

## Iqbal Articulates Loss Intelligence: A Paradigm of Civic Virtue

Musarrat Jabeen\*

وائے ناکامی! متاع کارواں جاتا رہا

کارواں کے دل سے احساس زیاں جاتا رہا

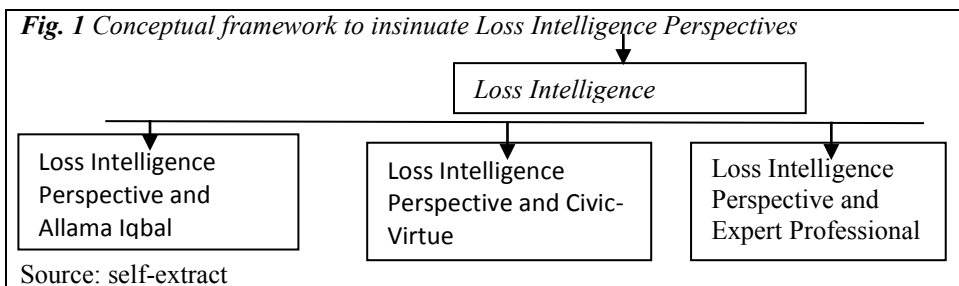
“Our lives begin to end the day we become silent about things that matter.”

–Martin Luther King, Jr.

The conversed couplet is in ‘Shama aur Shaer’ written in Feb 1912 by the great thinker Allama Iqbal. The political and global situation is reflected in the poem. The then scenario of Muslim Ummah and receding Muslim Regime was concern for Allama Iqbal. In consequence to events the Muslims took independence from their colonial rulers in Asia and Africa as politically independent states. Pakistan secured independence in 1947 as a Muslim state. It is being recognized that Pakistan has headed towards moral depravity because of declining civic virtues. The significant of this study stems to present the philosophy of sense of loss perceived in 1912 and its relevancy to Pakistan in 2017; as tool of programming the mindsets of the people at the helm of affairs and ‘Youth of Pakistan’. On the bases of this study we can pilot the idea to start the ‘TRAINING OF THOUGHT’, through meaningful and sincere efforts by assessing the prevalence level of civic virtues as correlative of individual and society for dignified existence. The paper assumes, “*Civic virtue based on Loss Intelligence is vital to enhance productivity of a nation; it can be established and advanced by the societal systems and institutions.*” The paper deals with three topics: Loss Intelligence Perspective and Allama Iqbal, it presents Loss intelligence index with 7 characteristics; Loss Intelligence Perspective and Civic-Virtue, it presents 7 characteristics of civic virtue in mindset and 7 characteristics of civic virtue in action; and Loss Intelligence Perspective & Expert Professionals. The conceptual framework of this research deals with: ‘*Loss Intelligence Perspectives*’ (see Fig. 1).

---

\*Associate Prof., International Relations, Faculty Contemporary Studies, National Defense University, Islamabad, Pakistan.



## **Loss Intelligence Perspective and Allama Iqbal:**

### ***Loss intelligence bases confession and hopes change.***

The guiding principle of this paper is the study of the fundamental nature of knowledge, reality, and existence, especially when ‘Loss Intelligence’, is considered as benchmark of civic virtue; the man should know all the merits and ills of the system. Iqbal articulates the Loss Intelligence cumulative of; loss of wealth of caravan and the feeling of loss in the caravan’s heart. The sense of loss articulated by Allama Iqbal is sustainable as it bears the elements of past, present and future (see Box 1).

The Loss Intelligence is composed of the following seven characteristics:

1. It characterizes a sense of CONFESSON knowledge.
2. It characterizes a sense of HOPE knowledge.
3. It characterizes a sense of PURITY knowledge.
4. It characterizes a sense of TRUST knowledge.
5. It characterizes a sense of LIGHT knowledge.
6. It characterizes a sense of MORALE knowledge.
7. It characterizes a sense of CHANGE knowledge.

The paper establishes that above senses are beyond the five senses of possessed by every human being. This paper establishes that ‘Loss Intelligence’, is the source of power and wealth to survive as individual and a nation. We had great trial to find out the healthy forces (individuals) for this study to hold FGDs<sup>1</sup>; apparently they are 2% max inclined 7%max. 65% faculty and students in FGDs strongly agreed that loss intelligence characterizes knowledge of CONFESSON, HOPE, PURITY, TRUST, LIGHT, and MORALE, that may bring CHANGE. We found that the processed concepts were alien to the respondents; we took a lot of time to deliberate on grammar and interpretive meanings of concepts. We believe that specific education is required to teach these concepts; the

existing curriculum is not sufficient. The paper presents the Loss Intelligence Index (see Table 1).

**Table 1. Loss Intelligence Index LII**  
The LII measures the loss intelligence status of human behavior individual & collective in *SEVEN* dimension.

