

Volume 1, Issue 2
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HUM
KHAYAL

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PARTNERS IN THOUGHT

EXCLUSIVE IN THIS ISSUE

Celebrating an Emerging Global Community
The English Challenge for Habib University
A Celestial Tour de Force



HABIB
UNIVERSITY

A project of

Habib University Foundation

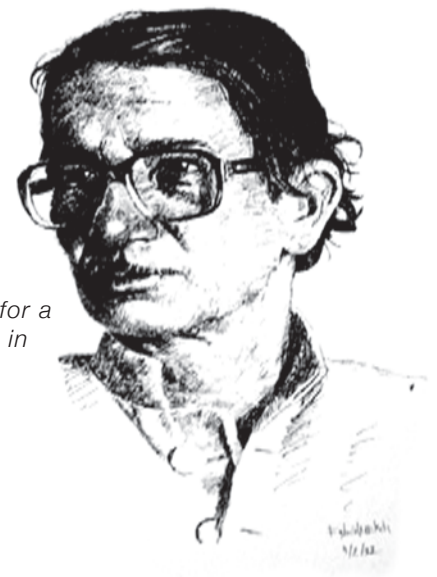
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“It was delightful receiving your ‘*Hum Khaya*’ magazine today with the pleasant welcoming letter and the marvelous information and pictures encompassing the spirit of the great venture you have embarked on...Now I see a dream come to life and congratulate you and your team on the birth of this brilliant endeavor.”

Shireen Naqvi
CEO, School of Leadership

“I hope ‘*Hum Khaya*’ will play its outstanding role in the promotion of journalistic values in the educational field.”

Andrey V. Demidov
Consul General of Russia, Karachi

“This is a beautiful magazine. I love the cover design!”

Laura Green
Student Counselor, Virginia Commonwealth University, Doha

“It is indeed a novel initiative from Habib University Foundation.”

Dr. Inayat Thaver
CEO, Mustashar, Social Development Advisors

We value your feedback and welcome your comments, although we may need to edit them for style and length. Email or write to us at: samar.hasan@huf.org.pk
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Hum Khaya

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from the EDITOR'S DESK

Hum *Khayal* (Partners in Thought) is a communication platform that has multiple aspirations. As its title suggests, it brings together a global community that has a common vision, imagination and thought. It aims to serve as a means for mutual exchange of ideas and thoughts, facilitate interactions between international academics and local experts, and disseminate knowledge about Pakistan with the rest of the world. At the same time, it shares the journey of Habib University, a first-of-its-kind global institution in Pakistan, while highlighting the role of individuals and institutions that have been involved in its creation.

The magazine is comprised of different sections that attempt to fulfill the above-mentioned aspirations. "Unfolding Yohsin" delineates the philosophy Habib University is prescribing to and the influence it has on the University's various aspects. "Establishing a Center of Excellence" presents important elements of Habib University. "A Global Institution in the Making" shares important information regarding Habib University's partnerships, while "Partners in Profile" features individuals who have made substantial contributions towards the project. "Straight from Doha" provides space to partner faculty, staff and researchers to contribute their thoughts and ideas, and present their research. "Living and Learning in Karachi" focuses on sharing interesting information about the city that the University is located in, while the last section, "This, That and the Other" relates the University's key progress.

This particular issue attempts to capture the spirit of a partnership event held by Habib University in Doha, which brought together its strategic leadership, core planning team and international partners to reflect upon its *raison d'être*, its vision of being a global institution of higher learning, and the road ahead. The magazine also carries pieces by Dr. Patrick Laude, Georgetown School of Foreign Service and Dr. Dudley Reynolds, Carnegie Mellon University, Qatar. Dr. Laude explores the true meaning and goals of a university, starting from the root of the word to its interpretation in modern times. Dr. Reynolds discusses the pros and cons of having English as the language of instruction at Habib University. He highlights in particular the risk this presents in perpetuating the social and economic inequalities left behind by the colonial system and suggests strategies to counter that.

"Living and Learning in Karachi" showcases two interesting pieces, one by Dr. Mubarak Ali, a renowned Pakistani historian, and the other by Sibtain Naqvi from the Editorial team. Dr. Ali shares an interesting account of Karachi in the British Raj, while Naqvi's article is a heart wrenching and emotional piece about Sadequain's last work, a glorious unfinished mural at Frere hall.

We would like to acknowledge the encouraging responses and suggestions that we received regarding the previous issue of *Hum Khayal*, and look forward to receiving more candid feedback this time. We also hope that you will enjoy reading the current issue as much as we did in creating it.

Jana Hans

A GLOBAL INSTITUTION IN THE MAKING

From Karac

Celebrating an Emerging Global

In 2010, Habib University Foundation signed long-term and wide-ranging institutional partnerships with Carnegie Mellon University and Texas A&M University at Qatar for the creation of Habib University, a landmark institution of higher learning in Pakistan. Since then, the Foundation has expanded the partnership fold and is also collaborating with individuals from other institutions at Qatar Education City. On Friday, April 13, 2012, H.U.F. hosted a gathering to acknowledge the contributions of its partners in learning and to share the progress in partnerships.

hi to Doha

Community

By the Editor





Dr. Lansiné Kaba, Carnegie Mellon University (left) and Dr. Patrick Laude, Georgetown School of Foreign Service Qatar

Habib University launched its journey in no small part due to the encouragement it received from its formal partners, Texas A&M University at Qatar and Carnegie Mellon University (CMU), who provided an astute insight of high quality private and public American universities. Furthermore, they assisted in all the various aspects of university planning such as academic program development, faculty recruitment, student affairs design and campus layout. On Friday, April 13, 2012, Habib University Foundation (H.U.F.) hosted an evening in Doha to express gratitude to these partner institutions as well as other individuals at Qatar Education City (QEC) for their instrumental role in creating a world-class institution of higher learning in Pakistan and to celebrate Habib University's emerging global community. The event also created a platform to

share challenges and successes in the journey as well as reflect on the road ahead.

Doha was a natural choice for hosting an event such as this, since it is the epicenter of knowledge in the region and home to some of the best institutions and the finest minds in the world. QEC has been a source of great inspiration for H.U.F. in understanding how to create the right eco-system of learning. Additionally, Doha has served as the starting point for Habib University's internationalization and provided the setting, time and again, for intellectual discourse and discovery. Our institutional partners, and many of our informal partners are housed at QEC, and it made infinite sense to gather them together in Doha.

The event allowed for an appreciation of old friendships and forging of new ones. It provided the space for intimate conversations, as well as focused acknowledgement by Habib University's leadership of individual and collective

contributions in the development of the University. It also featured a few key representatives of the universities at QEC in Doha, who shared their experiences of working with H.U.F.

In spite of the event falling in the wake of Easter holidays and unexpected rain during the course of the day, the invitees turned up in large numbers with their spouses and partners. The evening was marked by a profound sense of camaraderie, commitment and inspiration, peppered with lighthearted conversations and humor. Soft golden light suffused the spacious room where the gathering was held, creating a comfortable and aesthetically appealing ambience and serving as a medium to set off the sparkling smiles of the guests. Thick carpets, crystal chalice, and the rich purple and gold colors of Habib University gave a luxuriant feel to the entire event creating a feast for the senses.



“MANY OF THE ASPIRATIONS THAT TEXAS A&M AT QATAR HOLDS HIGH—EXCELLENCE IN TEACHING, OPPORTUNITY TO ENGAGE AND RESEARCH, OPPORTUNITY TO COLLABORATE WITH INTERNATIONAL PARTNERS, AND A DEDICATION TO BUILDING RESOURCES WITHIN THE COMMUNITY—ARE ALL PRESENT IN THE PARTNERSHIP WE HAVE WITH HABIB UNIVERSITY.”

Dr. Mark Weichold
Dean and CEO of Texas A&M University at Qatar

“CHUCK THORPE TOLD US, ‘WHEN YOU ENTER TEXAS A&M, JUST SAY HOWDY!’ HIS SECRET TIP WORKED LIKE A CHARM, AND AS THEY SAY, THE REST IS HISTORY.”

Mr. Wasif Rizvi, CEO of Habib University Foundation & Acting President, Habib University

The evening unfolded with a showing of a documentary of Habib University, which presented the University's vision and mission, highlighted its international partnerships, introduced the senior leadership, as well as gave an overview of the physical design of the campus. This was followed by a detailed presentation by Mr. Wasif Rizvi, CEO of H.U.F. and Acting President of Habib University, who described the rationale for Habib University, its vision of becoming a global institution and the journey with the partners.

Talking about the issues

faced by Pakistan and the critical juncture at which it was situated, he said, “Universities around the world, in different forms and in different civilizations, have always played a crucial role in times of transition. It is however remarkable that a country of our size and population has not been able to understand that role and produce such institutions for reflection and learning and creation of knowledge in our time and history. Habib University, in its own small and humble ways, is trying to correct that and is trying to be a true center of reflective knowledge guided

by the principles and visions of *Yohsin*.”


Next, Dr. Benjamin Reilly, Associate Teaching Professor of History at CMU-Qatar, who has been working closely with H.U.F. for more than two years, shared the perspective from the partner's side. He spoke about the impressive dedication and spirit of the people working at H.U.F. and how his relationship with the *Habibis*, as he fondly refers to them, had impacted him, his career and his intellectual development.

Dr. Mark Weichold, the Dean and CEO of Texas A&M University at Qatar and

member of Habib University's Board of Governors spoke next about the reasons why Texas A&M University at Qatar had partnered with H.U.F. These included the opportunity of working with a new institution which harbored the vision to provide quality education to students for a better tomorrow. He spoke about the rewarding collaboration between the two institutions and how he and his team are very proud to be a part of the project.

“I STRONGLY SUSPECT THAT HABIB UNIVERSITY WILL ENRICH THE LIVES OF PAKISTANI STUDENTS FOR GENERATIONS TO COME, BUT I AM CERTAIN THAT MY CONNECTION WITH HABIB HAS MADE ME A BETTER AND MORE WELL-ROUNDED ACADEMIC.”

