

LANGUAGE IN INDIA
Strength for Today and Bright Hope for Tomorrow
Volume 12 : 3 March 2012
ISSN 1930-2940

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Sohaila Javed, Ph.D.

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*Hazaaron saal Nargis apni be-noori par roti hai
Barri mushkil say hota hei chaman mein deedar peida*

Allama Muhammad Iqbal (Poet of the East)

*A gamble of million years, Narcissus' blind winks
and million tears,
still unsightful, far or near,
and perception? Wherefore?*

Sohaila Javed, 2004

Education is not a question of procedure of behavior, but of Being having become---to observe more closely and to study a given tradition more comprehensively does not constitute education if one does not remain open for the other in the work of art or the past... (Education) thus contains a general sense for the measure and distance

in terms of oneself and insofar a surpassing of oneself toward the general.

Gadamer: Truth and Method, 1994.

No Time for the Other!

Today we are so well-accommodated in our occupations that we have no time for the other, to pause and wonder, or to stretch an intent gaze inward for real knowing purposes. This is much work, and our present pursuits interfere with this kind of work. This is distraction and non-essential. We therefore, strip ourselves of such non-essentials so that we can be responsible undistractedly. Distractions, non-essentials are abstractions, insubstantial no-things without a second, a step, a breath, a life. Why fret? Be dispassionate about no-things and permit passions to rule over things that are meaningful, enjoyable purposeful valuables. And the best place to go to have these valuable things is the state-of-the-art-of-mediation – Institutions – States of power and possession – *media res* of Knowledge with the desire to have, to possess to be the ruling passion. So we come, we see, we conquer. That world, out there and in here, is too much with us; we use our powers and contend we know. Little else we see that is ours to have too, we don't know. We have given our hearts away, a sordid boon!

*A gamble of million years, Narcissus's blind winks
and million tears,
still unsightful, far or near,
and perception? Wherefore? (Javed, S. 2004)*

How To Change the Black Stormy Spectrum?

So might we, standing on this pleasant (Know)ledge, have glimpses that would make us less forlorn, have insights (from contemplative knowing) that bless us with continuity, and see Hamlets and Ophelias, Gonerils and Regans, and King Lear of the modern world play more powerfully and perceptively their first endowment, their humaneness, and breathlessly slake their passion.

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If only the black stormy spectrums of our eyes could become risques and raise storms in our hearts and restore our will to see this abstraction not as whim or caprice as no-thing, but a Cosmos of (e)motion, the Sea of uniqueness, that knowable sea of movement that expressly moves all knowers in their bid for Knowledge that is knowing all Knowledge- the It of our soulistic desire, with our craving for its love that is unconditional and insatiable, and hence persists as a leftover even after the needs have been satisfied. This leftover desire would make us trapeze at will between cosmoses dilated by time and space, with us out here, moving endlessly toward the pleasant (Know)ledge ‘out there’ and also in-here, still the Unknown. This concept of unknowing, knowing and knowing all of Knowledge with all its philosophical nuances, carries allusions to Hegel’s Begierde and Lacan’s desire, which makes it “a category far wider and more abstract than any abstraction” (1986), and retains the philosophical favor which is so essential to Lacan’s concept of desire.

Fundamentals of Human Thought – Role of Desire

The concept of desire forms the fundamentals of human thought. In agreement with Lacan and Spinoza that “desire is the essence of man” (Dictionary of Lacanian terms), I argue that desire was the ignition of Creation and creativity, the heart of figuration and configuration/transformation, and therefore, is the initiating and actualizing principle of human existence. Our acts of creative and compassionate communication and building communities are repetitions and reflections of the Creative Artist, first and foremost. Its lack and non-acknowledgement would make the universe, world, life, existence bare and valueless, a disqualified, unqualitative con(text); while its presence makes everything invaluable, qualitatively unmeasurable and irreducible. This thought takes me to Lacan’s description of Unconscious desire and my subsequent allusion to human desire for Knowledge, that is all-knowing as the Other.