Time	Statement	Reasoning
Past	The Caravan was inclined to lose the wealth.	1-Because loss causing trends were not <b>condemned</b> . 2-Because loss reducing trends were not <b>appreciated</b> .
Present	The caravan lost the wealth.	3-Because loss causing trends were <b>active</b> 4-Because loss reducing trends were <b>passive</b>
Future	The caravan Lost the feeling of loss in the heart. The caravan is not thinking or acting to change; that may be reflected in future.	5-Because of <b>lack of realization</b> of self deficiency (individual or collective) caused the loss. 6-Because <b>not trying</b> to get back the lost. 7-Because <b>not discouraging</b> the trends caused loss.

**Source: Self extract**

Feeling of Loss qualifies as ‘Civic Virtue’ because it pursues CHANGE in the existing trends of moral depravity.

### **Loss Intelligence Perspective and Civic-Virtue:**

The paper found closer concept to ‘Loss Intelligence’ referred individual and state is the concept of Civic virtue: signifies upright and moral behavior of citizens towards society; it implies the ability and willingness of citizen’s socio-political knowhow in functional manner to participate in society for good governance. Virtue is universal in time and space; it is appreciated in past, in present and is assumed to be appreciated in future as well. The paper found relevant the concept of civic virtues as imbibed by Benjamin Franklin<sup>2</sup>. His concepts of civic virtues are used in this paper as 7 civic virtues In-action. Jabeen’s work in her paper, “Building

Thoughtful Ontology for Sustainable Decision Making”, is used as civic virtue in mindset.

Universal Context of Civic Virtue: Virtue is ever appreciated in time and space

Civic-Virtue in Mindset: Man is the being that can think about change.

Civic Virtue In-Action: Man is the being that can work to change.

**Universal Context of Civic Virtue: Virtue is ever appreciated in time and space.**

Virtue is universal in time and space; it is appreciated in past, in present and is assumed to be appreciated in future as well. Virtue may in fact be defined as conduct that reflects universal principles of moral and ethical excellence essential to leading a worthwhile life and to effective self-government. For many leading founders nation state system; attributes of character such as justice, responsibility, perseverance, and others were thought to flow from an understanding of the rights and obligations of men <sup>3</sup>

“We ought to consider, what is the end [purpose] of government? Upon this point all speculative politicians will agree that the happiness of society is the end of government, as all divines and moral philosophers will agree that the happiness of the individual is the end of man. ...All sober inquirers after truth, ancient and modern, pagan and Christian, have declared that the happiness of man, as well as his dignity, consists in *virtue*” (John Adams, *Thoughts on Government*, 1776).

Virtues are eternal because they are rooted in human nature. Values, on the other hand, can change with the times. The word “value” itself implies that values are relative. While values can change with circumstances, it is *always* good to be just, to persevere, to be courageous, to respect others, and so on. The word “character” refers to the sum total of virtues an individual displays. A person of character is virtuous <sup>4</sup>.

Civic Virtue, as illustrated by political philosophy is about bringing the civil and political systems in an order to enhance productivity by protecting the appreciated values and principles. Intellectuals witnessed the significance of civic virtue by highlighting the reasons of its deterioration and presenting the features which can flourish it again in society.

The participation of citizens in state affairs as per their duties and roles is considered fundamental to the civic virtue. Political theorists agree on the fact that a person’s comfort and security is credited not only to a person’s capabilities but is an output of social cooperation and civic virtue. Even those who concord with this idea to the lowest degree acknowledge that in an individualistic society citizens get more advantage from public supported goods like transportation infrastructure or schools. For the promotion of social cooperation Aristotle contends that civic virtue is the

engagement of citizens in ruling process and getting ruled. Other scholars elaborated the virtues of righteousness, bravery and trustworthiness. Nevertheless, what matters the most for civic virtue is the political system which a society seeks to build.

The significance of state for upholding civic virtue is explained by comparing two mainstream political cultures; the liberal and the civic republican. The liberal political culture emphasizes individualistic quest in private domain as compared to public cooperation for progress. Voting is considered as an essential duty for public affairs. On the other side the republican political culture stresses on citizens to be active participants and engage in civic affairs more efficiently to deliver public good whilst fulfilling the human needs and creating a virtuous society. Both the liberal and republican traditions share the view that civic virtue is not an inherent human quality but needs to be developed<sup>5</sup>.

Morality is recognizing the difference between right and wrong and then disciplining the life according to that understanding. Ethics is the philosophy which shows how the morality acts as a guiding principle for individuals and groups. Man of 21<sup>st</sup> century is overwhelmed by materialistic gains as the only objective of life. Possession of money has become the objective of every pursuit and the means do not matter.

This extreme push for materialistic gains has ended him disregard the spiritual and moral aspect of his life. He considers them out of date and fruitless. Today, man is forced to do something only if he is guaranteed of realistic profit. He has neither the time nor the proclivity to break and ask himself as to where he is heading himself to. Such is the present social surroundings that even a child cannot stay behind unmoved by it. It is so easy to quieting a child with a pledge of a present that turns away his mind from something parents have no tolerance to deal with. Life is becoming more unthinking. A child is supposed to excel in studies and encouraged to compete with rest of the fellows. The child is trained in such a manner to get education just for the sake of acquiring a good job ensuring financial security. It is not denied that to survive in a material world, material necessities cannot be fulfilled without money, Hence there is explicit need to earn a living. The problem arises when man only focuses to fulfill his physical needs i.e. food clothing and shelter. Man is a thinking being which demands growth and nourishment. It is unfortunate to let down the thinking features of life.