Dr. Benjamin Reilly, Carnegie Mellon University, Qatar



Mr. Rafiq M. Habib, Chairman of Habib University Foundation warmly thanking the partner institutions for welcoming Habib University into their fold

After these poignant speeches, the visionary leader of the House of Habib and Chairman of H.U.F., Mr. Rafiq M. Habib, warmly thanked the partner institutions for welcoming Habib University into their fold and providing unstinting support in giving shape to his vision of creating a world class university. He said that it was an honor and a real privilege to work with some of the most dedicated and talented people in the world of academia and that he was humbled by their warmth and support. He also deeply appreciated the strong commitment of the national and international members of the Board and expressed his gratitude for their continuing guidance and direction.

The event concluded with an appetizing dinner, which is still fondly recalled by the epicures and gourmets that double as Habib University's partners. The charismatic company, the shared laughter and a sense of joint purpose combined to make it a most memorable evening.

Samar Hasan is Senior Planning Associate at Habib University Foundation, currently heading the Office of Partnerships and Networking. Samar is the Editor of Hum Khayal.



Mr. Ali Sulaiman Habib, Member, Habib University's Board of Governors



Mr. Wasif Rizvi welcoming Dr. Arvid Nelson, Member, Board of Governors, Habib University



Ms. Robin Bowman, Texas A&M University at Qatar (left) sharing a light moment with a guest



Dr. Dudley Reynolds, Carnegie Mellon University (left), Mrs. Marlaine Reynolds (center) and Dr. Ron Robin, Member, Habib University's Board of Governors



Ms. Leticia Salter, Texas A&M University at Qatar

partners in profile

PARTNER EXTRAORDINAIRE

Student recruitment and student affairs pose a challenge for many nascent academic institutions. At Habib University, however, we have been able to draw upon the experience of Dr. Cynthia Howman Wood (Cyndy), the Assistant Dean for Admissions and Student Affairs at Texas A&M University at Qatar for the wide range of student-related aspects.

Cynthia is responsible for developing policies related to student recruitment and admissions at Texas A&M University at Qatar. She began engaging with Habib University in 2010 and was a key participant in the curriculum development workshop held in September

of that year. She is part of the University's Student Advisory Board and aside from academics, has been active with student services, student life, facilities and admissions. Cyndy played a critical role in strategizing the Student Affairs program at Habib University and provided expert advice on the development of the department's organizational structure as well.

Throughout her association with Habib University, Cyndy has been readily available for discussions and has responded promptly to queries. She is also receptive to fresh ideas. A tireless campaigner for the project, she is always thinking about bringing exposure to Habib University and stays on the

lookout for opportunities for increased visibility. To this end, she invited the University's Student Affairs team and CEO and Acting President, Wasif Rizvi to National Association of Student Personnel Administrators (NASPA) conferences held in Doha and Phoenix, Arizona respectively. She has carried out her unofficial role as a project ambassador with great energy and was featured in Habib University's documentary as well. We look towards Cyndy for guidance and appreciate the unstinting support she has provided to Habib University.



Dr. Cynthia Howman has over 25 years' experience working in the higher education sector in Canada, the United States and the Middle East. She holds a doctoral degree in Educational Leadership (Higher Education) from Simon Fraser University.

STEERING THE ACADEMIC SHIP

Dr. Benjamin Reilly (Ben) likes to call us '*habibis*'. A dexterous writer, Dr.

Reilly has used the perfect double entendre. *Habibi* is an apt nickname for us since we are working at Habib University Foundation, and also because *habibi* is Arabic for 'friend'. This moniker delineates our relationship with Ben and explains the nature of our associations with him that are enthusiastic and filled with learning and fun.

Ben is a key partner who has stood with us from the very beginning of the project, even before a formal agreement was in place between Carnegie Mellon University (CMU) and Habib University. His sound comprehension of the different facets of the project and close

involvement have made him seem like a part of Habib University's extended team.

Ben has been a vital part in many of the university's planning exercises including curriculum development and space planning workshops. Besides his experience of being a faculty member at a great university, Ben's strength lies in his collaborative spirit. Open to ideas, he seeks input from various people and manages to bring out their best. Ben's cross-cutting approach to academics is in line with Habib University's vision and consequently, he has been the key author of Habib University's General Education program. He was also instrumental in organizing a guest lecture at CMU Qatar in March 2012 given by Habib University's founding faculty member, Dr. Nauman Naqvi. He is also helping with faculty

recruitment for the University by conducting initial interviews and screening applicants.

Ben has been a point person for Habib University in Doha and the force behind many initiatives. His constant efforts have been instrumental in sparking interest for Habib University within the academic community at Qatar Education City. Indeed, we consider Ben to be a firm member of the Habib University family and feel honored to call him '*habibi*' in every sense of the word.



Dr. Benjamin Reilly is an Associate Teaching Professor of History at Carnegie Mellon University, Qatar. He teaches a number of courses at CMU-Q, including World History, Europe and the Islamic World, 18th Century Europe and Disastrous Encounters. As of 2010, Dr. Reilly has begun working on the environmental history of the Arabs and the Arabian Peninsula.



Establishing a **CENTER OF EXCELLENCE**

Habib University is well on its way to becoming a world-class institution of higher education in Pakistan. This piece highlights some of the exciting developments since the last few months.

RECRUITING THE FINEST SCHOLARS FROM AROUND THE WORLD

Attracting, recruiting and retaining well-qualified academic faculty members and staff is a challenge for any new institution of higher education and learning. In the case of Habib University, its commitment to a contextualized liberal arts and sciences model of

education, international and symbiotic university relationships and aspirations for meaningful teaching, research and service has indeed aroused a wider and global interest. Habib University's small recruiting team, spearheaded by Ms. Tatheer Hamdani and assisted by Ms. Minerva John, has thus been able to recruit some of the finest scholars from around the world.

In this recruitment process, Habib University has received invaluable support and input from Dr. Mark Weichold, Dr. Todd Kent, Dr. Hussein Al Nuweiri and Dr. Beena Ahmed from Texas A&M University at Qatar; Dr. Benjamin Reilly, Dr. Dudley Reynolds, Dr. Saquib Razak and Dr. Yaser Sheikh from Carnegie Mellon University; Dr. Gowher Rizvi from University of Virginia, Dr. Ron Robin from New York University and Dr. Charles E. Thorpe from Clarkson University.

Habib University's faculty members have strong academic credentials and sound teaching and learning experience. Furthermore, their work ties in with critical issues faced by Pakistan and will help further the University's mission of serving the society at large. Habib University has also been careful to hire a healthy mix of faculty from arts, humanities and social sciences and science as well as science and engineering backgrounds to strengthen the liberal arts and sciences core of the University.

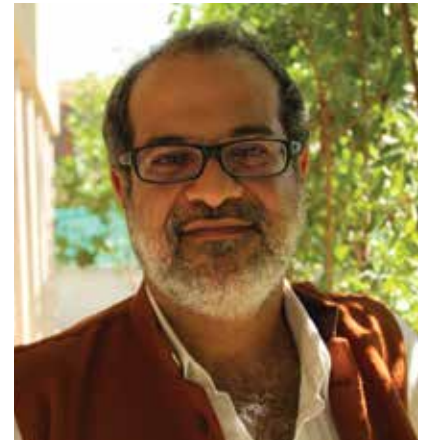
The **School of Arts, Humanities and Social Sciences (AHSS)** has inducted four faculty members so far. This School will offer undergraduate degree programs in Social Development and Policy and Communication Studies and Design, as well as develop an interdisciplinary core curriculum for the University.

Dr. Nauman Naqvi joined Habib University last year as Assistant Professor in the School of AHSS, and has been recently appointed as Acting Dean of the School. Professor Naqvi has a Ph.D. in Anthropology from Columbia University, and has been a Mellon Postdoctoral Fellow in the Department of Comparative Literature at Brown University, as well as at the Toor Cummings Center for International Studies and Liberal Arts at Connecticut College. Dr

Naqvi is committed to the institutionalization of a landmark core curriculum program that will combine the histories of both regional and Western humanities and social thought to produce the most cutting-edge universalism in the students of Habib. He is also involved in development of Habib University's programs in Social Development and Policy, and Communication Studies and Design, that respond to the local and regional inheritance, practice and realities, and that anticipate the emerging horizon and landscape of these fields.

Dr. Hasan Ali Khan has similarly joined the School of AHSS as Assistant Professor for Habib University. He is an architect by initial training from the Middle Eastern Technical University in Turkey and holds a Ph.D. from the Department of the Study of Religions, School of Oriental and African Studies (SOAS). His doctorate is on the beliefs, history and architecture of the Suhrawardi Sufi Order in Multan and Uch, 1200-1500. His research expertise in Religious and Islamic Studies and South Asian Islamic History will add great value to Habib University's core curriculum and Social Development and Policy program.

Other additions to AHSS and Habib University likewise add to its pioneering academic and intellectual strength as well its multidisciplinary diversity and flavor. **Dr. Maziar Falarti** is a historian from Queensland University of Technology, with an interdisciplinary approach towards AHSS. His fields of expertise include Australian History, International Relations, Islamic Studies and Political Science, and henceforth his contributions towards the core curriculum and Social Development and Policy major will certainly be a welcome addition. On the other hand, **Dr. Aaron Mulvany** has an undergraduate degree in History



Dr. Nauman Naqvi



Dr. Hasan Ali Khan



Dr. Maziar Falarti



Dr. Aaron Mulvany



Dr. Adel Sharaf



Dr. Waqar Saleem

and Music from Hampshire College and a graduate degree in Ethnomusicology from Wesleyan University, followed by a Ph.D. in South Asian Studies from the University of Pennsylvania. His research focus is towards anthropology, development policy and South Asian studies and will surely enable him to design relevant and interesting courses for the AHSS programs.

