



Dr Abdullah Al-Melhi
Dean, Faculty of Languages and Translation

I extend heartfelt greetings to the readers of the first issue of *Mountain Top*, the monthly newsletter of the Faculty of Languages and Translation, King Khalid University.

It is hoped that the newsletter will serve as a window through which the complete profile of the academic and co-curricular activities, achievements and progress made during the previous month can be

viewed.

We know that the whole university is excited about the launch of our new newsletter – *Mountain Top*. We are trying our level best to make this newsletter informative and useful.

Our goal is to provide our readers with information and updates in the following areas:

- Pedagogical concepts
- Teaching methodologies
- Learning strategies
- Reports about students' distinctions
- Reports of the meeting and seminars in the

faculty

This newsletter, which will appear on monthly basis, will provide a forum for both the faculty members and students to share their strengths and opportunities as well as problems and constraints.

We are very excited to offer you this new platform and hope

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will keep you informed and connected. We look

forward to hearing your feedback.

Any criticism, opinions, and encouragement will be highly appreciated by the editors of the newsletter.

Message from the
Editor-in-Chief

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Send your write-ups to: salahuddinkku@yahoo.com

Iqbal's Philosophy of Ego



Abdul Rauf Khan
Language Enhancement Programme

The human being becomes better than the angels by constructing his soul. The development of the Ego is an expedition from temporal to eternal – a flight, which is full of riddles and hazards, taking one to the heights, and higher places.

Syed Nazir Niazi, an eminent Muslim scholar, said in one of the Quran conferences, and he has also written of it in his book “**Conversation with Iqbal**”, that once he asked Allama Muhammad Iqbal to explain the source of his *falsafa-e-khudi* (his philosophy of Ego). Allama Iqbal asked him to return the next day. He said he was extremely happy to do as the *Shahir-e-Mashriq* (the poet of the East) would himself disclose the source of his philosophy. He took with himself a notebook and pen for taking notes. Upon his arrival he was told by Allama to go and get a copy of the Holy Quran. He collected the Quran and sat in front of Allama. He was asked to turn to Surah Al-Hashar's Ayah, number 19, and to read it aloud. “Do not be like those who forgot Allah, so He made them forget their own selves. Those are the sinners.” (59:19). After the recitation of this ayah, Iqbal said “This is the sole source of my *falsafa-e-*

khudi (the philosophy of Ego as expounded by Muhammad Iqbal)”.

Here we have a point to ponder: do those people who forget Allah really forget themselves? Do they not care for and answer to their physical needs? Do they become like lunatics? Well... of course, they don't. The question arises as to what they have forgotten then. The answer is the *khudi*, or Ego, which are the philosophical terms used for soul. The soul is an integral part of human beings. It is one's inner nature, which is not dealt with by psychology and is a reality beyond any doubt.

A poet says, “...the human being is a judicious mixture. He has concurrently angels' and animals' characteristics in his oneself and they both are mixed in him like dough.” Angel here refers to the soul which comes from *amr-e-rabbi* (Allah's command). When human beings forget the Creator, they forget the great divine element – the soul. He then stoops lower than low by responding to his baser physical desires. Get the element of the soul darkened and one will be no better than an animal. So those who forget Allah become ignorant about their own real selves, as

if they are just like an animal. This is the hand in hand punishment one receives for forgetting Allah. This is the tragedy of human beings at all times.

The human being becomes better than the angels by constructing his soul. The development of the Ego is an expedition from temporal to eternal – a flight, which is full of riddles and hazards, taking one to the heights, and higher places. It demands personal sacrifice. One has to give up all the lower desires and lower pleasures of this life before treading on this difficult path. Iqbal says: *jigar khoon ho to chashm-i-dil men hoti hai nazar paida*. (The inner-self gets insight only when the heart bleeds). The Quran discusses it in Surah An-Nazi'at [79:40-41]: “And for those who had a fear of standing before their Lord's (tribunal) and had restrained (their) souls from lower desires, their abode will be the Garden.”