**Civic-Virtue in Mindset: Man is the being that can think about change.**

In decision theory and general system<sup>6</sup> theory, a mindset is a set of assumptions held by one or more people established that it creates a

powerful incentive within these people to continue to adopt or accept prior behaviours, choices or tools. It is also described as mental inertia. It is difficult to counteract its effects upon analysis and decision making process. A mindset can also be seen as incident of person's mindset of life.

### **Civic Virtue in Mindset**

Following are the virtues that can be counted as civic virtues in action:

1. Righteousness: adhering to moral principles
2. Purposeful: serving as or indicating the existence of purpose or goal; e-g Man is endowed with reason and capable of distinguishing good and evil<sup>7</sup>. Instincts like hunger thirst and several others are the same both in man and animal, it's the aim of life that makes the two kingdoms distinct. Animals satisfy only the instinctive requirements while man sacrifices his instincts for achieving the aim. It is the right aim not the material gain that is superior<sup>8</sup>.
3. Understanding: the capacity for rational thought or inference or discrimination e-g "We are told that man is endowed with reason and capable of distinguishing good from evil", perceptive, appreciative, and kind.
4. Contemplation: to think about something seriously and at length, especially in order to understand it more fully.
5. Sincerity: the quality of being open and truthful; not deceitful or hypocritical
6. Mindfulness: of surroundings; the trait of staying aware of paying close attention to ones responsibilities
7. Nurturing: helping oneself grow up to be an accepted member of the community, care for, look after, Cultivate<sup>9</sup>.

### **Civic Virtue In-Action: Man is the being that can work to change.**

Thoughts may be about virtuous things, but do not themselves merit the name of virtue. Similarly, words can describe virtuous acts or traits, but can never be virtuous. One's thoughts and words alone don't make a person virtuous—one must act on them.

#### ***Civic Virtues In-Action***

Following are the virtues that can be counted as civic virtues in action:

1. Courage: To stand firm in being a person of character and doing what is right, especially when it is unpopular or puts you at risk.
2. Humility: To remember that your ignorance is far greater than your knowledge. To give praise to those who earn it.
3. Integrity: To tell the truth, expose untruths, and keep your promises.
4. Justice: To stand for equally applied rules that respect the rights and dignity of all, and make sure everyone obeys them.

5. Respect: To protect your mind and body as precious aspects of your identity. To extend that protection to every other person you encounter.
6. Responsibility: To strive to know and do what is best, not what is most popular. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which they are in charge.
7. Self-Governance: To be self-controlled, avoiding extremes, and to not be excessively influenced or controlled by others<sup>10</sup>.

**The quality of ‘Self governance’, matters for quality of ‘State governance’.**

Self Governance: Individual Perspective of Collective Behaviour; virtues the individual contributes to the system?

State Governance: Collective Perspective of Individual Behaviour; virtues the system contributes to the individual behavior?

Perceiving and feeling of loss in people is closely associated with loss intelligence. Iqbal has perceived feeling of loss more precious than the loss of wealth; as feeling of loss gives hope to reestablish the lost. Loss understanding transforms into action. In this sense loss intelligence moves from motivation to action. In state and society relationship defined in terms of good governance makes to understand why the losses are felt or not. Loss intelligence establishes that ideas and behaviours are product of societal culture. Material power and states interests are created by ideas and societal interaction<sup>11</sup> Social and political world is made up of shared beliefs rather than by physical entities alone<sup>12</sup>. Domestic societies influence how states decision makers perceive national loss. Loss intelligence consociated with civic virtue implies the thought and action to condemn the wrongs, to appreciate rights, to confess self-deficiency, to retrieve the loss, to communicate to others and to persuade the others to practice loss intelligent style. Referred Pakistan the lack of loss intelligence in self-governance and state governance systems has let down the active legitimacy of institutions and let up active corruption.

**Loss Intelligence Perspective and Expert Professionals:**

To reach Delphi Focused results of this study it is pertinent to present: Loss conscious civic culture; and Loss conscious decision making thereby makes possible the synergy with the loss intelligence of expert professionals.

*Loss conscious civic culture formats loss intelligence:* Common perceptions are grown by particular culture; Hughes reported whenever some group of people have a bit common in life with a modicum of isolation from other people, a common corner in society, common

problems and perhaps a couple of enemies, their culture grows<sup>13</sup>. Civic culture may be the most important in political innovation which is essential to preparing society for political stability. Loss conscious civic culture refers to loss conscious individuals, who have knowledge about loss and then consider it crucially important to take loss conscious decisions to fight against the challenges in and around the state.

*Loss intelligence formats loss conscious decision making:* Loss conscious decision making involves thinking and acting in accordance with loss intelligence to deal with whipping challenges accordingly. Jabeen has argued that decision making involves decision support systems (self, social, institutional and political) based on thoughtful intelligence. The guiding principles of deduction of loss intelligence based on expert's response: Realization (confession) of self-deficiency caused the loss, and reformulating the position of key actors on those very issues; Calculating the existing issues (of moral depravity<sup>14</sup>) that may be central to new structures of socio-political instability.