The School of Science and Engineering (SSE) will offer undergraduate degrees in Electrical Engineering and Computer Science. Since these two degrees are quite popular nationally, it is expected that the School will have a higher student enrolment than AHSS. SSE will be headed by **Dr. Adel**

Mahmoud Sharaf, Dean of Science and Engineering. Dr. Sharaf's Egyptian origins make him the perfect blend of the east and the west, and he has sound understanding of the real challenges faced by the developing world as well as a deep-rooted desire to bring about positive change there. He has over three decades of rich teaching and administrative experience in academia and is strongly committed to enhancing entrepreneurial undergraduate education at Habib University. He also possesses extensive industrial and consulting experience in Canada and abroad. Most interesting of all is his in-depth knowledge about electric utilities and energy systems, which place him in good stead to tackle the persistent energy crisis that plagues Pakistan and make him the ideal person to lead the University's SSE.

Dr. Waqar Saleem, Assistant Professor for Computer Science is another addition to Habib University's SSE. Dr. Saleem has eight years of teaching and research experience, spanning different countries including Libya, England, Germany, U.S., Canada

and Pakistan. Dr. Saleem holds an M.Sc. degree from Saarland University and a doctorate in Computer Science, specializing in Computer Graphics, from the Max Planck Institut Informatik in Germany. His research focuses on "3D shapes", digital representations of real world objects inside a computer. He refers to himself as a "technology enthusiast" and is fascinated by computers and the boundless possibilities they open up, and wants to transfer that excitement to his students. Dr. Saleem has an enhanced understanding of the local educational scenario, which will be critical for designing the right Computer Science program at Habib University.

Apart from these faculty members, Dr. Charles Timothy Spracklen and Dr. Mohammad Shahid Shaikh will be coming on board in January 2013 as Dean of Research and Continuing Education and Associate Professor for Electrical Engineering respectively, while Dr. Amir Hasan will be joining as Assistant Professor for Electrical Engineering later that year. Their profiles will be shared in the next issue of Hum Khayal.

HABIB UNIVERSITY'S
FACULTY MEMBERS
HAVE STRONG
ACADEMIC
CREDENTIALS AND
SOUND TEACHING
AND LEARNING
EXPERIENCE.
FURTHERMORE, THEIR
WORK TIES IN WITH
CRITICAL ISSUES FACED
BY PAKISTAN.

A LANDMARK STEP IN INSTITUTION-BUILDING

Establishing a chartered institution of higher education in Pakistan is a multi-step and arduous process, and educational institutions face various difficulties in obtaining a charter from the relevant authorities. Each province has its own criteria and guidelines for granting university charters and as of now there are 133 chartered universities in Pakistan which include 73 public and 60 private institutions. Therefore, when Habib University was granted the Charter by the Provincial Assembly of Sindh on Thursday, June 7, 2012, it was a major accomplishment, especially since the Charter was approved two years prior to commencement of operations. Another major honor is that the legislatures formally thanked Habib University's international partners, Carnegie Mellon University and Texas A&M University at Qatar for their assistance in developing a world-class institution in Pakistan. The Charter enables Habib University to be a self-governed institution and to confer nationally recognized degrees at all levels upon its students.

THE LEGISLATURES FORMALLY THANKED HABIB UNIVERSITY'S INTERNATIONAL PARTNERS, CARNEGIE MELLON UNIVERSITY AND TEXAS A&M UNIVERSITY AT QATAR FOR THEIR ASSISTANCE IN DEVELOPING A WORLD-CLASS INSTITUTION IN PAKISTAN.

The 'Habib University Bill, 2012' was unanimously approved by the assembly without any amendment. Assembly members passionately supported the University's establishment in Karachi, highlighting its philosophy of providing quality education to all persons, irrespective of their cast, creed or religion, and creating a culture of student admissions based purely on merit. Amid the discussions, the ministers and assembly members recognized and lauded the House of Habib's vital contribution towards the social sector in Pakistan. The Charter was formally assented by the Governor of Sindh, Dr. Ishrat Ul Ebad Khan on Friday, September 28, 2012.

CRAFTING AN INNOVATIVE LEARNING SPACE

Habib University campus construction is well on its way. Remaining true to its pioneering vision, Habib University campus aspires to be a landmark learning space that facilitates creativity, innovation and knowledge generation. These goals are particularly challenging to achieve in Pakistan where there is limited specialized knowledge to design and develop such spaces. We have overcome this challenge by engaging some leading international university design and architectural firms to a) focus on key learning facilities like science, computer science and engineering labs, and the main library and b) to ensure creative and optimal designs of student life areas, class rooms and other pedagogical spaces. Research Facilities Design (RFD), a famous firm in lab design, have provided detailed plans for all our labs (natural sciences, computer science and electrical engineering). Specialists from Herman Miller, Project Kaleidoscope and Learning Spaces Collaboratory have given extensive input to refine the overall design and interior layouts along with furniture design. Renowned library designers, Aaron Cohen Associates, have taken the lead in conceptualizing an outstanding library for Habib University which has all the cutting edge features of learning technologies and creatively flexible learning spaces. All these innovations allow students a range of diverse options of learning spaces to facilitate working with peers, collective thinking and personal reflection along with formal pedagogy and project work. We anticipate that such meticulous and diligent attention to details will make Habib University an inspiring example showing the value of spatial and physical aspect of learning experience.

What is important to note that Habib University is located in the heart of Karachi where it is accessible to students from all socio-economic backgrounds. In the current Pakistani context, it gives a very profound message regarding positioning high quality education as, not just a privilege for elites, but a cherished opportunity for merit. The construction of the campus is progressing at full speed and as the physical picture emerges, we can see the vision of a world-class campus coming to reality.





UNIVERSITATIS

STRAIGHT FROM DOHA

Unity and Diversity of Knowledge in Universities

By Dr. Patrick Laude

The writer explores different ideas about knowledge creation and propagation in institutions of higher learning

As a new institution of higher learning is about to emerge from the status of a noble concept to one of a lived reality, it is timely to reflect upon the very meaning and goals of a university. What is a university? The English word, like its equivalent in European languages, stems from the Latin words *universitatis* and *universitas*. These terms point to two qualities: unity and

comprehensiveness. Like the Arabic *jāmi'ah*, the term *universitatis* indicates a wide diversity of people and knowledge, a diversity that tends, at least asymptotically, toward universality. But this diversity is somehow “turned into one,” made into a *university*. A plurality of sciences and arts are made one, diverse disciplines and academic exercises participate into a unity of knowledge, and a unity in educational experience.

The diversity of the university is not hard to notice. Universities have always included a diversity of disciplines in their curricula, be it the liberal arts of Medieval Europe or the *'ulūm ad-dīn* of Islamic education. But what about the unity that informs this plurality? When universities appeared in the Latin West and the Muslim world, this unity was founded on the idea of a hierarchy of being, from God to creation, and an order of knowledge from the disciplines of

knowledge of God and first principles to the sciences of nature. Such a unity was not, however, exclusive of differences, debates and inquiry: there were intellectual disagreements and divergences for sure. And it was well-known, in Islam for example, that divergences among scholars is a blessing. Still, there was also by and large a consensus upon some sort of unity of knowledge, a pyramid of knowledge linking the One to the many, and the many to the One.

Today, the situation is profoundly different. For most contemporary scholars, the concept of a unity of knowledge is no longer a reality, no longer relevant. At the very least there is no agreement concerning what such a unity might be, at the most any overall unity of knowledge is denied, and we have a plurality of autonomous types of knowledge and disciplines. As an illustration of this state of affairs, the contemporary university has actually been compared, especially in North America, to a free market of ideas. It proposes a wealth of intellectual merchandises, as diverse as possible, like a good supermarket. It also ensures the free flow of ideas through academic freedom. It is a place where freedom of inquiry is parallel to freedom of learning, where ideas are argued, discussed, examined, and ultimately accepted or rejected, adopted or forgotten. Of course, serious questions have been raised concerning the vision of the university as a "free market of ideas." Not only does this view imply that you have to be able to pay to learn, like at any market –and sometimes quite an expensive price, but it also treats ideas and knowledge like items for sale and consumption. Now, one may question whether an idea or a discipline can be reduced to the status of real estate, or a pound of vegetables.

Whatever might be the past and future of the sense of unity, and universality, in university studies, I would like to suggest that a unity can, and actually is, still part and parcel of a contemporary institution like the future Habib University, and that it is this unity which gives

meaning to the educational experience; this is so, I believe, in three ways.

First, students are engaged in the pursuit of a degree. Let us not forget that a degree is the foundation of an order, and that there is no order, no unity, without degrees. As Shakespeare put it in Ulysses' words, in *Troilus and Cressida*, degree is the very foundation of civilizations and communities:

How could communities,
Degrees in school, and
brotherhoods in cities, (...)
But by degree, stand in
authentic place?
Take but degree away,
untune that string,
And hark what discord
follows. (...)
(I, iii, 100-110)

It is clear therefore that the word degree conjures images of unity, ordering and concord that protect us from confusion and arbitrariness. Accordingly, there is a sense of unity in the things we require students to study, read, discuss and rehearse. For example, we think that students who are going to undertake managing careers in a globalized world need be trained in economics and information technology. We also think that there is no pre-professional training worth its human salt without a broader cultural and intellectual basis provided by the humanities. There lies, for example, the curricular unity within diversity that stems from the nature of the degree, and the nature of our academic goal.

More profoundly, the second principle of unity of a university education lies in its method, or its methods. A method is a way of proceeding, a way of reaching knowledge.





EDUCATION IS AN INVITATION TO TURN ONE'S BACK ON THE SHADOWS REFLECTED ON THE WALL OF THE CAVE TO FACE REAL BEINGS IN THE LIGHT OF THE SUN

In Latin, *educare* means to “lead forth” and to “bring up,” or more etymologically, “to lead out.” So education has to do with moving forward, coming out and going up; one may ask—moving where, out of where and up where? A first fundamental answer to these questions would consist in referring to Plato’s allegory of the cave in the *Republic*. In this sense, education is a process through which one is moved forward, led out of the cave, the world of cavemen and cavewomen who may think of themselves as living in the so-called “real world”, and brought up into the light of reality. Education is an invitation to turn one’s back on the shadows reflected on the wall of the cave to face real beings in the light of the sun. Isn’t true education a process through which what appeared or seemed to be is ultimately recognized as not being really, or better put—as being real only to a point, a point that cannot be exceeded without falling into the worst of ignorance, that is idolatry, confusing shadows for real beings, snakes for ropes, or an albatross for a penny-postage-stamp like in Lewis Carroll’s *Alice in Wonderland*. Plato uses the term *doxa* (from the Greek word meaning to appear, to seem) to define this type of pseudo-knowledge that ancient

Sophists were busy selling left and right, as do their contemporary counterparts. In contemporary language, to be brought out of the cave could mean, among other things, to free oneself from the hypnosis of moving trends and mediatic slogans. It could also mean to test the depth, or the shallowness, of the shared beliefs of the majority, or those of the minority, for what is valid and real is never merely a matter of numbers or weight. Education is, or would be, the big dispeller of long-held illusions, the ending of self-induced somnambulism, and even, yes, the occasional laughing at, or at least smiling at, the ephemeral arrogance of collective pride and certainties, whatever their glorious colors might be.