Last but not least, I am presently in a state of strange feeling as it is beyond my capacity to do justice to the great topic of *khudi*. However, I welcome participants of this forum to share their knowledge on this topic. It will, *inshallah*, help me to further gather my thoughts on this great topic with the help of Iqbal's book, **Israr-e-Khudi**, and the articles on Iqbal by other eminent scholars, such as Dr. Annemarie Schimmel and Professor R.A. Nicholson for further discussion.

LANGUAGE ENHANCEMENT PROGRAM

A wonderful place to spend your time at

When I talk about LEP, I talk about amazing ideas. LEP means language enhancement program. I joined it when Sir Andre was running it, but now it is run by Sir Abdul Rauf with completely different ideas. The place has become much more vibrant than it was before. The students of different colleges come and get together here. It is a place for enjoyment and learning. I think as if I belong to LEP.

At LEP, you can learn English through fun and various interesting activities. I am writing in its favor because I have always found a conducive atmosphere for learning in LEP. LEP is not only meant for English Department students; rather it is from the students of all the departments and faculties in the university. In LEP you can play vocabulary games, chat in English, watch movies, read books,

use computers, and talk with the teachers about any difficulty that you face in learning English. LEP helps you through defined ways. Sir Abdul Rauf has brought amazing ideas to LEP. Now the students are taught through flash cards. They practice their grammar and



The World of Tomorrow

vocabulary through pictures. I sincerely advise students to visit LEP in their free time. It's a beautiful place. Most importantly, you can get chance to practice English at LEP, as without practice one can never improve one's English. Moreover, you can meet teachers in LEP and discuss

your problems. You will also find native speakers of English at LEP. It is an amazing opportunity, so please avail yourself of it in one way or the other.



Mufarih Saeed Alqahtani

LEP is one of the best places in the university. One student I know who graduated last year still attends LEP. Sir Abdul Rauf has added lots of interesting things to the LEP, like posters and walk-in dictionaries. This approach is very effective. You can also watch excellent movies which are played on a big screen. It is also a place to relax in. So instead of sitting anywhere else, please do something constructive, and spend your time at LEP.

"The students of different colleges come and get together here. It is a place for enjoyment and learning. I think as if I belong to the LEP."



Orientation Program for the New Faculty Members at the Faculty of Languages & Translation



Faculty Update

Five of the new staff are from the United States of America, one is from South Africa and one is from Bangladesh.

The Faculty of Languages & Translation organized an Orientation Program for the New Faculty Members on Tuesday, September 03, 2013 in the e-learning Lab A/3/86.

Dr. Abdullah Al-Melhi, the Dean of the College of Languages & Translation, welcomed all the new faculty members and highlighted some cultural clues that need to be taken into consideration by the new teaching staff who are from the USA, South Africa and Bangladesh. "One of the most stressful aspects of moving to another country is facing a completely new culture. Coping with culture shock is one of the most challenging aspects of moving overseas. The good news is that everyone adapts to it after a while. It can be hard at times, but it is truly such a valuable life experience that no one would ever regret going through", said Dr. Al-Melhi. When it comes to coping with a new culture, he added that it is so important to keep a positive mindset, minimize exposure to what you dislike and maximize exposure to what you like the best, find like-minded friends, explore the area, the region, and the country, develop supportive

relationships at work and home, be respectful to customs and traditions even if you do not agree with them, reach out to the Saudis and get to know them and minimize the cultural gaps and the language barriers. Dr. Ismail Al-Refaii, the Director of Language Research Center at the College, introduced the Language Research Center to all the new faculty members and highlighted the vision, mission, goals, units and activities of the Center. He urged the new teaching staff to actively participate in the center's activities throughout the academic year. Dr. Dawood Mahdi, the Academic Advisor of the College Students, highlighted the major students' affairs and explained many practical issues which all faculty members deal with in their day-to-day duties at the university such as attendance, tests, students' problems, etc.