*Methods of data collection:* Qualitative methodology of research is opted for this study. Sense of loss occurs on the bases of human experience conditioned by socio-political environment. To construct the loss intelligence concept Delphi Focused activity was held in Dec 2016-Feb, 2017. This study relied on Delphi technique of social deliberations to innovate knowledge. The Delphi technique, mainly developed by Dalkey and Helmer (1963) at the Rand Corporation in the 1950s, is a widely used and accepted method for achieving convergence of opinion concerning real-world knowledge solicited from experts within certain topic areas. Predicated on the rationale that, "two heads are better than one, or...n heads are better than one". The Delphi technique is designed as a group communication process that aims at conducting detailed examinations and discussions of a specific issue for the purpose of goal setting, policy investigation, or predicting the occurrence of future events. Common surveys try to identify "what is," whereas the Delphi technique attempts to address "what could/should be".

*Questionnaires:* The designed questionnaire focuses the perception of experts regarding the Loss intelligence of Iqbal. The information secured by serving this questionnaire looks innovative to be added in the secondary data. The questions move from thought to action to get the set objectives for this study. The facts presented in this study are based on responses to questions.

*Sampling:* In total 21 experts were chosen by purposive sampling to assess the perception regarding sense of loss from the four provinces of Punjab, Sindh, KPK and Balochistan on the bases of percentage in total



population in Pakistan. It was estimated that they had knowledge relevant to Iqbal's Loss Intelligence. The structured questionnaire was composed of three open ended questions (**see Annexure 1**).

*Observations:* Data collected through structured questionnaires was corroborated on the basis of personal observations.

*Data Analysis:* Data was analyzed by dilating frequency distribution to present the qualitative analysis under two captions.

Keeping in view the above knitted Loss Intelligence the following findings are presented as result of Delphi Focused method.

What we have lost as 'Nation State System of Pakistan'?  
(Tangible or intangible element/fact)

They responded the above questions as follows:

"Dr. Iqbal was not a pessimist. He was an optimist and futurist poet. The loss that the poet refers is the loss of the glory of Muslim nation. This is not the loss of individual virtues but it is the loss of a nation's prestige and honour.

It is not the loss of wealth but it is the loss of values and traditions.

Iqbal's sense of loss is not the loss of grandeur, stature and position of the present day world, but it is the loss of knowledge, courage and wisdom.

Iqbal's sense of loss is not the loss of luxurious mansions, sophisticated modern ways of living or showbiz world, but it is the loss of true believer who is subservient to the will of Allah. It is the loss of God fearing, devoted Ummat and true follower of the Holy Prophet (Peace be upon him)"<sup>15</sup>.

اپنی ملت کا قیاس اقوام مغرب سے نہ کر  
خاص ہے ترکیب میں قوم رسولِ حاشمی

"Sense of loss primarily relates to the realization of having missed the required level of efforts to retain the glory that one once had in the past. It also refers to the sense of deprivation vis-à-vis other colleagues of the same clan or community at micro level and nation states and humanity at macro level. Regret is one big element of emotional outbursts at times that signifies the sense of loss in true sense. Hence, it is the loss of human values and humanitarianism that kills the humanity and not the material gains or losses. Allama Iqbal deliberates the philosophy of ego / self-esteem / self-actualization in detail as an instrument to come out of this sense of loss. In his poetry he explains:

'Agar Usmaaniyonpekoh-e-ghamtoota to kiagham,

Ke Khoon-e-sad hazaar Anjum se Hoti ha Sahar Paida'

Owing to our non-serious handling of the statecraft and lack of leadership acumen of those who held reins in the past, Pakistan is at the cross roads

of losing “Nation State System” if it did not invest in social fabric and social institutions of its citizens. Economic indicators may speak whatever, but if an average Pakistan is low on human satisfaction index and human happiness index, the Nation State System does not seem to be moving forward”<sup>16</sup>.

“We have lost sense of responsibility. In Social Choice Theoretic terms, we have encountered Condorcet Paradox. By Condorcet paradoxical <sup>17</sup> situation I mean that socially we are unable to resolve our collective ambiguities. Consequently, we have lost our sense of being responsible in almost every collective decision about our system and society. Interestingly, either we are unaware of such paradoxical situation or we don’t want to realize such a situation”<sup>18</sup>.

“We have not only failed to fix our priorities but have turned a blind eye to the promotion of so many important sectors which otherwise would have brought a boon to the nation”<sup>19</sup>.

اگر متاع ہی نہیں تو احساس زیاں کیسا Unfortunately our state has not been able to create among its citizens a sense of its ownership. We call it motherland but we treat it worse than a step-mother. So promotion of sense of ownership is a pre-condition for promotion of sense of loss. We have lost our self-confidence, we lost our justice system. In fact we have lost everything which the constitution of Islamic State of Pakistan guarantees to us. We have not been able to provide social justice to citizens of this country”<sup>20</sup>.

“We have lost “Original vision of a modernist, pluralistic Muslim state”<sup>21</sup>.