What is this way forward, out and up? A possible answer lies in the magic words “critical thinking,” in spite of their facile vagueness and ambiguities. Critical is akin to crisis, to separate the chaff from the grain. To examine not only what we know, but also the very way we know and the very possibility of knowledge. This is, at least since Kant, the philosophical understanding of “critique.” To be critical means to test the validity of what you are presented with through individual discoveries and collective exchanges with your fellow learners, and to decide whether or not it may be of use. In “critical” and “crisis” there is a sense that things may go one way or another: a crossroad, not a downtrodden path. This means being critical of everything that can be “criticized”, and not forgetting, as we academics may be tempted to do, to be critical of your own criticism. We like to deconstruct and demythologize, but let us not forget to deconstruct our own deconstruction, and to demythologize our own demythologization.

Finally, and most importantly, the unity of the university lies in its result, a result that is also a process, not only an end but also a beginning. The result is not the same as the goal. The goal may have been to get a job, but the result may be becoming wiser, and therefore getting a better job. The result is not always—in fact, perhaps rarely—intended.

AS A JEWISH SAYING GOES, “SOMEBODY CAN TAKE YOU TO THE RIVER, BUT ONLY YOU CAN DRINK THE WATER.” IT IS THIS PERSONAL DRINKING THAT GIVES INTELLECTUAL AND EXISTENTIAL UNITY TO THE UNIVERSITY, AS LONG AS OUR THIRST IS STRONG AND DEEP.

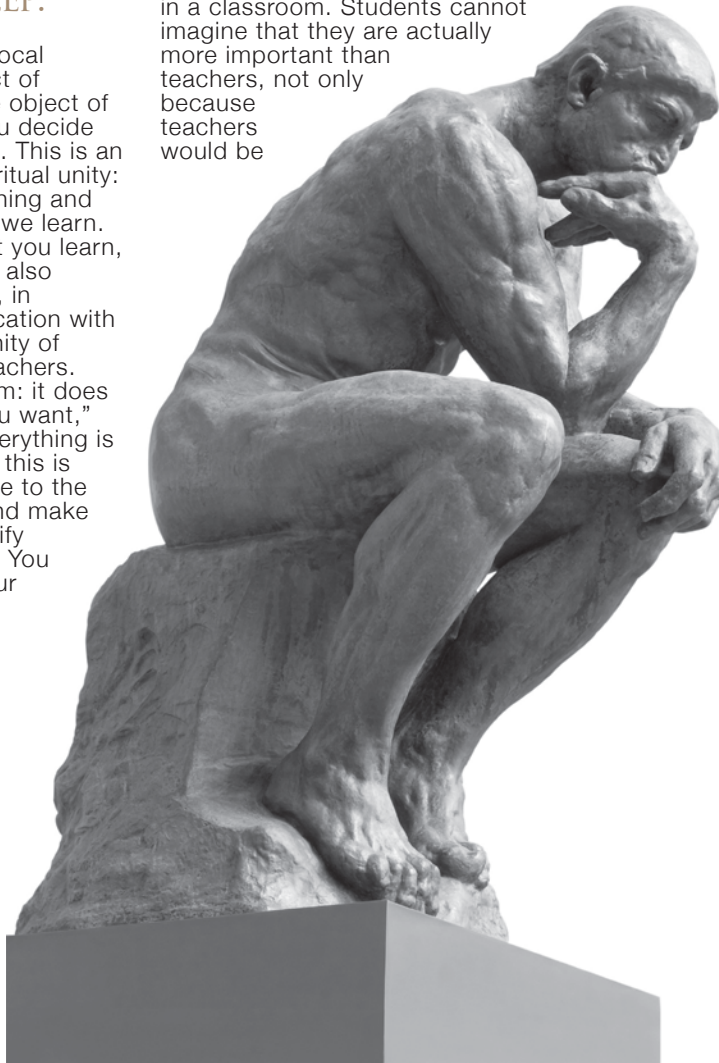
It flows from a reciprocal enrichment of the subject of knowledge, you, and the object of knowledge, whatever you decide to study and understand. This is an intellectual and, yes, spiritual unity: the one we reach in learning and the one we give to what we learn. We are changed by what you learn, but whatever we learn is also enriched by our learning, in exchange and communication with others, with the community of fellows, students and teachers. This is not mere relativism: it does not mean “think what you want,” “do your own thing,” “everything is subjective.” No. Rather, this is alchemy: you fly out there to the flowers of knowledge, and make your own honey. You verify knowledge on your own. You realize knowledge on your

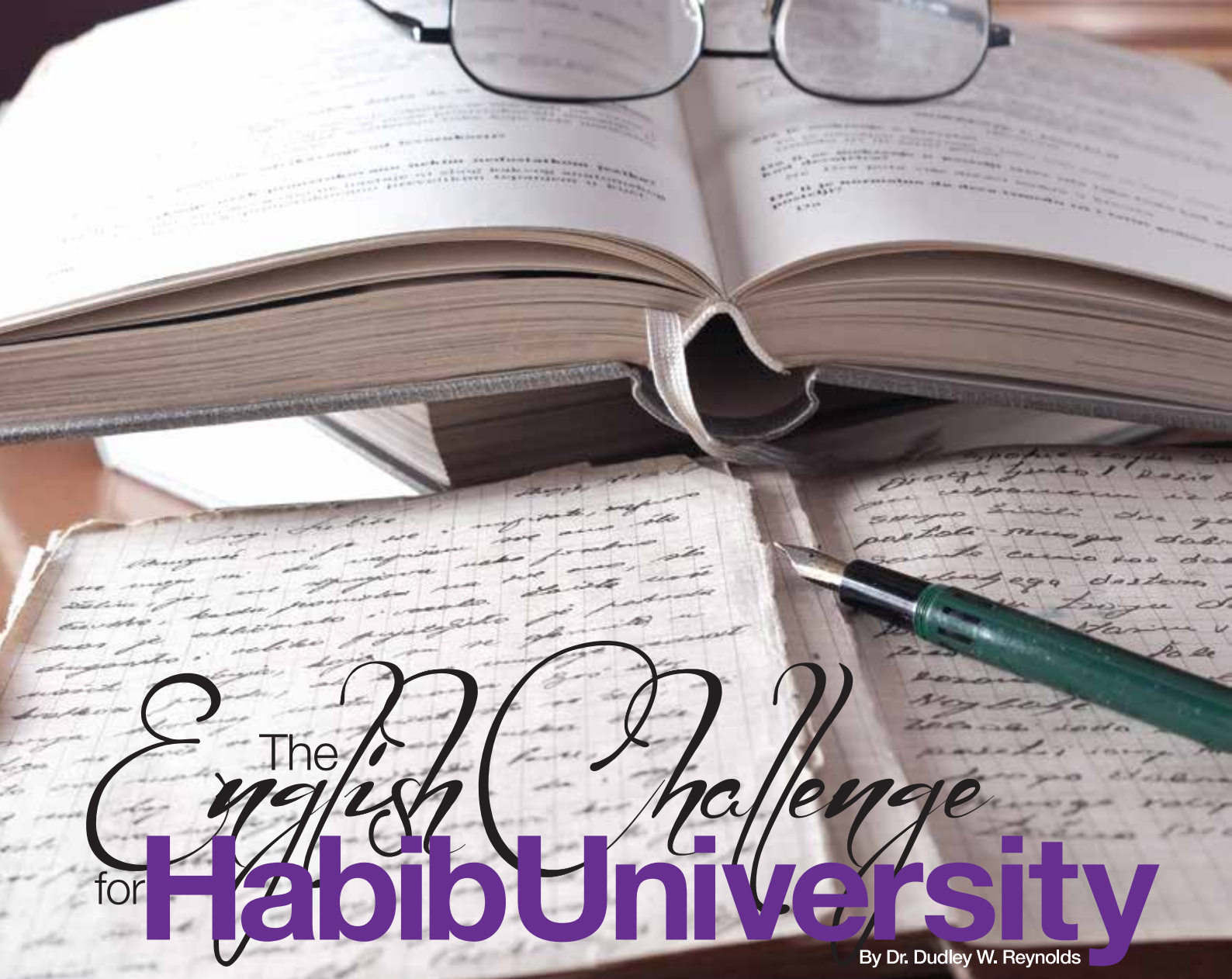
own. You are your own knowledge. There is a story in the early life of Abu Hamid al-Ghazālī—who (by the way) was a genuine “critical thinker”—when all his student’s notes, hundreds and hundreds of pages of notes, were robbed by thieves, he realized that what he knew was very fragile and external indeed, since he could be so easily deprived of it. Hence, he understood that knowledge is that which cannot be stolen by others, or by anything. This is what the Islamic intellectual tradition called *tahqīq*, realization or verification of reality, or truth, if we are not afraid of the word in contrast to mere *taqlīd*, or imitation, which is also necessary and unavoidable to an extent—for we all imitate—but which does not lead further up than its own limited realm of replicas. So, the intellectual unity of the university is what we bring to it and take from it, in a kind of endless reciprocity.

Students don’t imagine the extent to which they are important in the life of a university, let us say in a classroom. Students cannot imagine that they are actually more important than teachers, not only because teachers would be

unemployed for lack of students, but also because students help teachers teach, and in a sense because students are themselves teachers. As a Jewish saying goes, “somebody can take you to the river, but only you can drink the water.” It is this personal drinking that gives intellectual and existential unity to the university, as long as our thirst is strong and deep. So, let us tell our students: You are your own university. Welcome to your university.