The new faculty members who are from different countries attended the program. Five of the new teachers are from the United States of America, one from South Africa and one from Bangladesh. This new addition to the department of English promotes the diversification established in the English department with teaching staff belonging to almost 13 nationalities. Dr. Abdul Wahid Al-Zumor, an Associate Professor at the College, presented in detail the theme of *Quality and Development System at KKU: Where do the faculty stand*. He termed Educational Accreditation as a quality as-

urance process under which an educational institution is evaluated. Dr. Al-Zumor focused on both internal and external evaluations and explained all aspects of quality and development system at KKU that all the faculty members should be aware of to participate actively and enthusiastically in the entire accreditation process. He also emphasized that the English program is one of the six programs selected by the university authorities to go through the developmental evaluation project which entails the importance of active involvement by the faculty members.

Mr. Mohsin Raza Khan, Supervisor of the eLearning Unit at the College, conducted a detailed presentation titled *E-Learning & Blackboard*. He labeled the future of education as part of a virtual world which includes E-Learning. Therefore, to meet global educational needs and face future challenges, the Ministry of Higher Education, KSA has established a National Center for E-Learning & Distance Learning (NCEL). For this reason, King Khalid University mentions one of its strategic goals in clause no. 5, "Activating the utilization of technology in order to build a knowledge-based society." To fulfill its goal, the University has established a full-fledged Deanship known as The Deanship of eLearning. Mr. Khan pointed out all the aspects of the eLearning system at KKU with special reference to the Quality Matters Standards.

Brief Introduction of New Faculty Members

	Name	Nationality	Educational Qualification
	Weatherford Thomson	United States	B.A. in Political Science (Auburn University) B.A. in Business Administration (Minor) (Auburn University) Masters in English (Auburn University) CELTA from Southern Cross, Ecuador
	Erich Beer	South Africa	TEFL from Hess Educational Organization (Taiwan) Degree: Music (University of Port Elizabeth)
	Matthew Glotfeller	United States	BS, MS in Linguistics (Georgetown University)
	Hassan Costello	United States	Bachelor in Business Administration (George Mason University) Masters in Psycho Linguistics (George Mason University) LADO TEFL
	Matthew Dresner	United States	Bachelors from Saint Louis University (Cum Laude) TEFL/TESL/TESOL from Oxford Seniors Juris Doctor (J.D.) from University of Missouri
	John Kowalski	United States	B.A. and M.A. in Economics (Temple University) Graduate Studies in International Relations (University of Vienna, Austria) TESOL Certification and Training in Germany and Austria.
	Md. Mahmudul Haque	Bangladesh	B.A. with honors in English M.A. in English Literature and Language TEFL from University of Georgia, Athens, United States
	Dr. Hasan Jaashan	Yemen	B.A. from Sanaa University, Yemen M.A. and PhD from AMU, India

Quality and Academic Development at the Faculty of Languages and Translation: STRUGGLE TOWARDS ACCREDITATION



Dr. Abdul Wahid Al Zumor

“Students Administration and Support Services are rated the highest followed by Mission and Objectives which have undergone thorough revisions and continuous efforts for improvement.”

Quality and Development move was initiated at KFU two years ago. Our college was instructed, without any prior training, to rewrite course specifications according to a provided template. This was the real inception that later on became more institutionalized and, a Quality Unit and a Vice-deanship for quality and academic development were established. A steering committee with five subcommittees was also formed to work on the eleven standards of quality for higher education programs.

The college staff got enthusiastically involved in the process. Program Specification document was written, all courses specifications were rewritten according to the NCAAA template, course reports have been submitted every semester for two years now, initial versions of mission and vision were approved and announced, SWOT analysis using the Self Evaluation Scales document was conducted, Self-study Report was written and submitted, revised by the

NCAAA, then by the university Deanship of Academic Development and Quality, an action plan was prepared on the basis of the English Program Annual Report. The same action plan was officially submitted to different offices and supporting units in the college including the dean's office, vice-dean's office, chairman's office, college administrator's office, academic advisor, curriculum committee, research center, etc. Various activities were organized inside the college for the sake of the dissemination of the culture of quality and academic development among all staff.

The English program learning outcomes were determined in the program specification document, then revised and benchmarked against the outcomes of the English program at King Saud University which has been accredited by the American Commission on English Language Program Accreditation. These outcomes are currently under review by a team of Blackboard Inc. and educational experts as external reviewers with a view to the imminent implementation of Bb Outcomes Assessment Project.

