture of the second language totally. It is present in the text in one way or the other (Shah, 2008, p. 36). Thus Kramsch, 1993, believes that the Culture in language learning is not dispensable fifth skill, to the teaching of speaking, listening, reading, and writing (ibid.). It is always present in the background, creating limitations of language learners communicative competence and challenging their ability to make sense of the world around them (ibid. p, 37).

The finding also reveal that the attitudes towards language learning, especially English language, are tremendously multifaceted in this study, perhaps for the different education systems in Pakistan. This view of the world is surely influenced by parental attitudes towards education. Cummins, 2000, asserts that socio-cultural variables, group differences and adverse approaches results in meager attainment of a foreign language and the undertaken findings are similarly supported by a study by Shah (2008) who

had depicted that some parents in the North West Frontier Province trust that the teaching and learning of English will debase the minds of their children, and for this reason they prefer their children to get only religious education. Therefore, these attitudes take them into an educational institute called a madrassa and a student in such a madrassa is known as Talib, which literally means searcher of knowledge, a student. The un gratification of this might result in complex feelings with time as Lambert, 1981, argued that attitudinal and motivational factors are even more important than language-learning aptitude (ibid.). Shah (2008) quotes Rahman that the images of Western people are typecast and adverse. And that they are immoral, reckless, brazen, desirous, self-centered and forbidding. Rahman further proclaims that the rule of law in Western countries and esteem for human rights is either over looked totally or cited as a hypocritical consideration that the same Western countries oppress the rest of the world (2007).

Conclusion

The status of English as a language is still suspicious in the minds of the university students. There could be several reasons, but the few could be the lack of exposure to the social scenario on personal and world view, the lack of proper resources like availability of trained teachers of the subject at school level, the limitations of habitat, like, the rate of university graduates or professional qualified people, who will help to broaden up the world scenario around. The suspicion may also arise from nature of jobs in the local vicinity, which asserts the degree of competency acquired by the employers. The graduate also has in mind the people and the surroundings where they will return back after their university education is completed. It is inferred that they do not return back to the company of competitors, rather to their own kind who will accept them in the same way as they had left, because the societal conservativeness will not allow for devastating changes. The responses of the participants also reveal that they have not been receiving encouragement from the home on learning and mastering over the English language nor do they feel that their siblings should exceed in this deficiency. It shows that a long path is still to be embarked, before changing the mind set up of the people. But actually, the poverty rate forces the parents to send their children to the madrassas, which are free of cost, to avoid expenses. So, the multiple attitudes reveal the context that the negation and the un necessity of English language at the initial stages of madrassa, still needs to deal with. After the mind made and suggestions incorporated against alien language, either the students show the attitude of retaliation or they find themselves flung in confusion. The confusion could be societal or mere cultural shock of environment difference in madrassas and universities. It has to be recognized by the stake holders at madrassas that it is not possible to get rid of English

which is only a language and the only tool to converse and debate with the world outside.

The study depicts the unconcern of students to depend and showcase their research work pertaining to world to remove negative assumptions. The study also concludes that there is still a strong reserve and retaliation towards English language as a tool to corrupt the religious faith and values. It is also found that majority of students do not agree that English language can play a role to enhance their knowledge or can play a role to enhance their personal development.

The madrassa schooled students still need to be exposed to the world and dragged out of their Utopia's, as the more the outer world is revealed to them with insight of more novel forums of exposure and expression, the more the students will come out of their shells and begin to accept that the realities of the world present a bigger scenario than the four walls of their madrassas. The ones who understand the need of the day aspire to achieve something more by welcoming the mode of instruction at universities and those who do not break the walls stay contented with the fewer achievements. Their attitudes could not be blamed but need to be amended.

Further, it also has to be accepted that in the world of limited choices and opportunities for the conservative students, where they are intended to retire and go back to after their university education is over, there they do not need experts of English language, rather, the ones who only managed to pass, will also play their part. But the main issue is to get rid of the hatred and the negative and false opinions regarding English, because after all it is the lingua franca of the world.

The education in madrassas is delivered in multiple language. The madrassas use Pashto, and in some parts of Sindh, Sindhi, as medium of instruction. Other Pakistani languages which the state never uses in its own institutions are Punjabi, Siraiki and Hindko and Balochi. Malik (1996) reports that the Bareilvis, who also teach English, are also shifting towards the other languages at the intermediate level like Sindhi, Kashmiri, Siraiki, Punjabi, Balochi and Pashto.