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The English Challenge for Habib University

By Dr. Dudley W. Reynolds

The writer explores the efficacy, reasons and nuances of using English as a medium of instruction of higher learning in Pakistan

When Habib University offers its first classes in fall 2014, they will be taught in English. English is an official language of Pakistan used in government publications and documents. Many of the institutions currently considered as the country's best schools teach in English and a rapidly growing number of private schools in both urban and rural areas include English as part of their offerings.¹ It is also true, however, that English was introduced to the schools of the subcontinent by British colonial powers almost

200 years ago. As Habib University charts its future, it is important to ask therefore whether the decision to teach in English risks perpetuating the social and economic inequalities left behind by the colonial system. Montaut, for example, compares the rationale expressed in a famous report written by Lord Macaulay in 1835 that led to the institution of English as the official language of instruction in colonial schools with the present-day status quo:

'In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government. It is likely to

become the language of commerce throughout the seas of the East'.

Thus ended Macaulay's most famous minute, in 1835, a report aimed at instructing the Indian elite in the English language, in order to produce 'a class of persons Indian in blood and colour, but English in taste, in opinions, in morals and in intellect'. This most famous sentence, to be later quoted everywhere, summarized the explicit intention 'to form a class who may be interpreters between us and the millions whom we govern'. Hundred and seventy years later, most of the reports devoted to

the use of English establish similar conclusions regarding the sociology of English: the small proportion of people using English corresponds to the social class which is tightly integrated to world economy and techno-structures.²

In the first issue of *Hum Khayal*, Hasan wrote that "The story of Habib University begins with a vision of healing Pakistan; of creating tolerance, mutual respect and appreciation for diversity."³ We have to ask if the decision to teach in English, a language identified with a particular social and economic class in Pakistan, puts that vision at risk.

IF HABIB UNIVERSITY IS TO BRING PAKISTAN TO THE WORLD AND VICE VERSA, THEN THE REALITY IS THAT IT MUST BE PREPARED TO DO SO USING THE DOMINANT LINGUA FRANCA OF OUR TIME.

The short answer is that yes, it probably does. Although English is part of the national curriculum, the number of students meeting curriculum standards in English is very low.⁴ Coleman cites similar problems with the level of English in use at many of the new private schools opening up around the country.⁵ This

means that only a highly select population will enter Habib University ready to read Turing's "Computing Machine and Intelligence" or design an international NGO's media campaign. To the extent that Habib University only educates this population, it will be serving only Macaulay's ruling class.

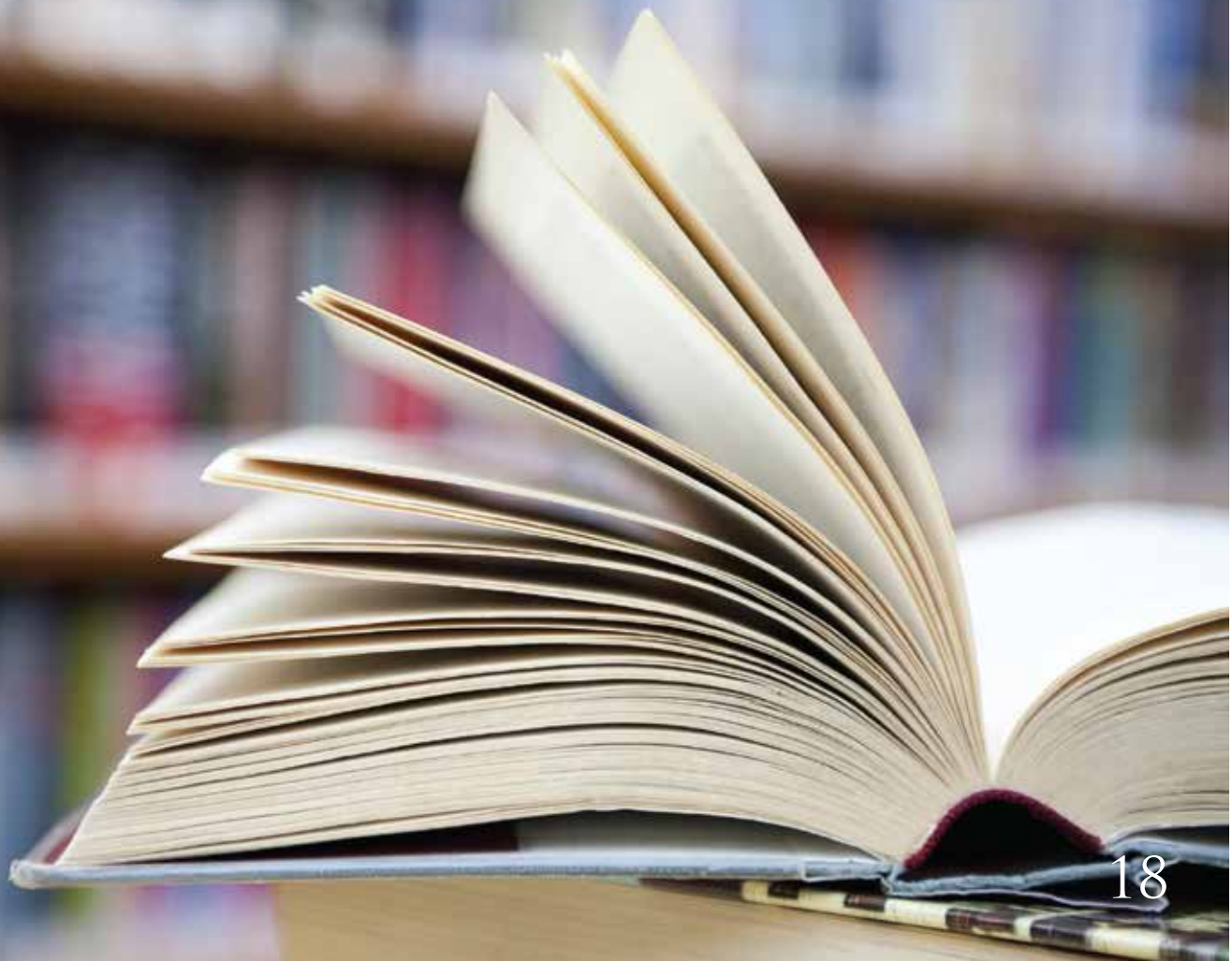
That said, there are good reasons to consider teaching in English. The economic benefits associated with proficiency in English are clear. A recent report on "English at Work" by the International Research Foundation for English Language Education (TIRF) states: "Despite the rise in importance of local languages in glocalization, English remains the language of international business. As a result, employees in multinational companies are increasingly expected to use English,

not only with their international clients but also for internal communication with their own colleagues from other language backgrounds."⁶ As a result of this demand Habib University will not be alone offering degrees in English in a country where English is not the dominant language. A recent report by the OECD notes that more and more countries around the world are offering tertiary degree programs in English as a strategy for economic development and as a way of countering the inevitable brain drain that occurs when students go abroad to study but then end up staying in the host country.⁷

Habib University's mission extends beyond preparing students to work in multinational corporations, however. It also seeks to promote research into indigenous

knowledge and to make that knowledge available to an international academic community—a community which largely publishes and operates in English.⁸ If Habib University is to bring Pakistan to the world and vice versa, then the reality is that it must be prepared to do so using the dominant *lingua franca* of our time.

THE GOAL IS NOT TO TURN STUDENTS INTO MACAULAY'S CLASS OF "INTERPRETERS," BUT RATHER TO CULTIVATE INDIVIDUALS WHO CAN BE MAKERS OF LANGUAGES



Many scholars studying the use of English worldwide today note that it has passed from being a fixed commodity exported by colonial and neo-colonial powers to being an increasingly indigenized and consequently varied set of codes used locally for everything from bartering in the market to poetry.⁹ Such scholars reject prescriptive norms for what English should look and sound like and instead argue that linguistic standards should be based upon what is necessary for intelligibility and successful communication. These arguments inevitably provoke controversy regarding what should be accepted as “proper English” and the need to prevent cultural decay.

Far from a harbinger of “the widening gyre,” I see in such arguments, however, a series of challenges calling out to institutions of higher learning and cultural leadership like Habib University. The first challenge is to embrace English’s new promiscuity, to understand fully the richness of the codes that have already been created all the while fostering continued creativity and play with the language. As anyone who has ever had to memorize the prologue to *The Canterbury Tales* will attest, English has already changed significantly; it has done so because the world changed and because artists such as William Shakespeare, E.E. Cummings, and Mohsin Hamid were willing to test the boundaries of the language. Descriptions of

Pakistani English by Mahboob, Rahman,¹⁰ and others show that the process of indigenization has already begun. Habib University’s decision to make “Communication Studies and Design” one of its initial majors signals its willingness to take up the challenge and send forth a new generation of Pakistani scholars trained in the analysis of language and communication and prepared with the design skills and processes necessary to take full creative ownership of English and any other language they choose to work in.

The second and perhaps more serious challenge embedded in the changing status of English is that of preventing English from being the language which perpetuates the inequalities of colonialism. As acknowledged above, in the short run this may be inevitable, but what about the long run? Habib University must actively seek to extend its educational impact beyond the tertiary sector, to build on the philanthropic involvement of the House of Habib in Pakistan’s schools, to promote active and creative learning, high standards, and access to quality instruction for all of Pakistan’s citizens.

It must design pre-admission, bridge programs which help students from disadvantaged schools develop the English, math, and science skills necessary to read and critique Turing. It must seek to change secondary and grade

school curricula by actively publicizing the skills and abilities that will be necessary to succeed within its doors. It must support the work of organizations like the Society of Pakistan English Language Teachers (SPELT) that promote high quality English language instruction in all of Pakistan’s schools.

If through modeling, cajoling, and actively teaching, Habib University can widen the range of Pakistani society that is “academically admissible” to use a favorite euphemism of American universities, then it will be attacking head on the role of English in perpetuating Macaulay’s “ruling class.” One note of caution, however: if the learning of English comes at the expense of proficiency and cultural investment in the other languages of Pakistan, then Macaulay’s predictions will stand fulfilled. “A class of persons [Pakistani] in blood and color, but English in taste, in opinions, in morals and in intellect” will have been created.