“We have lost the true ideological orientation of the movement for Pakistan, after the assassination of Prime Minister Liaquat Ali Khan. Afterwards civil military bureaucracy took the reins of power into their hands. They started a process of revisionism and betrayal and took the path of subservience to the interest of United States of America. This loss of sovereignty is the main source of our national decline”<sup>22</sup>.

“Sense of loss means that we do something wrong, we should at least realize that we are doing something wrong but if we think that we are not doing anything wrong, so we remain satisfied and don’t do anything to rectify our misdoings. As a nation we lost the sense of loss. We think that whatever we are doing, it is absolutely in line with the system of the modern society. We have renamed corruption as commission and think it is our basic right. Best liar is the best politician, when we cross question any politician he says that it was his political statement. In short in all spheres of life we have lost the sense of loss. Giving some project on contract is the last example of sense of loss”<sup>23</sup>.

“You are right about surveing the intensity and extensity of moral degradation of society in Pakistan. One can make a quick guess about the reasons. I will list what comes to mind:-

Two big blows hit our society immediately after partition. One was the crowd of rioters, rapists, murderers and looters who indulged freely to kill Hindus and sent them to India. The other blow was the long-term looting of evacuee property, even through and with the help of "Rehabilitation Department" set up to settle refugees. This left us with a huge goonda element and corrupt people. Pakistan government reacted by promulgating the "Goonda Ordinance" and created Anti-Corruption Department. The benefit was miniscule as both systems were misused by those in power”<sup>24</sup>.

“Pakistani nation has lost respect for virtues like Humanity, Equality, Practicing Muslims and Inter-faith harmony, Dignity of work and rule of the law”<sup>25</sup>.

“What could be regarded as 1-Caravan and 2-wealth of caravan? 1) The Muslim Community as a whole and of sub-continent in particular 2) Its status in this world as the vicegerent of the Creator,as a whole as well as being individuals 3) Recognizing and performing the role of vicegerent of the God on this earth. Neither have we lost nor have fully achieved as a nation. Overall, a constitution clearly giving a direction, based on ideology and democratic values for promotion of social justice and eradication of social evils, promotion of social and economic well-being of the peoples well as establishment of a number of institutions to facilitate the journey towards this direction may be regarded as achievements. Lack of consistency and questions about sustainability of the process plus poor governance towards achieving the desired goals may be regarded as loss. The journey is, however, on and will continue to go on. Consequently, the losses could be overcome and success can be consolidated”<sup>26</sup>.

“Iqbal means by ‘sense of loss’ as the loss of dignity and self-respect in South Asian Muslims. There are attached notion having been overcome by the West and disintegration of fluidity that existed among Muslims. Political defeat at the hands of British and Hindus; Iqbal did not like Nationalism but had no choice to come up with the idea of Muslim nationalism because that was the only language comprehensible to White man as an idiom of independence. However, in the process he recognized that Muslims will end up paying a price, which is why he endorsed that from this first step of strengthening the Muslim states, the second step would be to move towards a higher level of cooperation and integration into a form he called ‘the league of muslim nations’<sup>27</sup>.

“It means cognizance of one’s real strength, assets and awareness of the deficiencies which emerged after its loss. Causes of loss as ‘Nation State System of Pakistan’: Being an ideological state it cannot be our concern. Since we have not been able to develop our collective self i.e. collective sense of national identity, objectives so we were not able to set our priorities. And not only state system but many other state objectives were not given due concentration”<sup>28</sup>.

“We have lost Nation State system of Pakistan both: tangible and element”<sup>29</sup>.

“The mega loss was fall of Dhaka, East Pakistan”<sup>30</sup>.

“We have lost sense of pride, institutions have become weak, vices have become normative, a crime is not crime, the society has lost the values”<sup>31</sup>. “We have lost the concept of Islamic State System”<sup>32</sup>.

“Moral depravity is the loss of society”<sup>33</sup>.

### **Conclusion and recommendations:**

This paper establishes that ‘**Loss Intelligence**’, is the source of power and wealth to survive as individual and a nation. We had great trial to find out the healthy forces (individuals) for this study to hold FGDs<sup>34</sup>; apparently they are 2% max inclined 7%max. 65% faculty and students in FGDs strongly agreed that loss intelligence characterizes knowledge of CONFESSION, HOPE, PURITY, TRUST, LIGHT, and MORALE, that may bring CHANGE. We found that the processed concepts were alien to the respondents; we took a lot of time to deliberate on grammar and interpretive meanings of concepts. We believe that specific education is required to teach these concepts; the existing curriculum is not sufficient. Even the people are not inclined towards ‘Loss Intelligence’. We present two statements here:

“Why these concepts should be known to students? It will not promote their capability to score 4-CGPA<sup>35</sup>?”

“Anonymous Faculty, 2017”

“What we shall do with these ideas as no one is thinking or acting such things around us in the society?”