Language-teaching in the Pakistani madrassas a sort of indoctrination, viewing social reality in terms of faith. Shah (2008) quotes Abass, 1998, who asserts that despite the massive inputs into the teaching of English, the national outcomes have been dreadfully poor. As Internationalization is an era of growth of higher education and Pakistan has recently started to take steps to improve the standards of higher education in the country in line with the global demands like University Grants Commission (UGC). Still, the huge number of dropouts due to problems in English language could not be ignored at university scenario. Although, it is found that there are mixed attitudes

towards the English curriculum, but the students are eager to learn English with extra operative means.

Recommendations

Some recommendations are made for developing new approaches to teaching and learning the subject and suggestions for future studies in the field.

- As, English is used as the medium of instruction at higher education institutions (HEIs) in Pakistan, in almost all major areas of education, the importance of English language learning cannot at any cost be ignored.
- At university, the exposure to the world around, and meeting a multitude of sondry students, teachers, facilities, internet, healthy competition can help the students to re affirm and transform their attitudes and thinking to English as a language only. But, still a majority of students insist on maintaining the life quality without the aid of English as a language.
- For the achievement of the desired learning outcomes, HEC has to work to enhance the quality of English language learning and teaching via numerous enterprises in the shape of curriculum reforms, faculty development projects and teacher-training programmes which should include programs like English Language Teaching Reforms (ELTR) project at a larger scale.
- A collaboration of the government with the madrassa organizers is highly recommended to ensure a smooth running educational program in Pakistan
- The collaboration will safeguard the students' right to national and international mode of education in various mediums.
- It is, significant for the curriculum designers and teachers to cautiously pick content which is easy for teachers to feel comfortable with and also with no or few debatable references in it, and is approximately satisfactory to all students.
- But the curriculum should be also to some extent challenging to changing approaches.

REFERENCES & NOTES

- Bhatt, R. M., & Mahboob, A. (2008). Minority languages and their status. In B. B. Kachru, Y. Kachru, & S. N. Sridhar (Eds.), *Language in South Asia* (pp. 132-152). Cambridge: Cambridge University Press.
- Directry. (1995). *Pakistan Deeni Madaris Ki Directory 1995* Islamabad: Islamic Education Research Cell, Ministry of Education.
- IPS.(1987). *Deeni Madaris Ka Nizam-e-Ta'aleem* Islamabad: Institute of Policy Studies.

- LAD-P . Legislative Assembly Debaes – Pakistan (dates and numbers to the relevant debates are given parenthatically in the text). Islamabad: Govt. of Pakistan.
- Malik, Jamal. (1996). Colonialization of Islam : Dissolution of Traditional Institutions in Pakistan Lahore : Vanguard Books.
- Nasr, Seyyed Vali Reza. (1996). Mawdudi and the Making of Islamic Revivalism New York & Oxford : Oxford University Press.
- Rahman, T. (1998). Language-Teaching in Pakistani Madrassas. Sustainable Development Policy Institute (SDPI).
- Rahman, T. (2007) Images of the ‘Other’ in Pakistani Textbooks. Available at www.tariqrahman.net /language/images.
- Rathore, Mujtaba. (2015). Registration of madrassas and NAP. Comprehensive review of NAP. Retrieved from pakkips.com/downloads/pdf/Mujt-Rathore-Madrassa-Registration.pdf
- Report .(1988). Deeni Madaris Ki Jama'e Report Islamabad: Islamic Education Research Cell, Ministry of Education.
- Shah, Tariq. (2008). An exploration of attitudes towards the English curriculum in educational establishments in urban and rural Pakistan. MPhil. Dissertation. Department of Curriculum Studies, Faculty of Education, University of Glasgow, United Kingdom
- Sharifian, F. (2009). English as an international language: An overview. In F. Sharifian (Ed.), English as an international language: Perspectives and pedagogical issues (pp. 1-19). Bristol: Multilingual Matters.
- Soomro, Niaz H. (2016) Towards an understanding of Pakistani undergraduates’ current attitudes towards learning and speaking English. PhD thesis.
- Sufi, G.M. D. (1941). *Al-Minhaj: Being the Evolution of Curriculum in the Muslim Educational Institutions of India Delhi*. Idarah-i-Adabiyat-i-Delhi.
- Kaur, Harjander. (2014). Attitudes Towards English Language Learning And Language Use Among Secondary School Students. Student thesis. Retrieved from [studentsrepo.um.edu.my/.../PART_2_%26_3_RESEARCH_REPORT_\(no.3\)_\[FULL_...](http://studentsrepo.um.edu.my/.../PART_2_%26_3_RESEARCH_REPORT_(no.3)_[FULL_...)