Unconscious Desire as the Central Concern

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Lacan's talk about desire always refers to unconscious desire as the central concern of psychoanalysis (1977b). Conscious desire is not his representation. My understanding evokes me for its representation. Conscious desire is not only that which is known but that which can be known. The possibility of its being known completely, however, is impossible for everything occurs and remains in process. Its mutability is irreducible, quantitatively and qualitatively immeasurable and indefinable. The sphere of conscious desire like unconscious is far wider and more abstract than anything known. It becomes the Other that stays in a dialectical relationship with the perceived desires of the subject and is far beyond full attainment. And for the unperceived, the contention remains the same about its irreducibility, also being beyond measure and definition. In this context, Lacan's contention that unconscious is limited to sexual desire is itself reductionist. Its applicability, I contend, should be left open to all desires: desire for Other that may be sex, knowledge, repentance, wealth, health, and happiness. The whole truth about desire is its infinity, eternity, and therefore being beyond human reach. Attempts to articulate desire in speech and action give it existence but do not promise complete holistic form, formation and formal fulfillment. Once the Other is articulated, it is born and craving begins for its possession. Something of the given Other will be had but the full anOther is craving of a hungry mind, body and spirit that remains dissatisfied always. This left over is desire.

Simultaneous I and Other

I and Other or simultaneous Other and I is desire: I in love of the Other minus satisfaction = Desire

Desire = minus satisfaction plus love

Thus Lacan (Ecrits, 1977b) explains, "Desire is neither the appetite for satisfaction, nor the demand for love but the difference that results from the subtraction of the first from the second". Desire is thus the surplus of the ever-creating craving love. It exemplifies the Other's love that is unconditional, hence a craving that always is, but never fulfilled, and gets realized only in the repeated performances and coming of desire as such. Hence

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what remains is desire of the Other finely articulated by Lacan as “man’s desire is the desire of the Other,” and its many complementing forms:

desire of the Other’s desire that becomes the subject and object of both I and Other: I and Other or simultaneous Other and I is desire. Both subject and object coexist in mystical interdependence that is actualized by recognition, both mental and emotional.

Taking Lacan’s idea of Hegel’s via Kojève:

Desire is human only if the one desires, not the body but the Desire of the other--- that is to say, if he wants to be ‘desired’ or ‘loved’, or, rather, ‘recognized’ in his human value----- In other words, all human, anthropogenetic Desire--- is, finally, a function of the desire for ‘recognition’ (Kojève, 1969).

Spindle that Awakens Relations

This is the same spindle that awakens relations and spins relationships into connected living. The need of all relationships is to be loved, or at least ‘recognized’ in her/his human value. Other’s recognition/loving of I’s human value is its affirmation, that brings everything in a soft bliss of beatitude. It spells activity, expands reality and furthers enjoyment that is meaningful and purposeful. Seeing the nature of human desire, it would not be wrong to say that recognition and acceptance as Other’s desire, desire for love and beloved, is the source and fundament of all relationships, with teacher-student relationship as central to my desire. It’s furthering and flowering via Kojève’s ‘recognition’ and perception (emotional awareness) and acceptance is the fundamental right of all students and, consequently, will become the privileged love of teacher who gives that love unconditionally to all and in process becomes Beloved. Giving this unconditional love and attempting to fulfill this craving carries automatic transference of the little other to the big Other. The aggressive relationality of the two, that is ‘I and other’ designates radical alterity for the two, configuring both in the teaching and learning process, transforming I and other to simultaneous ‘other and I’ coexisting in each other’s desire = Desire. Both enjoy a special uniqueness and beautiful relationship

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that is ever steeping in Imagination and Compassion toward a Truth. It is a relationship always in process, and alive with the “relentless inner tension between illumination and concealment” (Gadamer, 1983), hence more beautiful.

Insatiable Desire for Knowledge

This discussion on desire also defines human desire for Knowledge as Other as insatiable, constant in desiring and eternal. This desire, stemming from unknowing begins and continues its process towards knowing, and what remains is the continual questing of human desire for Knowledge as such. Then, does it become human knowers to say ‘I know’ when unknowing is the *tour de force* for this team of beloveds. This is in essence the nature of this Abstraction, this unique relationship. It is an abstract Ripple of (e)motion moving everything yet abstract. It is abstract in the sense of being invisible but not absent as not to be seen. It is moving and moves everything, and what moves it is (e)motion, that is express Love. It expresses emotion through movement, and its physical manifestation takes form in creative acts- acts of love that spring from physical and emotional congruity. All that it does is physiognomic of It. The creative impulse embeds itself in creativity, and its embargo is also physiognomic of the Spirit that All is, and so alive and present that we are awakened to apprehend It as a real Presence, realer than real, still the Unknown as unknowable per se, Desire’s desire (Wilber’s Ultimate Consciousness, Brian Swimme’s Comprehensive Awareness, my Spiritual Imagination). Do we dread this Presence therefore, and stumble in our desire for topographical mileage towards the Unknown, that require a regular steeping of the Imagination and Spirit towards Truth that is within and around us always. This Unknown is charismatic and grips us as nothing else does.