The irony of the purported economic and academic advantages associated with English is that they exist fully only when they are combined with similar competency in other languages. Habib University’s Board of Trustees in one of their earliest meetings made it clear to the curriculum planning team that all graduates must demonstrate proficiency in Urdu. Advanced linguistically- and culturally-oriented courses in other Pakistani languages

will be offered as well. The goal is not to turn students into Macaulay’s class of “interpreters,” but rather to cultivate individuals who can be makers of knowledge across languages. The challenge of English today is the challenge presented by all languages—they empower us only when we can contextualize them fully and to quote Vygotsky command them as “cultural tools.”¹¹

Dr. Dudley W. Reynolds is a Teaching Professor of English and Director of Research in English Language Learning at Carnegie Mellon University Qatar. The author of two books from the University of Michigan Press, One on One with Second Language Writers: A Guide for Writing Tutors, Teachers, and Consultants and Assessing Writing, Assessing Learning, he has served on the Board of Directors of the TESOL International Association and as a consultant to Habib University on planning for the Communication Studies and Design major.

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Living and Learning in Karachi

A Celestial Tour de Force

Angels and pagan gods labor for a never-ending quest for reason in Sadequain's last work.

By Sibtain Naqvi

The message of the masterpiece is "*Ilm-o-Amal*" or "Knowledge and Action", painted in the center of the ceiling. Two eyes watch the whirling ball of fire, and angels, reminiscent of Michelangelo's ignudi, flank the Arabic script heralding the coming of Reason.

SYED SADEQUAIN AHMED NAQVI (1930-1987), WAS A WORLD-RENOWNED AND ICONIC PAKISTANI ARTIST KNOWN FOR HIS CALLIGRAPHY, PAINTINGS AND POETRY. HE IS THE RECIPIENT OF PAKISTAN'S HIGHEST CIVILIAN AWARDS INCLUDING TAMGHA-E-IMTIAZ (MEDAL OF EXCELLENCE), PRIDE OF PERFORMANCE, AND SITARA-E-IMTIAZ (STAR OF EXCELLENCE). HE HAS ALSO BEEN HONORED WITH SEVERAL INTERNATIONAL AWARDS INCLUDING THE PARIS BIENNALE FROM THE FRENCH GOVERNMENT AND THE "CULTURAL AWARD" BY GOVERNMENT OF AUSTRALIA.

What does the visitor to the Frere Hall feel upon seeing Sadequain's extraordinary masterpiece? Something akin to what Paul must have felt when he fell from his horse on the way to Damascus, a vision that transcended the senses and engulfed his being. He could not see it in its entirety; much less imagine it as a whole. In the same way, the visitor confronted with the seething mass of colors, figures and calligraphy that sprawls across the ceiling at Frere Hall cannot immediately grasp the powerful unity by which they are bound together.

It is dangerous to try and describe the work. Is it a religious work with pagan undertones or vice versa? Analyses and commentaries proliferate and reduce the piece to mere pedantic expression. One must stand below and immerse themselves in the abyss of Sadequain's delirious soul. It is a labor of love that runs the gamut of human passions; those who scan it in cold blood cannot comprehend it. It suffocates and sears. There is no landscape, no nature and nothing

conventional. It is but primitive symbolism and the story of man's endless search for knowledge, combining the twin sides of the cosmos, order and chaos. The ideas that drive the work are fertile, untamed and all devouring, like the monsoon winds lashing across Sadequain's native land. The work is very busy, very effervescent. A whirlwind of fire, the grandiose, vertiginous hallucination of a mind whose only goal is to lose itself in knowledge through which it finds his God.

Sadequain acknowledged Michelangelo as his artistic god. His pieces delineate veneration for the Renaissance Man, in contrast to the cool sangfroid for his contemporaries. Sadequain had seen the Sistine Chapel ceiling and was in search of creating his own *pièce de résistance*. He wanted to create something that would be understood in the context of the space around it and could be viewed from any side to give a truly encompassing image. This could only be accomplished on a ceiling so one can behold the work in its mind-boggling entirety. Sadequain, the fakir was also Sadequain,

the showman. He felt a calling to do something unique to trumpet his prodigious talent.

The mural was painted in an astonishingly short time of six months. As if aware of the little time allotted to him in this world, Sadequain worked tirelessly from late 1986 to a few weeks before his death in 1987, determined to go out in a final burst of light. This work was a break from the calligraphy that had possessed him like a *jinn* for several years. With this final piece at Frere Hall, his life had come full circle, since he had held his first exhibition there as well in 1956.

The medium of hardwood panels and oil pastels is a departure from Sadequain's *modus operandi*.

Apart from his medium, Sadequain also digressed from his usual colors. He primarily used the complimentary colors of orange and blue in the painting, symbolizing the twin elements of water and fire, the sustainer and destroyer, Vishnu and Shiva. The ceiling measures seventy feet long and forty feet across and like Sadequain's other murals, hails the endeavors of man to conquer the primal forces round him. Unlike the "Saga of Labor" at Mangla Dam or the "Treasures of Time" at the State Bank Building of Pakistan, Sadequain tackled the celestial heavens that have so fascinated Man since time immemorial.



Syed Sadequain Ahmed Naqvi

IT IS A LABOR OF LOVE THAT RUNS
THE GAMUT OF HUMAN PASSIONS;
THOSE WHO SCAN IT IN COLD BLOOD
CANNOT COMPREHEND IT. THERE IS
NO LANDSCAPE, NO NATURE AND
NOTHING CONVENTIONAL. IT IS BUT
PRIMITIVE SYMBOLISM AND THE
STORY OF MAN'S ENDLESS SEARCH
FOR KNOWLEDGE, COMBINING THE
TWIN SIDES OF THE COSMOS, ORDER
AND CHAOS.

The ceiling has four sides, each with a version of the quest for knowledge with the universe in the center. The message of the masterpiece, "*Ilm-o-Amal*" or "Knowledge and Action", is painted in the center of the ceiling. Two eyes watch the whirling ball of fire, and angels, reminiscent of Michelangelo's ignudi, flank the Arabic script heralding the coming of Reason. Compasses, like ones painted by William Blake in his vision of God giving order, and other elements of learning straddle the eyes. Flags or *Alams*¹ of *Moharram*², are taut with the blowing winds of change. The slates on which Sadequain painted his calligraphy acknowledge him with the all-important Urdu alphabets of س (S), ق (Q) and ن (N), the three syllables of his name.

The symbolisms continue in the first panel with the Greek pantheon arranged on the north side. Zeus and Poseidon have mangos and fishes at

their feet, both symbols of fertility and are strongly associated with Amroha³, where Sadequain was born and spent his youth. The gods are arranged beside a deity of knowledge with multiple arms and faces like Durga⁴, holding different instruments of the arts such as the lyre. These symbols could have been the influence of his recent fourteen-month sojourn in India. The gods languish, trapped by demons "*Zulmat*" (Darkness) with the lock of ignorance in his talons and *Jang* (War), the symbol of despair, the crow, perched on his head. Angels, *Noor* (Light) and *Aman* (Peace), rush to the aid of the gods. *Aman* holds a pen poised like a spear, a recurring theme in Sadequain's paintings in which evil is vanquished by the pen.

The second panel centers a clock and Sadequain uses the theme of time through the ages to note Man's steps in science. As time moves, Man learns more about the world around him, his disproportionately large hands reaching out to different planets, stars and balls of energy, sifting and groping for an understanding of what has puzzled him for millennia.

The third panel revolves around the theme of the earth and the skies. Displayed in *expansive* calligraphy are the words "*Arz-o-Samawat*" or the "Earth and the Skies" with a globe in the recess of ز (Z). The earth is shown dissected, and twin doves carrying the message of peace are in flight. Like Noah's doves, they seek a serene place in the midst of turmoil to alight.



The North Panel of the ceiling mural

Frere Hall is one of the finest examples of Venetian Gothic architecture in the sub-continent. It was built in honor of Chief Commissioner of Sindh, Sir Henry Bartle Edward Frere (1815–1884), who was known for promoting economic development in Karachi. Built originally as Karachi's Town Hall it is now home to the Sadequain Gallery.



The fourth panel is a mirror of the second one. The one difference is that instead of the modern clock, the instrument of time an antiquated hourglass, top part of which shows the Earth in early stages as Pangaea. As time passes, in bottom half we see the Earth in its present form, with the continents separated.

Sadequain knew what beauty is; the aesthetic symmetry of visual images and in fact, the entire mural works on ideas based upon symmetry and parallels. He himself felt that the whole ceiling could be best exemplified in the following verse of Iqbal⁵:

*Sitaron seh aagay jehan aur bhee hain
Abhee ishq keh imtehan aur bhee hain
Beyond the stars exist many other worlds
There yet remain many more trials in love*

For Sadequain, *ishq*, or ultimate love, could only be identified with his goddess, his artistic muse, at the temple of whom he had pined like Pygmalion for Galatea.

Unfortunately, the man who painted Man's passage through time didn't have time himself. The brushes had moved with blinding speed, as if striving to keep pace with thoughts but not fast enough. The elixir that drove him like a dervish claimed him, in what was the biggest tragedy to sub-continental art, and he passed away on February 10, 1987 without having finished the ceiling mural. Large blue swathes of blue paint traverse the ceiling flanking the central eyes. The painting is eerily calling out to be finished, half-finished figures contort as if waiting to be given form so they too can embark

for knowledge Sadequain so wished to attain. The trumpets are silent but if one listens carefully, he can discern the bugle of an angel, calling man to reckon his deeds and cease the turmoil prevalent. In this age of violence and unrest, that bugle is even more pertinent. One can believe that an angel will send a clarion call from it. Is it an angel that will blow it or the devil? Perhaps both.