The most significant hurdles behind the slow move towards accreditation are limited autonomy which prevents prompt decision-making when required, ineffective mechanism for communicating with the program graduates, and

the lack of communication with the stakeholders.

Out of the eleven quality standards for higher education programs, two are evaluated as weak in the most recent Self Study Report namely Financial Planning and Management, and the Relationship with the community. Students Administration and Support Services are rated the highest followed by Mission and Objectives which have undergone thorough revisions and continuous efforts for improvement. For the remaining seven standards, namely research, employment processes, facilities and equipment, learning resources, learning and teaching, management of program quality assurance, and program administration, the college administration and the English program management have been doing their best to promote them to three stars and more very soon. The relationship with the community requires special efforts to promote its status. In conclusion, strong determination and collaborative work towards the acceleration of the accreditation process will guarantee our success.



The Subjunctive Clause With *lan* in Arabic Syntax: A Minimalist Study

By Dr. Atef Jalabneh

On Monday, 16-09-2013, Dr. Atef Jalabneh conducted a presentation on "The Subjunctive Clause With *lan* in Arabic Syntax: A Minimalist Study" which was organized by Linguistic Research Centre of King Khalid University.

In his presentation, Dr. Atef focused on the actual components and syntactic occurrences of the compound complementizer *lan* 'not that' in Arabic syntax, to check theta roles, nominative case and to get correct word-order by applying V-movement within minimalist views. He said, the problems are (i) at spell out, *la* 'not' occupies [Neg, Neg'] and *an* 'that' occupies [C, C'] positions; thus, the latter forms a barrier for V-movement to get correct word-order at LF and (ii) as Arabic has a weak tense feature in this kind of clause, the nominative case cannot be checked because the governor is absent. Thus, to overcome the issues, the maximal projec-

tion [XP1] is projected to avoid a clash in V-movement; also, the subject D" is made to check the nominative case by empty tense. He concluded by saying that adjunction and structure preserving principle lead to correct interpretation of the subjunctive clause at LF in Arabic syntax.

The presentation was presided over by Dr. Abdullah Al-Melhi, the dean, Faculty of Languages and Translation. Furthermore Dr. Ahmad Ismail, Vice-Dean of Faculty of Languages and Translation, Dr. Ismail Alre-

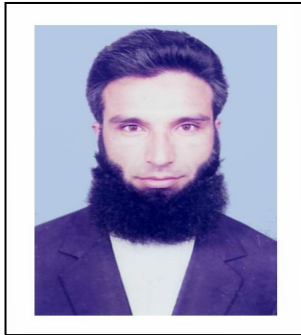


Report by Abdullah Al Mamun

faai, Head of Language Research Centre and respected faculty members attended the program.

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Salahud Din Abdul Rab

Hence, by inculcating the moral lesson of truth, nature, according to Wordsworth, adopts the role of a teacher.

WORDSWORTH: Nature's Devotee

Wordsworth,

'nature's devotee', 'had the passion for nature fixed in his blood'. Being the pioneer of the Romantic Movement of English literature, he used nature and its fascinating objects as the basic raw material in erecting the grand edifice of his poetry. Nevertheless, the charm peculiar to this poetic monument lies not in the grandeur of the raw material, but the craftsmanship with which he engineers the whole process of architecture.

It will, however, be an injustice to compare his pulsating poetic genius to the spiritless mechanical process of architecture. To Wordsworth, nature is the fountain of delicate spiritual entertainment. In 'Tintern Abbey' he terms the pleasant reminiscences of these objects and scenes of nature as the 'sensations sweet' 'in the hours of weariness.' To him, the individual who enters the fold of nature is soon overpowered by its spells and is transported to the state of 'ecstasy', where he is able to hear the internal spiritual song of nature. This theme is expressed conspicuously in his poem, 'Daffodils', in

which he describes an experience that he encountered on the eve of his visit to the Grasmere Valley in the company of his sister:

*For oft when on my couch I lie
In vacant or in pensive mood
They flash upon the inward eye
Which is the bliss of solitude*