Manifestation of Uniqueness

A small step here may serve as pioneer and then “the march of passion and endeavor will be undeviating” (John Keats, Letter of 23 Jan. 1818 to Benjamin Haydon). The best way in which we can realize All is to see manifestations of this Uniqueness all around and within, lighting the way with myriad colors, intensities, sounds, sights to be

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seen and sought for gracious transformation, from being unto becoming. Our stepping towards Allness is the “more” we’ve always desired for, the unlimited excess that is always beyond any abstract concept of philosophy. Its wholehearted recognition and acceptance will make us less blind and less mute.

So knowledge, arising with the recital of the word ‘**Read**’ lives and fills us with desire for new knowledge, ever being and becoming parcel of the unknowable per se knowledge (including science, self knowledge, spiritual understanding), that the Creator teaches at every given moment. We, as desirers of this know(ledge)ing, seek a thrill of the returning mild creative breeze of contemplative thought that brings the Other as Knowledge-source and the unknowable per se knowledge, into some knowing. This is our breather and breath, our inspiration from the Inspired One. This is the Reality near us, in the heart of our soul, our soulistic desire, the surplus, always in excess, blissful everything.

End of Unknowing and Beginning of Knowing

Here unknowing ends and knowing begins with our wisdom and reason and sense as perception, our sacred gifts of consummate Knowledge that desires its creative use for humanity’s benefaction. How can an individual, then, look upon her/himself as self-sufficient and proclaim ‘I know’. To know is to understand the Truth that we were taught the use of the Pen and taught that we knew not, that all comes from the Source of everything, the unknowable per se, and we all the more unknowing, still belligerent for knowingbeing and beingknowing that is becoming. This is upholding faith and love. So cherishing the living Word, we move to the living world for performing and returning acts of faith and love that are parallel to the high destiny offered to us in our intellectual, moral and spiritual nature by our ‘most bountiful’ Creator, till our final return as nothing.

Narcissistic States

Academic communities that are without the wisdom of unknowing and the unknowable per se, and not committed to creating *a creative psalm of human belongingness* are narcissistic states, not academic commUnities. They support

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intellectual pursuit without celebrating the Sacred and our sacred relations. To read or research, that is to learn and teach without this Essence is to perpetuate self-knowledge that is non-culture, non-sense, non-spirit. Any community that refuses this Unity, is a poor, bare, unaccommodating institution. A re-avowal of this soulistic desire in the sacred sense by ‘lumières’ for living compassionate relationships will give a new “live and learn” adage to Education everywhere, everywhen, and a largesse of context to academia. This is the Heart of Education, and my soul’s desire as learner of know(ledge)ing and teacher of be(com)ing. This is, I think, our respons(ability) and right action for us.

Compassionate Ethos

Thus, as each other’s desire, we live, making living in classroom meaningful, enjoyable and purposeful. This compassionate ethos, built by mortal hands, with subjective values and intentions, non-empiric entities, without which our world is bare and without value, would direct our attention to things opposed to us. This sphere of values lies inside (he)arts, and its *aesthetic, emotional, intellectual* and *spiritual* qualities tend to increase, enhance and enlarge the value, meaning and scope of (he)arts. Every one of these italicized words is an empiric entity, and whatever is empiric genuinely belongs to science when “quality itself is immeasurable -----Inability to deal with the qualitatively immeasurable leads science to work with what Lewis Mumford calls a ‘disqualified universe’” (in Smith, 1991). And when arts’ quality becomes immeasurably measurable in terms of empiric science, its value becomes invaluable, and “values, life meanings, purposes and qualities” that “slip through science like sea slips through the nets of fishermen” shape themselves into poetry, and from its embodiment and expression of spirit, thought and feeling, poetry as science seduces empiricism in being immeasurably measurable. This empirical seduction of both arts and science is Education’s becoming. Thus giving to knowledge an equitable state of existence by its being and becoming the eye of the heart whereby the heart of things maybe seen, thereby education becoming for me adequately the site for connected knowing “which is unto salvation”.