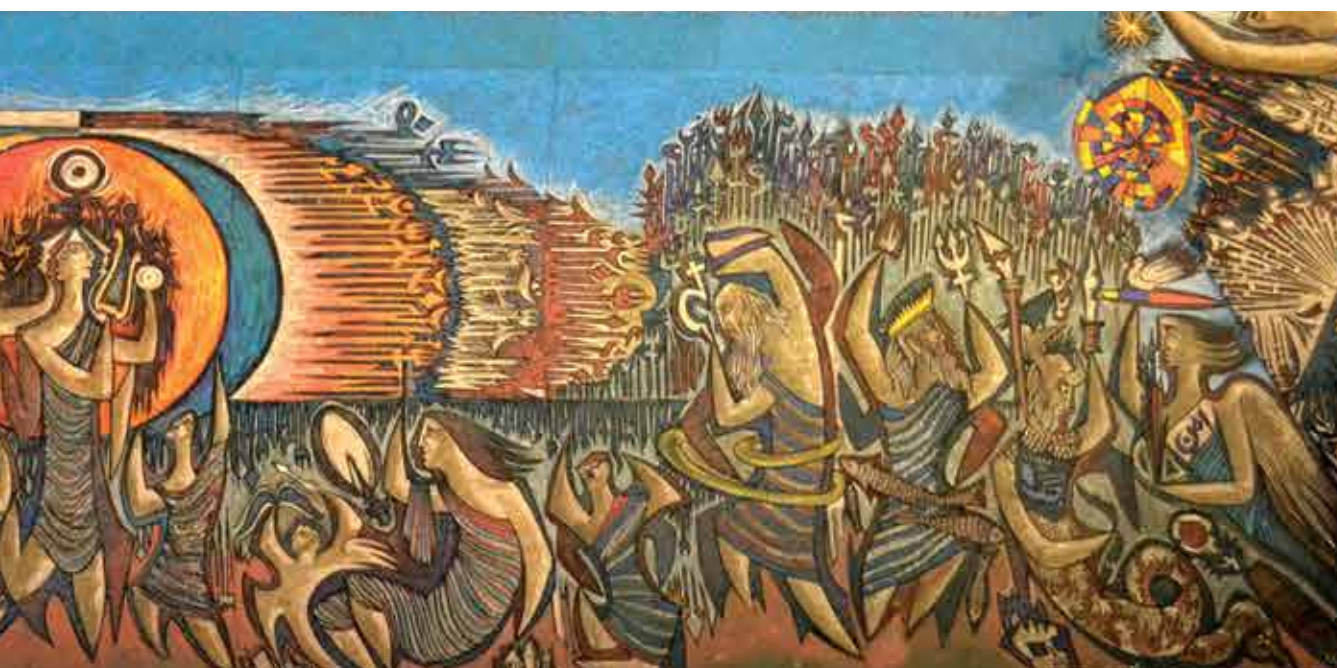
Sibtain Naqvi is part of the Office of Partnerships and Networking at Habib University Foundation. He holds a degree in finance and marketing from the Institute of Business Administration, Karachi and writes articles on various subjects.

1 Flag standards representing those of Hussein, grandson of Muhammad, who was martyred at Karbala in 680 AD.
2 Mourning period for Shias in which they recall the martyrdom of Hussein.

3 Amroha, in Utter Pradesh India is known for its mangos and tuna. The city's name is an amalgamation of the Urdu words for mango (Aam) and tuna fish (rahu).

4 Prominent Hindu goddess, revered for her valor and beauty.

5 Dr. Muhammad Iqbal is Pakistan's national poet and acknowledged as one of the finest poets of Urdu and Persian.





KARACHI IN THE BRITISH RAJ

Dr. Mubarak Ali talks about Karachi in its earliest days and the changes brought about in the city during the British Raj

By Dr. Mubarak Ali

Karachi is not an ancient town; rather, it was a small fishing village that was developed in 1729 by a Hindu merchant, Bhojomal, as a port. The city passed through three historical stages. In the early period of history it remained a part of Baluchistan and Sindh; in the second stage it was occupied by the British; and finally in 1947, it became the first capital of the newly independent country of Pakistan. In all these three stages, the city assumed different and distinct characters. In the first stage, it remained an insignificant port of Sindh. During the colonial period it became one of the cleanest cities and developed a culture of tolerance, humanism, and enlightenment. After the partition, the whole

landscape of the city changed and emigrants from India brought a new culture to the city and made it a mini India. The history of Karachi during all these stages is fascinating. However, this article attempts to capture the spirit of the city and highlight its main features and characteristics during the colonial era.

In 1839, when the British first occupied Karachi, T.G. Carless visited the city and submitted the following observations to the Government:

At present Kurachee has a population of 14,000 souls, half of which are Hindoos, and rest Beloochees, Jokeeaahe, Mowannas, and Jutts. Many of the Hindoo merchants possess great wealth, and possess great influence. This arises from the desire of their rulers to increase the trade of the port,

and encourage those who, in the course of their mercantile pursuits, contribute so largely to the revenue of the country.¹

In its early phase, Karachi remained an unimportant town and suffered from an acute lack of sanitation. There was no concept of urban planning, so the town grew haphazardly. Noted British explorer and writer, Captain Richard Francis Burton, visited the town in 1844 and left a very interesting account of it:

Karachi town, when I first became acquainted with it, was much like the Alexandria of a century and a half ago: a few tenements of stone and lime emerging from a mass of low hovels, mat and mud, and of tall mud houses with windowless mud walls, flat mud roofs, and many Bad-girs

or mud ventilators, surrounded by tumble platform of mud covered rock... The drainage, if you could so call it, was managed by evaporation: every one threw before his dwelling what was not wanted inside, while dogs, kites, and crows were the only scavengers; and this odour of carrion was varied, as we approached the bazars, by a close, faint, dead smell of drugs and spices, such as might be supposed to proceed from newly made "Osiris".²

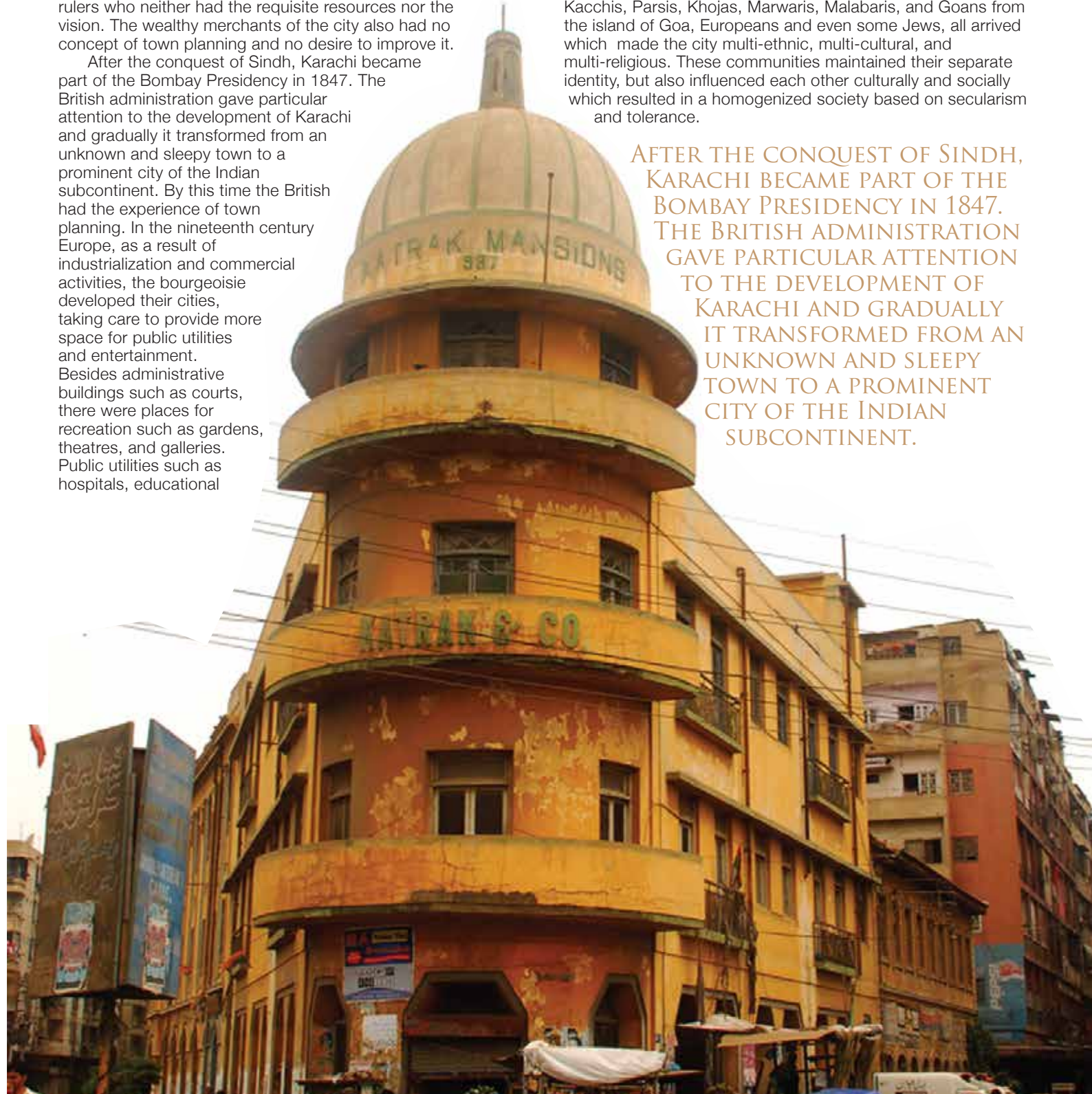
The town did not develop because of lack of interest of the rulers who neither had the requisite resources nor the vision. The wealthy merchants of the city also had no concept of town planning and no desire to improve it.