Hence, by inculcating the moral lesson of truth, nature, according to Wordsworth, adopts the role of a teacher. In 'Tintern Abbey' he says

that our minds impress so much with 'lofty thoughts', with 'quietness and beauty' that 'neither evil tongue, rash judgments, nor sneers of selfish men' shall prevail against us. He terms nature as:

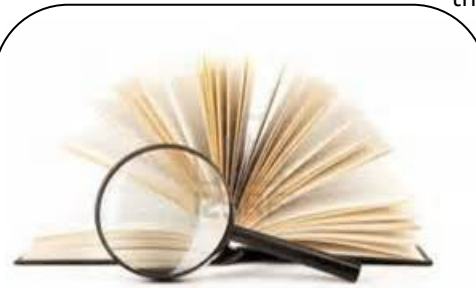
*The anchor of my purest thoughts, the nurse,
The guide.....*

The same idea is expressed in his poem, 'The Table Turned', in the following words:

*One impulse from vernal wood
May teach you more than man.*

His treatment of nature is, therefore, not exclusively the description of natural objects but it possesses deep insight into life.

Hence, he is also, in a way, the poet of humanity. Like Coleridge, he has found 'man in nature, nature in man'. In contrast to the previous poets, however, it



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was 'the love of nature that led him to the love of man'. He considered nature as friend of man and not as an inimical power to be conquered and ruled.

In his sonnet, 'The World is Too Much with Us', he expresses man's desire for beautiful objects of nature due to his weariness of the material occupations. He selects rustic characters and a country atmosphere for his poetic treatment to

show that 'the same equal heart beats in the palace and the hamlet hidden in hills.' For example, in his poem, 'The Cuckoo', to describe the happy life of youth, he selects two boys who are surrounded by a pastoral atmosphere:

*Beneath the rock upon the grass
Two boys are sitting in the sun.
Boys that have had no work to do,
Or work that now is done.*

As a poet of humanity, Wordsworth underscored the importance of the period of childhood and the influence that nature exerts upon the innocent mind and flowering personality of the child in this period. He assigned to nature the role of a kind and loving mother who lulls her child with the tales of happy and sensational character. In 'The prelude', while depicting the story of his childhood, Wordsworth explains the kind motherly treatment which nature has given to him, in the following words:

*Fair seed time has my soul and I grew up
Fostered alike by beauty and by fear.*

The ministries of 'beauty' and 'fear' are, therefore, considered important by Wordsworth. Beauty exerts its influence by imparting joy and pleasure:

*Oh there is blessing in the gentle breeze,
A visitant that while it fans my cheek
Doth seem half conscious of the joy it brings*

From the green field and from yon azure sky.

The fear, to Wordsworth, actually means the sense of sensation and curiosity and not the grotesque projection of the natural phenomenon. In 'The Prelude', in more than one instance, he has vividly expressed the incidents of fear. In the bird-trapping episode, after stealing the

bird captured by somebody else, when he was returning home, he perceived a strange happening of fear:

*I heard among the solitary hills
Low breathing coming after me, and sounds
Of undistinguishable motion, steps
Almost as silent as the turf they trod.*

The fear, to Wordsworth, actually means the sense of sensation and curiosity and not the grotesque projection of the natural phenomenon

Words' Worth



Rydal Mount,
Home of the Poet William Wordsworth



Javed Ahmad

Learning a language is a matter of associating the formal elements of the language system with their physical realization, either as sound in the air or marks on paper.

Language teaching is a practical task rather than a theoretical activity. ELT programs throughout the world focus on practical knowledge and skills in the language; and Communicative English no longer remains a fashionable term relating to a variety of developments in syllabus design and methodology of teaching English as a foreign language.

Ever since I became a teacher in the English Department, my experience of listening to English spoken by undergraduates, especially those from far flung rural areas or with schooling from rural schools, has led me to feel that students usually remain deficient in understanding its use in

normal communication, whether in the spoken or written mode. This is in spite of the fact that each one of them has gone through several years of formal education where English is taught as a compulsory or optional subject.

Efficient use of English involves understanding how language operates in communication; and it is this understanding that students appear not to acquire during their years of learning English in secondary schools. The possible reason for this is that teachers up to secondary level lack expertise in teaching English. They do not follow the approach to English teaching which is taught to them in training colleges and service courses; or they

**Teach
Learn**

ignore the objectives which are embodied in the prescribed text books. The root of the problem, whatsoever it is, is to be found in the approach itself.