“Anonymous Student, 2017”

The paper found closer concept to ‘Loss Intelligence’ referred individual and state is the concept of Civic virtue: signifies upright and moral behavior of citizens towards society; it implies the ability and willingness of citizen’s socio-political knowhow in functional manner to participate in society for good governance. Virtue is universal in time and space; it is appreciated in past, in present and is assumed to be appreciated in future as well. The paper found relevant the concept of civic virtues as imbibed by Benjamin Franklin<sup>36</sup>. His concepts of civic virtues are used in

this paper as 7 civic virtues In-action. Jabeen's work in her paper, "Building Thoughtful Ontology for Sustainable Decision Making", is used as civic virtue in mindset. The paper establishes the concept of 'Greater Existence of Man' defined in terms of '*Civic Virtues in Mindset*': Righteousness, Purposefulness, Understanding, Contemplation, Sincerity, Mindfulness, and Nurturing; and '*Civic Virtues In-Action*, Contribution, Courage, Humility, Integrity, Justice, Perseverance, Respect, Responsibility, and Self-Governance. Man should not be measured in terms of per capita income, general education or health as it has greater existence. In following lines we present the recommendations presented by the professional authors. In all 21 questionnaires were distributed and 18 respondents submitted the filled questionnaires.

Think about principles in the constitution of Pakistan such as, promotion of social justice and eradication of social evil, promotion of social and economic wellbeing of the people. How we can promote sense of loss among citizens and elected leaders?

They responded the above questions as follows:

"The poet says we should inculcate *Islamic values in ourselves such as truth, faith, honesty, bravery*. If we have these virtues we are bound to lead the world.

سبق پھر پڑھ صداقت کا عدالت کا شجاعت کا  
لیا جائیگا تجھ سے کم دنیا کی امامت کا

He says we should not always be thinking of what we lost but we should ponder as to how we can become great again. We should learn lessons from our past. Life of Muslims is a constant struggle. Rise and fall is a part of life.

جہاں میں اہل ایمان صورت خورشید جیتے ہیں  
ادھر ڈوبے ادھر نکلے ادھر ڈوبے ادھر نکلے<sup>37</sup>

"Ethics based, value loaded and socially compatible system of statecraft is the need of the hour; appropriate legislation and judicious application of law leads to bring the nation back on track. We need to improve the *sense of hope* among citizens. The inefficiencies in the system give way to non-state forces to intrude and encroach on the domain of statecraft. Fundamental human rights, basic minimum needs, education, health and livelihood are the common issues of a common man. All what a nation needs to deliver these well is political will, governance infrastructure, legislation compatible to national aspirations and enforcement of policies to establish writ of the government. The void of such essentials leads to social chaos, societal disorder and economic disparities. Social injustice is just one indicator that makes way for easy

inflow of quick fix, short-lived and ad-hoc solutions of relief to the aggrieved. Anti-state elements take advantage of such situation and influence the minds of the victims of injustice and lure them into a social trap in the name of ultimate justice to them through revenge from society. The anger turns into terror and we end up creating monsters in the garb of quick justice providers, due to alarming void of statecraft in the provisioning of social justice to its citizens”<sup>38</sup>.

“In my opinion, in order to promote sense of loss among citizens and elected leaders, first of all, we need to show them that as a nation or Millat, we are continuously decaying **to be a good student**. Someone who is not a good student, neither he or she can promote social justice not understand concepts of social justice, social evil etc. If we can impart this sense of loss in terms of loss of not-been a good student, then we can make them realize sense of loss in broader sense”<sup>39</sup>.

“**Trust building** of nation is on wane. People have lost trust in rulers. And trust losing is a serious matter. As Laski describes in his masterpiece *The Grammar of Politics*, trust building grows out of the evaluation of a system based on the peoples’ expectations, experiences and beliefs. Not one but many factors account for the process of trust building, but important ones are legitimacy of the rulers; the relationship of the governed and governors”<sup>40</sup>.

“No further research is required: just **implement the constitution** in its true spirit. Our constitution is a sacred document and it contains the solution to our disease. No doubt it is not a final word; it can be improved in accordance to requirements of state, if intention is to provide relief to needy people”<sup>41</sup>.

“I am baffled <sup>42</sup> by the idea of promoting a sense of loss”<sup>43</sup>. “Violation of constitution is the order of the day. The main political parties are source of this mischief. **Electoral process is to be regulated** in the light of the constitutions”<sup>44</sup>.

“We can promote sense of loss among our masses & leaders through: Education, Social Media, Reflective discussions, Genuine Practice & Role modeling”<sup>45</sup>.

“A national commitment to adhere to the constitution, strengthening of the institutions, uninterrupted democratic process, across the board provision of value based and uniform education, research and knowledge production to meet the contemporary challenges and cooperation, alliances and collaborations in the region and at the global levels under a proactive program”<sup>46</sup>. “To eradicate social evils from the society we have to promote justice; which should be prompt, could be seen and felt. To promote sense of loss we should set a personal example which will enable our family members and close associates to follow the same and soon the society”<sup>47</sup>.