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Concentrated Intent Gaze

Today, herein, a concentrated intent gaze down the inner trail will be a chore, an old technology of the self when the new awareness tactics are being so voraciously deployed. They do a fine job of leading to positive results – the scientific way and science delights. However, I prefer to approach this love-math on a more local interior rational basis that is more familiar and organic to me. It preserves my optimism about the human race with my own optimal hope, joy and knowing way. For me it is the best way to encourage the world communities to shift to the ways so many qualitative people of this race used, suffered and left a ribbon of their thoughts and methods to be followed again for human recognition and for more discernment. New diners on education need to know how their soul is structured, and not only what it is, but how and where it needs to be raised and grown. It has to be taken care of lovingly and prepared educatively by both parents and teachers, at all levels of education.

A New Wor(l)d Spin

This concept puts a new wor(l)d spin on tradition of spiritual practices that begin with the Word and the world. We can call it a spiritual mosaic of world events that recognizes and reveres the organic and symbolic awareness of humanity. Such affective states lift up hearts and souls, and are the right places for becoming more than what it is to be. It is the way of becoming really educated and more discerning “wisely wise” by the simple identification with symbolic modes of existence. Only gravitating to simpler logistics of heart and soul is the impulse with which we can become like *Khidzr* (Prophet Moses’ strange teacher, advocate of fresh knowledge that is being created at every moment), a virtual soul traveler today. For such travelling, don’t go elsewhere. Turn to the heart for which it has its own reasons, reasons know not. “The problem is not that you don’t know, it’s what you know, is not so”, said a soothsayer. Inversions here may help and take us inwards once, at least, for sure.

Artist’s Creation

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A real artist's ambit is her/his creation; its embellishment and manifestation is artistic aim and ambition for which artist takes risks and patiently perseveres. The aim of real teaching, like artistic creation as I perceive it, is to convey to students that which the teacher feels deeply, suffers through pathic texts in this new relationship, and that both are continually advancing from unknowing to knowing when knowledge is unknowable per se, and relentlessly moving in "a relentless inner tension between illumination and concealment" (Gadamer, 1983, p. 104-105). Constantly living in this in-between space of ambiguity will make them curious, kind, wise and responsible, with their pure transparent humaneness helping them in understanding the human world. This pathic illumination about the conditions of human existence, that happiness is rare and occasional and is to be sought and created for 'self and others' in the general drama of pain, that in this collective reality they are not alone if they build a *communitas* for the community they're in, and the reality that 'I am' and that 'I can', and also that 'I must' is the essence of education, and much sense. This is the enlightenment which comes with connected and contemplative knowing and will be a positive, perceptive and physician's approach to life in general.

The awareness that the teacher is a particle of her/his people, has the right to speak to them about the great hopes of humanity at large, is a source of real happiness and real freedom for a real teacher. The freedom of creative freedom cannot be complete if the teacher like a real artist is not able to see that the seeds s/he has sown have sprouted in human hearts. Placing her/himself firmly in human hearts, s/he steps out of her/his autobiographical self and enters their consciousness, and using her/his subtle gifts of knowledge and talents, s/he takes charge of the self-system and talents s/he sets out to nurture in the proud multitude, making moments merge on epiphanies with the texts within the con(texts), writer's concerns, strivings, hopes, joy and grief becoming their own in one affectionate bonding. With emotion and expanded consciousness, the teacher, student and the text's creator as tripartite combine coexist in the lengthened present, and beleaguer to know this text as their own for understanding and taking responsibility to manifest the epiphanies in time space that will be theirs. Teacher's most joyful

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relationship is with these epiphanies that beget life and have suggestions of heaven on earth. Her/his stupendous joy lies in a regular spending of hours in the service of her/his students, her/his people, her/his epoch, the entire human community.

An Athlete of Imagination

For this community, s/he must prepare as an athlete of the imagination as Keats would have us imagine, trying with mental weights; of her/his imagination strengthening and enlarging with diving into and emergence from each text within context with full commitment to the large context before her/him. Fear of no success or no recompense must be dismissed. If not, this ultimate engagement of compassionate and collective imagination and consciousness cannot pursue. Without purity of heart, s/he is likely to step back in self-exile with self-interests or maybe contemplate some absolute freedom s/he vaguely knows of and cannot comprehend unless s/he descends into the light of real existence and envisages it as a kind of distance running throughout life, always moving in a regular steeping of the Imagination towards a Truth, s/he moves with the march of passion and endeavor undeviating. In this singular movement, you see the teacher's penchant for fighting---her/his extraordinary vivacity and personal enthusiasm and fascination for fights- s/he forever a fighter- "so one fight more- the best and the last" (Robert Browning). With this spiritual attitude and a delighted stare on her/his heart project, s/he moves cerebrally and emotionally with heroic acts inscribed in every aspect of her/his life.