An approach or methodology which combines situational presentation with structural practice should be adopted and followed.

Language items should be presented in situations in the classroom to ensure that their meaning is clear; and these should be practiced as formal structures to sustain the interest of learners. This is how the principal aim to promote knowledge of language systems and learner competence in acquiring language skills can be achieved.

Learning a language is a matter of associating the formal elements of the language system with their physical realization, either as sound in the air or marks on paper. Such an approach is essentially bound to help in acquiring the ability to compose correct sentences. The ability to compose sentences alone does not help communication. Communication takes

place when one form and uses sentences to perform a variety of acts of an essentially social nature. Thus, we do not communicate by forming sentences but by using them to make statements of different kinds, to describe, to record, to classify, to ask questions, to make requests and give orders and so on. Knowing what is involved in putting sentences together correctly is only one part of what we mean by knowing and knowledge, and it has very little value on its own. It has to be supplemented by knowledge of how sentences count in their normal use as a means of communication. Communicative

Learning to Teach

M. Shamsur Rabb Khan
Muhail, Asir, KKU

Since the day I sent my 11-year old son to a private school, I have been branded as the most irresponsible father, who never checked his son's notebooks, facilitated his homework or monitored his learning growth. The school authorities were right. My friends were right. Even my wife was right. However, my loving son remained neutral. Not because I was so busy that I did not care for his progress. I was not that illiterate either. Why, then, did I not take the least interest in checking all those heaps of notebooks that my son carries everyday like a slow-paced coolie? I had no answer. Perhaps hiring tutors for private tuition at home becomes all the more important in such situations; or a necessity for a parent like me. Perhaps low-paid teachers from private schools in India carve out the opportunity to earn more bucks out of teaching at home than they are supposed to in the classrooms. But what about those who are well paid in the green pastures of the Gulf?

One day, one smart female history teacher went too far to address me bluntly thus: "You are so careless and indifferent. I have never seen a father like you in my whole career (though her career graph seems not to have spiraled much higher). At least, you should know what we are doing and tell us how we can improve upon it. You should point out our mistakes so that we could do better in future." I didn't know if it was her self-styled learning zeal that prompted her to ask for her own evaluation or just a passing thunder. The

writing on the wall was clear: I had to do something for my son, or else the little boy would blame me for all the learning that he could not inculcate into himself due to me because the teacher had filled her 'tabula rasa' with me being the culprit if he should fail in life. My son's eyes sent the same message, albeit that his tongue honored the dignity of a father. That was terrible. So I swore to refresh on Gagne, Skinner and Kirkpatrick before I took the bull by the horns. After all, I had to do a bang-up job.

-theories create their psychological worlds, shaping thoughts, feelings and behaviours. The self-theories reveal why some students are motivated to work harder, and why others fall into patterns of helplessness and are self-defeating. However, I forgot my son was not an adult, after all, and I was not supposed to experiment Andragogy of Knowles upon him.

When heaps of comments from all quarters continued piling up upon my psyche, especially from my wife who believed and still believes that I am 'a perfectly trained professional', I became irritated. However,

she did not know that I have been an ardent fan of Howard Gardner, who proposed a 'Multiple Intelligences Theory' and I wished my son to be trained in all seven intelligences. I fetched *the Arabian Nights* by Richard Burton and *Panchatantra* by Patrick Olivelle to enhance my son's 'linguistic intelligence'. And he liked both. I planned long-term gains for my son since April showers bring May flowers. But his mother, as well as the smart female teacher, scolded him to be 'out of context' in studies. He appeared confused and I faced the salvos of criticism. How long would I bear the daily doses of my wife who branded me as 'the most confused father' in the world who was teaching his son books designed for higher levels, not the pre-

"In my brimming zeal, I often lectured my son on Carol Dweck, whose book *"Self-Theories: Their Role in Motivation, Personality, and Development"* I had read recently."