“Not all citizens share a sense of loss. However, constitution cannot guarantee this in the context of Pakistan. A **non-democratic meritocratic system** may be the answer in the long run”<sup>48</sup>. “Our

*educational, training and evaluation system* at every level (in educational institutions, and service organizations etc.) must contain it”<sup>49</sup>. “*Sense of responsibility is desirable*”<sup>50</sup>. “Inculcating a sense of behaving like: *a credible people having a sovereign state*” OR by stopping “behaving like a stateless (unfortunate) people”<sup>51</sup>. “We should *revamp our education system*”<sup>52</sup>. “We should revive the concept of *Islamic state*”<sup>53</sup>. “We should strengthen the *institution of family*”<sup>54</sup>.

The paper establishes the kind of civic virtue desirable for Pakistan is the ‘Sense of Responsibility’ to approach the ‘Loss Intelligence’. For this purpose there should be series of “National Seminars of Confession”, to be held by HEC and other institutions e-g, National Defence University, Islamabad (see Table 2).

**Table 2. National Seminars of Confession**  
 There can be national seminars of Confession on the following topics:

<i>Fall of Dhaka</i>			
National Retrospective of Reasons	Organized Analysis	Lesson to Learn	Future Strategy to Manage Separatist Movements in Pakistan
<i>Energy Crisis of Pakistan</i>			
National Retrospective of Reasons	Organized Analysis	Lesson to Learn	Future Strategy to Manage Energy Crisis of Pakistan

Note: There should be a sustainable series of National Seminars of Confession.

“Resolve to perform what you ought. Perform without fail what you resolve.”  
 –BENJAMIN FRANKLIN

**Annexure 1**

**Defining Sense of Loss**

This questionnaire is based on the ‘Delphi Focused’, method.

Name: \_\_\_\_\_  
 (Optional)

Age: \_\_\_\_\_

Knowledge about Iqbal: (tick as many as you like)

Urdu poetry	Persian poetry	Philosophical prose	Non philosophical prose
-------------	----------------	---------------------	-------------------------

When you meet the term “sense of loss”, what do you believe it means?  
 -----  
 -----

What we have lost as ‘Nation State System of Pakistan’? (Tangible or intangible element/fact)  
 -----  
 -----

Think about principles in the constitution of Pakistan such as, promotion of social justice and eradication of social evil, promotion of social and economic well being of the people. How we can promote sense of loss among citizens and elected leaders?  
 -----  
 -----

## References

- 
- 1 FGD: Focus Group Discussion
  - 2 Benjamin Franklin: founding father of United States of America 1706-1790
  - 3 *Defining Civic Virtue: Launching Heroes & Villains with your Students*, available on, <http://billofrightsinstitute.org/wp-content/uploads/2014/10/What-is-Virtue-and-Franklin-Download.pdf> accessed on Dec 16, 2016
  - 4 Ibid
  - 5 Green, Andy and Janmaat, Gemen. (2014) *Regimes of Social Cohesion: Societies and the Crisis of Globalization*, United Kingdom, Palgrave
  - 6 A system may be defined as bounded set of interrelated or interacting elements.
  - 7 Wordnet. <http://wordnetweb.princeton.edu> accessed on 1 November, 2011
  - 8 Sabir, Ayub. (2011), Lecture on Fikr-e-Iqbal – An Intellectual Gathering organized by Commission on Science and Technology for Sustainable Development in the South (COMSATS) Institute of Information Technology, Abbotabad.
  - 9 Jabeen. Musarrat, “Building Thoughtfulness Ontology for Sustainable Decision Making” OIDA international journal of sustainable development, Voil.3. No.3, (January 2012)
  - 10 *Defining Civic Virtue: Launching Heroes & Villains with your Students*, available on, <http://billofrightsinstitute.org/wp-content/uploads/2014/10/What-is-Virtue-and-Franklin-Download.pdf> accessed on Dec 16, 2016
  - 11 Wendt, Alexander. *Social Theory of International Politics*, (UK, Cambridge university Press 1999)
  - 12 Jackson, Robert H. George Sorenson, “Introduction to International Relations: theories and Approaches” (Oxford University Press, 2007)
  - 13 Hughes, E. Cherrington., “Student’s Culture and Perspectives: lectures on medical and General education” (University of Kansas School of Law, 1961) pp. 28-29
  - 14 Corruption Index: The annual Corruption Perceptions Index, released by Transparency International (TI), has ranked Pakistan number 116 of 176 countries that were included in the index for the year 2016. The rank indicates a 'high' level of corruption in the country.  
Panama Leaks: In 2016 a massive leak of secret files from a Panamanian law firm that specializes in offshore tax havens has revealed the often-murky financial wheelings and dealings of some of the world’s most powerful political players, such as Russia’s Vladimir Putin, the king of Saudi Arabia, Iceland’s prime minister and the family of Prime Minister Nawaz Sharif, among dozens of others.