A Sign of Continuity

Teacher's teaching is **physiognomic** of a spirit so invigorating and eclectic that her/his students see in it a sign of continuity. Her/his loving presence evokes responses such as a delightful stare that leads them out of the labyrinth of social misconduct and mystification, out of spiritual slavery into freedom. This is a real teaching impossibility from the ledge, living and speaking from it, or stepping inward for connecting to the "generative" discipline, concerned with the emergence of new life in our midst, and what

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it is we might hope for this new life, what it is we might wish to engender (Jardine, 1992, p.116). Speaking so of continuity, Kierkegaard says, it is the first sign of salvation in the many possibilities of teaching and for me an elixir of education.

Soulistic Desire in Education

There are no strictures of initiation in Soulism, what I call the practice of soulistic desire in education. Only through a process of cleansing the heart from the rust and ordinariness of ignorant living and, by extension, a process of psychic growth, Soulism comes nearest to Sufism or moralistic practices that are at the core of pure consciousness and are as many as there are individuals practicing it. An individual who combines the intellectual curiosity of a true scholar with the passion and profundity of a pure heart and clean soul is a genuine mystic, on the Way of the Sufi to the delights of *Baqa* (deliverance and enlightenment). Regardless of any formalistic orders or rites, s/he must seek the desire of her/his heart and soul that is about learning through discipline, and observance of humbleness by recognition of the Sacred source and subsequent interconnections, and then remembering and revering them. An initiation such as this, that moves us continually from unknowing to knowing on this path of Knowledge, with resolve to change, and be free from complexities and entrapments that are beyond human control, is a pedagogical practice parallel to the Sufi way. This is the practice of Soulistic desire in Education that I humbly call Soulism, a pristine practice of humanistic pedagogy that characterizes connected knowing and compassionate teaching.

The Holistic Passion in Education

This holistic passion is the fundament of our educational ethics and ethology. Regardless of any affiliation besides pure transparent humanness, the one association that binds a person seeking this order is intimate and infinite passion for learning that is holistic. This is the same passion that gets hold of knowledge seekers and social constructionists. Here is the resolve to function self-transformatively. It enchants the 'self and other combine', and cannot function without other-consciousness. This entire process

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is incantation to the spirit and that means full engagement. Any pursuit without this passion would not be an educational pursuit. It will be a colorless disenchantment without premise or promise of possibilities. For the sake of love alone can these be embraced or encountered. For love alone can the impassioned lover forge ahead into fire and failure, to which these possibilities half-hint at. The other half is a guess, a glimpse, a word, a prompt or an aside about success where all is a dance of light. Its incarnation is strength for bearing the brunt of hindrances in the progression of the soul, and wake up like “the Companions of the Cave, and the changes they see inside and outside appear to them like a dream.” (Al-Ghazali, in Nicholson, 1921).

Light of Love

Our beginning in Light commands our reverence to light, and its myriad extensions, formations that further transformations. See the purpose of Love that proposed this extension of light and thus became the Light of Love and its burning desire for creation, creativity and configuration. This Light of Love is our spiritual centering and commands its creation, which includes us, to commend them to love that is, the original good. This is the refectory to which they must return and render themselves as subjects of Love. Then, orientation of their love toward the loved ones with pure transparent humanness, will make them Beloved for always nurturing their given ‘creativity and creatureliness’. This is the performance of love in the subjective world that true education promises with its accompanying ethics and ethology in the pedagogical context. This, then, is the force of initiation in Soulism, and my soulistic desire in education, and can be the underpinning of all academic communities and seats of learning everywhere, everywhen. Our ethics and responsibility as educators is the cause of its birth and expansion. Can there be any other purpose of human creation but to pulsate with warm passion that reckons all.