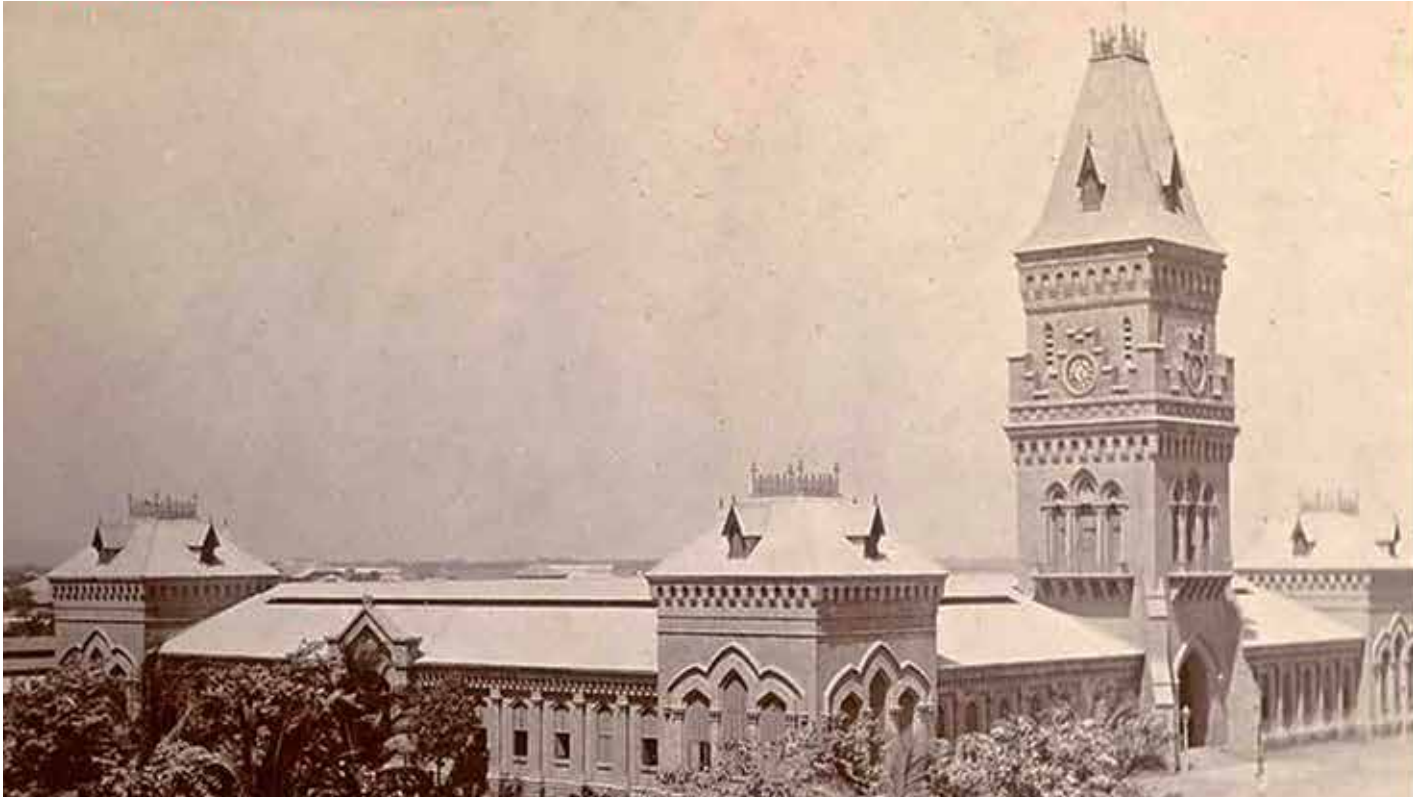
After the conquest of Sindh, Karachi became part of the Bombay Presidency in 1847. The British administration gave particular attention to the development of Karachi and gradually it transformed from an unknown and sleepy town to a prominent city of the Indian subcontinent. By this time the British had the experience of town planning. In the nineteenth century Europe, as a result of industrialization and commercial activities, the bourgeoisie developed their cities, taking care to provide more space for public utilities and entertainment. Besides administrative buildings such as courts, there were places for recreation such as gardens, theatres, and galleries. Public utilities such as hospitals, educational

institutions and libraries were built. Another important feature of the new city structure was its secular character. In the medieval cities of Europe, the cathedral used to be in the center of the city; in the new structure, commercial buildings became the center symbolizing secularism over religion.

Based on this experience, the British developed Calcutta, Madras and Bombay as well as Karachi. After the Sindh conquest, the pattern of Karachi's population changed. As it grew, it attracted business communities from all over India who came in search of new opportunities. The Memons, Bohris, Kacchis, Parsis, Khojas, Marwaris, Malabaris, and Goans from the island of Goa, Europeans and even some Jews, all arrived which made the city multi-ethnic, multi-cultural, and multi-religious. These communities maintained their separate identity, but also influenced each other culturally and socially which resulted in a homogenized society based on secularism and tolerance.

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The Empress Market, Karachi – 1900

These communities adopted Karachi as their permanent settlement and developed a great sense of belonging to it. This created an urge to improve the city. The Parsi community played an active role in the city's development, especially from 1921 to 1933 when Jamshid Nasarvanji Mehta was the President of the Municipality. During this period, sanitation was improved, supply of water was regulated, roads were repaired, gardens were laid down, maternity homes were built, new housing schemes were started to solve the problem of housing, and the majestic building of the Karachi Municipal Corporation was constructed in 1930. As a result of his efforts, the city acquired a new look and became a model of cleanliness.

Karachi emerged as a trading and commercial and not as an industrial town. This saved it from pollution and also from slums. The population did not increase rapidly and remained under control. Before the British conquest, the population was only fourteen thousand and just before Partition it was 386,655. The small population helped the city administration to keep it peaceful and clean.

The types of buildings that were built in the modern city had great commercial, educational, administrative, and recreational values.

Commercial interests kept religious and ethnic differences far behind. Instead of hoarding and spending their wealth on personal comfort and luxury, the trading communities, donated a considerable portion towards welfare and charitable work. The Parsi community, for instance, earned great respect because of its contributions to public and charitable work. This tradition of social work brought wealthy people in contact to those who were impoverished. It provided them with opportunities to understand the latter's' deprivation and problems, enabled alleviation of their grievances and led to a humane society in which even animals were cared for.

THE DEVELOPMENT OF KARACHI WAS IN CONTRAST TO RURAL SINDH WHERE STRONG DOMINATION OF FEUDAL LANDOWNERS KEPT THE SOCIETY BACKWARD AND STAGNANT. HENCE, KARACHI BECAME A CULTURAL, EDUCATED, AND COMMERCIAL TOWN WHILE RURAL SINDH REMAINED SOCIALLY AND CULTURALLY FAR BEHIND.

However, the development of Karachi was in contrast to rural Sindh where strong domination of feudal landowners kept the society backward and stagnant. Hence, Karachi became a cultural, educated, and commercial town while rural Sindh remained socially and culturally far behind. To the people of rural Sindh, visiting Karachi was like visiting some foreign city--the environment of the city created awe and fascination among them. Trams commuted passengers from the city center in Saddar to Kemari port with a charge of only one taka. Travelling was comfortable with no crowding or paucity of seats. Besides trams, there were horse drawn carriages. Wealthy people had Victoria carriages for their personal use, while cars were used later.

That was the colonial Karachi. Today, Karachi is a modern city and one of the largest megalopolises of the world. Its life under the British Raj has receded in the background but the old parts of the city still tell the story of bygone days.

Dr. Mubarak Ali is an eminent historian, activist and scholar. He obtained his masters in History in 1963 and attained a PhD (on the Mughal Period of India) at Ruhr University, Bochum, Germany in 1976. He was the director of the Goethe Institute in Lahore until 1996 and is currently the editor of the quarterly journal Taarikh ("History").

1 Carless, T. G.: Memoirs on the Bay, Harbour, and Trade, of Kurachee. In: *Memoirs on Sind* by Hughes Thomas. Vol. i, Delhi 1993, p.196.

2 Burton, R.: *Sindh Revisited*. Vol. I-II, Karachi 1993, pp. 45-46.

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Transnational Education Initiative

Habib University's Dr. Nauman Naqvi and Ms. Samar Hasan participated at the Eighth Annual Communication Symposium at Carnegie Mellon University (CMU), Pittsburgh in June 2012. The theme was "Developing a Transnational Education: Teaching across Cultures and Languages." Sponsored by the Qatar Foundation and attended by faculty and student affairs personnel from CMU's campuses in Pittsburgh and Doha, the Symposium featured presentations and discussions on CMU's growing global presence in higher education. The attendees highlighted and exchanged lessons learned and challenges faced, especially with respect to CMU's Qatar campus.

Co-organizers Dr. Dudley Reynolds, Teaching Professor of English at CMU-Qatar and Dr. Danielle Wetzel, Associate Teaching Professor & Director of First-Year Writing at CMU-Pittsburgh invited Habib University, CMU's partner institution that is in its planning stages, to participate in the symposium to both learn from CMU's insights as well as help CMU realize the relevance of the lessons learned at Qatar.

Learning from Market Practitioners

In order to contextualize the Social Development and Policy (SDP) program, Habib University's curriculum planning team recently completed the first phase of a market research with an aim of identifying key market segments, understanding current trends, forecasting the sector's potential, and assessing career and internship opportunities for Habib University's prospective students. Over the course of April and May 2012, Dr. Nauman Naqvi, Assistant Professor, and Noman Baig, Planning Associate, interviewed more than 30 representatives from international donors, local NGOs, policy institutes, and universities in Karachi, Islamabad and Lahore.

The SDP program is being designed in the light of these findings and will speak to cross-cultural issues facing communities at large, as well as engage with critical theoretical debates on progress and development.

Campus Construction Up to Speed

Construction activities at the campus site are moving ahead at full speed. Foundation work for the entire campus is nearly completed, and roof slabs have been laid down for over half of the total basement area.

Habib University is working with international experts and consultants to enhance the overall design of the campus and to ensure maximum utilization of the spaces. These organizations and individuals possess specialized experience of designing innovative learning environments for holistic student development. To make

sure the campus design fits in with the highest international standards, the H.U.F. team undertook many studies such as geothermal, acoustic, and environmental with local experts and the findings were incorporated into the final campus design.

Good progress has been made on the mechanical works side, and Habib University has awarded contracts for mechanical works to M/s Mecatech Pvt Limited, a leading mechanical works company of Pakistan. This will entail heating, ventilation, air conditioning, fire suppression and plumbing and is one of the most important aspect of foundation development.



Habib University has partnered with



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