- 
- 15 Syed Salahuddin Ahmad, Former Regional Director Allama Iqbal Open University Karachi, Delphi Focused result conducted in 2017.
  - 16 Dr Zafar Qadir, Erstwhile bureaucrat in Balochistan, Chairman, Board of Directors ICT4E Consulting Taaleem Foundation, Kashmir Education Foundation Islamabad, Delphi Focused result conducted in 2017.
  - 17 The Condorcet paradox (also known as voting paradox or the paradox of voting) is a situation noted by the Marqis de Condorcet in the late 18th century, in which collective preferences can be cyclic (i.e., not transitive), even if the preferences of individual voters are not cyclic. This is paradoxical, because it means that majority wishes can be in conflict with each other. When this occurs, it is because the conflicting majorities are each made up of different groups of individuals.
  - 18 Mr. Asim Raza, Global Science Institute Computer Science, Sargodha, Delphi Focused result conducted in 2017.
  - 19 Mansoor Akbar Kundi, Former Vice Chancellor Gomal University KPK, Delphi Focused result conducted in 2017.
  - 20 Mr. Ashfaq Ahmad, Former Senior Scientist Kahuta Research Lab Islamabad, Delphi Focused result conducted in 2017.
  - 21 Prof. Dr. Rasul Bukhsh Rais, Faculty at Lahore University of Management Sciences, Delphi Focused result conducted in 2017.
  - 22 Mr. Fateh Muhammad Malik, Former Director Institute of Policy Studies Islamabad, Delphi Focused result conducted in 2017.
  - 23 Mr. Saad Tariq Siddique, President Youth Impact Islamabad, Delphi Focused result conducted in 2017.
  - 24 Mr. Pervez Ahmad Butt, Former Commissioner Lahore, Delphi Focused result conducted in 2017.
  - 25 Dr. Mumtaz Fatima Jafari, COMSATS, Islamabad, Delphi Focused result conducted in 2017.
  - 26 Khalid Rahman, Director General Institute of Policy Studies Islamabad, Delphi Focused result conducted in 2017.
  - 27 Dr. Ejaz Akram, Advisor President National Defence University Islamabad, Delphi Focused result conducted in 2017.
  - 28 Dr. Tahir Hameed Tanoli, Member Iqbal Academy Lahore, Delphi Focused result conducted in 2017.
  - 29 Saeed Ahmed Saedi, Faculty Lahore Garrison University, Delphi Focused result conducted in 2017.
  - 30 Ayub Baloch, Former Member Public Service Commission of Balochistan, Delphi Focused result conducted in 2017.
  - 31 Asghar Nadeem Syed, Drama writer and journalist, Delphi Focused result conducted in 2017.
  - 32 Mr. Orya Maqbool Jan, Erstwhile bureaucrat in Balochistan, Delphi Focused result conducted in 2017.
  - 33 Dr. Atiyya Sayyed, (Rd) Professor Lahore College for Women University, Delphi Focused result conducted in 2017.

- 
- 34 FGD: Focus Group Discussion
- 35 CGPA: Cumulative Grade Point Average
- 36 Benjamin Franklin: founding father of United States of America 1706-1790
- 37 Syed Salahuddin Ahmad, Former Regional Director Allama Iqbal Open University Karachi, Delphi Focused result conducted in 2017.
- 38 Dr Zafar Qadir, Erstwhile bureaucrat in Balochistan, Chairman, Board of Directors ICT4E Consulting Taaleem Foundation, Kashmir Education Foundation, Islamabad, Delphi Focused result conducted in 2017.
- 39 Mr. Asim Raza, Global Science Institute Computer Science, Sargodha, Delphi Focused result conducted in 2017.
- 40 Mansoor Akbar Kundi, Former Vice Chancellor Gomal University KPK, Delphi Focused result conducted in 2017.
- 41 Mr. Ashfaq Ahmad, Former Senior Scientist Kahuta Research Lab Islamabad, Delphi Focused result conducted in 2017.
- 42 Baffle means "confuse," but it can also mean "amaze."
- 43 Prof. Dr. Rasul Bukhsh Rais, Faculty at Lahore University of Management Sciences, Delphi Focused result conducted in 2017.
- 44 Mr. Pervez Ahmad Butt, Former Commissioner Lahore, Delphi Focused result conducted in 2017.
- 45 Dr. Mumtaz Fatima Jafari, COMSATS, Islamabad, Delphi Focused result conducted in 2017.
- 46 Khalid Rahman, Director General Institute of Policy Studies Islamabad, Delphi Focused result conducted in 2017.
- 47 Mr. Saad Tariq Siddique, President Youth Impact Islamabad, Delphi Focused result conducted in 2017.
- 48 Dr. Ejaz Akram, Advisor President National Defence University Islamabad, Delphi Focused result conducted in 2017.
- 49 Dr. Tahir Hameed Tanoli, Member Iqbal Academy Lahore, Delphi Focused result conducted in 2017.
- 50 Saeed Ahmed Saedi, Faculty Lahore Garrison University, Delphi Focused result conducted in 2017.
- 51 Ayub Baloch, Former Member Public Service Commission of Balochistan, Delphi Focused result conducted in 2017.
- 52 Asghar Nadeem Syed, Drama writer and journalist, Delphi Focused result conducted in 2017.
- 53 Mr. Orya Maqbool Jan, Erstwhile bureaucrat in Balochistan, Delphi Focused result conducted in 2017.
- 54 Dr. Atiyya Sayyed, (R) Professor Lahore college for Women University, Delphi Focused result conducted in 2017.