Learning and Teaching Go Hand in Hand

The second impulse of these impeccable pedagogues is the understanding that teaching is not the only task assigned to professional teachers. Wherever there are

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beginners and experts, old and young, there is some kind of learning going on, and some sort of teaching. Indeed, we are all pupils and we are all teachers. And our own life as an individual mostly is composed of learning and teaching that necessitates our understanding this as public beings. We either learn or teach incessantly, and as professional teachers, it enforces upon us the necessity to learn and teach incessantly. We have already expressed our free will and chosen a solid task, which we know taxes, and expects our best. It is also for us the greatest safety ever invented, and teachers and youth especially need it for preservation from ennui and vain conceits. Our role, therefore as guides of both, our young learning community and ourselves, is to acquaint them with life that is of a preserver as Cardinal Newman envisaged it in his idea of the University (1938). We must teach our youth to preserve their souls from ennui and much unhappiness it brings. It is not hidden from these intelligent people that we sometimes pity the person who is a slave to her/his task and perhaps we are right, and this should not be hidden at all from them: that the person who has no task is often a slave to her/his ennui, which is very much worse. Even a disagreeable task is better than nothing for it is an engagement of some sort. But imagine the import and purport of the agreeable task that engages immediately, and is a task that is intentional, selected as it is in a moment of reflective pause, calling our inwardness and outward flow in time. Simultaneous to this life preservation, our youth will glimpse into life sooner and learn to die incessantly for incessant community living that will be a lease of life for them.

To be good is noble, but to teach others how to be good is nobler- and no trouble for one whose life is without preservers. This may account for the great preponderance of preaching, not teaching over practice. This is a task well-said and done, better left undone for the fear of being undone in life. So much preaching than teaching is done with the hope of making the most profitable use of free will. I do not mean the preaching which we get from the pulpit, but that which is given freely and without stint everywhere. Where is the parent who discovers her/himself telling her/his child not to do just what he himself does regularly? How many teachers are there who are certain that they know just what education is about and who tell others when they have never been anything save unknowing all. To preach others to be good, and not to live it yourself, how fair is that?

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How true and how unbeautiful! Is not teaching like any other pursuit in life about “unity of being” (T. S. Eliot) that is about psychic wholeness of all those who become part of our wholeness? It should come freely from the heart but taken as the most arduous task for here we are making the best use of our free will, our willful desire for educational purposes. Its expression as such is a display of awareness and responsiveness to our sacred relations. As we see our texts and contexts breathing with life that our interconnections have enabled, we begin to celebrate our express choice and its manifestations in our co-emergence as a human in the spirit of giving ourselves away as “plain citizens” to our willful desire and that too, in celebration and for advancement of the ‘god-given’ faculty of knowledge and will, intuition and reason” (The Quran).

Knowing and Being

I don’t see it any different from teaching from the pulpit, when talking about education or swimming or educating our children with do’s and dont’s provided there is no preponderance of preaching over teaching. There have to be no non-believers and non-practitioners here. There has to be no education without education. That would mean mis-education or our having missed education by the slightest brink. Education with education and about education and about our education is life’s purpose, and teacher’s and learner’s, most of all. This soulistic desire is the beauty and truth of life and should be at the heart of Education, and all academic communities. This is not merely about a pedagogical context but about texts being taught from this context. This is also about pedagogy that reaches life’s meaning, for all educational texts in all con(texts) are about beingknowing for knowingbeing, and understanding life. Launching its meaning to the learner is teacher’s preserver and her/his life preservation. The more solid and wholesome it is, more arduous the task and more fulfilling. There should be no proud presumptions or assumptions about being impeccable pedagogues who end all ambiguities and ambivalences. The beauty of it is to humbly offer a glimpse of light, half light, twilight or no light without pretenses and much truth that is honorable and respected.

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Glimpses of Our Souls through Our Poems

The prospect of learning much and more learning is here. This is what makes these teaching pedagogues inspirational teachers, most sought after, themselves ever seeking--- spending “years and years in travel” in learning like Moses to be wisely wise like him. This is so true about the honest teachers who practice their teaching philosophy without preaching or presumption. There is no confession of wisdom or proclamation of highest intelligence but only warm love- love of teaching and learners, and of progressing in love of all this. Making the strange, the impossible and improbable in simplest teaching is these teachers’ passion and preserver. Remembering always that they are and that they must, is poetry about our learners and us as chameleon poets, teaching poems that heal hearts and brim the soul with desire of “unity of being” and “unity of witness”. Those reading our poems will have glimpsed into our souls, and seen another world, beautiful and mysterious as the created world outside, and seen our intense living and passionate teaching about beauty and mystery, awe and wonder, joy and pain that is in the pathic texts open before them and within them. This moment of seeing occurs when some perfectly magical and perhaps perfectly ordinary experience of nature, human nature, Nature awakens their spirit.

This awakening, kindling, stoking, discovering, respons-ability fortunately rests with responsible people who will their soulistic desire to education and its transforming possibilities, chosen by free will or fate, and then fascinate fate and place by their own charismatic spirit. That particular wildness in both will be well matched, and once discovered, will enable the visible world around us, and our own identity and the world beyond to fuse into unity. This unity or our awakening is similar to the stirring sense we have or may have of the sacred Presence in all things. Knowledge of this Presence affects our basic values and concerns, human rights and responsibility and its righteousness, being and becoming in nature and with human nature, of seeing humanity as “plain citizen” (Aldo Leopold), and our responsibility of preparing this plain citizen for the complex human commUnity with our compassionate, meaningful teaching.

Humanity on Earth

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We will thus be ensuring the place of humanity on the earth, and reassuring ourselves of our individual places in humanity as members of that congregation, of compassionate human species continuing through us, our children and our grandchildren. This is the right response to their soulistic desire, and loftiest too. They also know just how difficult is the way. And so the teacher who climbs as s/he teaches will teach all the more effectively because s/he is trying to answer her/his own calling and working out her/his own preservation. This current session of teaching ends the impossibility of teaching ethics and ethology through texts open before them as a way of, honoring our old relationship with humanity, as a source of both counsel and inspiration for our present relationship to the human community anywhere, anywhen.

Looking up to Guides from the Past

Remembering Kierkegaard: “recollection banishes anxiety and continuity is the first sign of salvation” (in Dooley, 2001), will be naturally looking up to our guides from the past- that is tradition today- tradition understood here as an amalgam of our texts and our experiences with humanity as an in-forming principle of our ethics today, guiding us in our life, our mission and its onward transmission. These traditional mores are a “non-dogmatic spiritual presence (Huebner, 1999) on our consciousness by virtue of being our conscious choice, and its compounding mixture of love, compassion and forgiveness is light of our life, as we begin to see these as our ideals and also our working these ideals into a concrete course of action. These are worthy insights but cannot escape the critical questioning: How can an educator, a plain citizen of humanity be so moved to concretize those valued principles? What moves her/him without and within for such a solid, transformative action? Can this after all be a rhetorical inspiration and commitment for is he not a “plain citizen” of this world that is complexity personified? How can one person save humanity?

Call for Immediate Attention

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These questions arise out of our human situation and need immediate attention. And the attention given to them by these basic religious principles of our revealed religions draws my whole focus. At this moment of asking and looking up, we are drawn by the purpose of our being to moving our shaping ideals and willful desires into facts and by these moves find progress, and also the progression of our souls. However, we are confronted with dantean calls for inaction, protests against complex problems, complains about challenging propositions, coercive concerns for the pressures along the way, and so concretization of pure will faces “crippling dissensus” from humans. Seeing our preceding action as one of association and trust, we will immediately and willfully deliver ourselves to the composite program of compassionate pedagogues for seeing each human become pure transparent humanness.

A truth that is helpful along the way is reminded by Rabbi Tarfon (Pirke Avot, 2:21): We are not obligated to complete the task, neither are we free to abstain from it.

A Searching Account

Contemplating this as a moment of *hehbon* (searching account), we turn inwards and see more that is to become by our educational efforts and so needs us to reckon more with serious intent about our life as humans, searching our pathic texts and our experiences for one helpful metaphor as location to build loving commUnity there and then, living by grief and by bounty as ‘plain citizens’ of humanity along with our humanity. Standing in our own invisible pulpits, we begin our uphill task that is humanity’s preserver and our personal preservation. Working with wonderful and wondering subjects of desire, so many helpful metaphors come our way telling us of how we begin and not how we end, of what we want and not what we have. Is this not telling us of how to be truly happy? These are location points in-forming us that aspiration is a joy for ever, a yearning desire, ever engaged in pleasurable activity, ever filling **but** never fulfilled.

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Plain Human Living

Our texts and our experiences overflow with plain human living about joys and sorrows, our hopes and desires amidst much unhoping. This is Life contextualized in our texts that is surprisingly our own in the real context around us, with us as the living prodigy of so many learnt hopes and desires that we know from our poems and prose texts. So we learnt from the ever opened world pages and these opening pages of texts, of life and lives we read once and again, and then aspire to open more and search more for helpful metaphors with our intent gazes that explore exemplary living.

These opened texts offer chiaroscuro of scenes, images of magical instantaneity that fascinate us by their awe and beauty and makes us look at them and find in them “recognizable experience” as Kenneth Clarke would want us to see – recognizable views the kind one meets in routine, raising the humble to the memorable rendered with meticulous nuances of tints – beautiful and true images, suggestive strokes of brush and pen that elevate the ordinary to the condition of art. Here you will find a sensitive juxtaposition of ideas, diverse images complementing each other, enhancing the general scheme and bringing the general and personal views into compositional unity (in Rank, 1932). So standing on the peripheral parts of the page, this poetic being communicates more than the visual through the visual and so leads the reader to her/ his many consensual landscapes. This is the call of the consensual, exciting sensibilities and inflaming them with aspiration to see more, want more, charming to them with its meaning and significance to them. So they return to the purity of the creative impulse, of painting, of poetry or poetic prose, music with the burning desire for creation and returning creative acts as gratitude and love to the Creator. They understand Alexander Pope’s conspicuous point of view:

Little learning is a dang’rous thing,

Drink deep – or taste not the Pierrean spring

And so we prepare for repeated dips into the lure these painter’s paintings present, and in one intent moment stretch our imagination to the original Inspired One of all creativity, as we stand in awe, gratitude and love before His creation, which includes us,

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creative noncreatives all. These Painters' keen sense awakens us to a deep, positive illuminating response. So spiritual knight-errants, with Kierkegaard's inwardness (1946), do not turn back but "march breast forward", taking a comprehensive view of life with dauntless courage, will and effort, strife and struggle as the eternal features of human predicament. So Robert Browning persevered as T.S. Eliot did as did Walter de la Mare as Shakespeare and John Keats and so many spirited fortes in all disciplines before and after them, with their belief for humans: The best is yet to be (Robert Browning).

Life Is Not a Mere Arrangement of Colours

Thus we see life, not a dull and ill-directed theatre, a mere arrangement of colors to those who have neither art nor science but to us, a well-directed chiaroscuro of colors and visions in the world, arousing our sensual appetite for work and pleasure, awakening our poetic sensibilities for more sensitive thinking that perceives all, tastes all, takes all, gives all. This is a gift of soulful living awakened by soulistic desire of consensual beings in education with rich possibilities of throbbing pain and pleasure. This is our seductive response to seducing life, the temptress. Is not then, aspiration a joy forever, awakening academic communities to full living?

Yes, school, college, university is the great ordinary means to a great, extraordinary end: pleasure as the true end of learning that is ever on, depicting Robert Browning's buoyant and virile criterion:

Man creeps ever on from fancies to the fact,
And in this finds striving
Finds progress-----
Man's distinctive mark alone.

Yes, noble commUnities as such, with elevated mortal and moral equipment, aim at raising the intellectual tone of society, cultivating the public mind, nurturing the heart and soul of its people with utmost love and compassion, and remaining always connected with the axial center of us all. Imagine this conservatory and its preservers as beloveds of

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humanity egging on diverse landscapes of education. Cardinal Newman's enormous eye (in Donnelly, 1938, Literature and the Leading Educator) catches the university education scene with the eye of the camera and depicts educational moves for compassionate adoption:

It is education which gives man a clear conscious view of his own opinion and judgments, a truth in developing them and eloquence in expressing them and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophisticated, and to discard what is irrelevant. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class: he knows when to speak and when to be silent: he can ask a question pertinently, and gain a lesson reasonably, he can listen to others, when he has nothing to impart himself; he knows when to be serious, and when to trifle, and has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has repose on mind, which lives in itself while it lives in the world and which has resources for its happiness at home when it cannot go abroad. He has a gift, which serves him in public and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm.

Culture of Our Soulistic Education

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This is 'culture' of our soulistic desire in education, "the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit" (Matthew Arnold, 1954). Will we not turn back in time to the spiritual correlates and listen in silence to their inspirited sightings? Their music will be incantation to the soul, lights of love that are an additive to simple, plain and joyful living. Receiving it is our choice, our desire and curiosity that takes us to learning points elsewhere. So we enter expanses not alone but with our knowing and much unknowing presence for learning much about our human individuality and humanity.

*So Hope's perched on my shoulder
Nodding to my proximity to God and this creation
In my candle-lit heart herein.*

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