Well, I, like many fathers, have been a careless person who believed that 'God is in heaven and everything is right with the world.' Technically, I believed in 'self-paced learning', 'learning by doing' or the 'motivational design of Keller' and, hence, I allowed enough space for freedom for my son to do whatever he liked or disliked or go whichever way he preferred with his 'learning curve'. In my brimming zeal, I often lectured my son on Carol Dweck, whose book *"Self-Theories: Their Role in Motivation, Personality, and Development"* I had read recently. Like Dweck, I believed in studies that investigate how people develop beliefs about themselves (i.e., self-theories) and how these self-

scribed textbooks? So, I decided to take on the teacher with a vengeance. Maybe this is how people approach when instigated or ignited or challenged, as I had to prove myself right in order to prove others wrong, and to do so I decided to sit with my son for a learning session.

And on the very first evening, I ordered my son to bring his satchel to the table where I was surcharged with a passion to perform. In fact, I had made up my mind to investigate each and every 'thing'. On paper, it was the critic, not the father, who started spotting 'error' after 'error' from the very start. Normal mistakes included spelling errors, wrong information, faulty punctuation marks and incomplete sentences, etc. However, to my surprise the biggest 'blunder' was that on all such wrong information and sentences, there were 'yes' marks in red ink. Even the spelling of Archimedes with which my son erred was "yessed". That was the teacher's mistake, which I could not gulp down because it was she who took 'my class', the day when I visited the school for the first time. Now, it was my turn. Should I leave her? Certainly not! I encircled all the places which the teacher had marked right, and, yes, left blurbs with witty comments against serious blunders.

The next day, my son came home with a sullen and sanguine face. He was down in the dumps. It had never happened before. I tried to gauge what might have happened to him. His story, told in melancholic tone, put me in two minds: it was I who pointed out the errors of a 'teacher' and it was I who assisted my son to be dishonored in

a class where he used to be no less than a king. If I could believe him, he was boxed, teased, taunted and put to stand on the bench. My wife was angry with me as well as with the teacher, but her anger was directed more at me than the teacher, since she wanted me to teach our son rather than finding fault with his teacher. She believed, and still believes, that I know the subject better than the teacher. And yet, I did not teach him. But what was most depressing and humiliating for my son was that his father was made a subject of taunts and laughter before the whole class.

Who was to blame? The teacher? Or me? Or both? Was it my style of penning comments that put my son in a tight spot? Or was it the lack of realisation on the part of the teacher who became enraged when her Achilles' heel was detected? Or was it my arrogance to teach the teacher a lesson that back-fired to my son? Or was it her arrogance not to accept the mistakes? There can be more than one reason, but it was my son who learnt a harsh lesson. As a son, he cannot disbelieve me, but he could think that it was I who was responsible for the harsh treatment that was meted out to him.

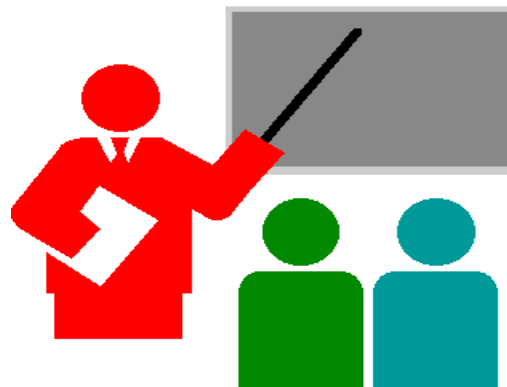
That was not all. Now I took up the issue like a personal project and the very next day I carried my boiling steam to the school premises. The principal called the teacher at once, and, with a holier-than-thou attitude, she appeared as if she was going to outwit me in a jiffy. I tried to be theoretical and asked her many questions including the theories she used in her classroom instructions,

rather than why my son was subjected to public humiliation. She felt the ground slipping from under her feet.

"Are you testing me?" She blew a fuse. Perhaps I wanted to tease her: don't bark if you can't bite. Before the situation could blow out of proportion, the principal had to intervene. The teacher was fuming. I was adamant. I showed the notebooks, including the grave errors that the teacher had committed, to the principal. The result: the teacher was fired. I won the day but lost the plot. Now burdened with unprecedented guilt, I vowed to learn how to teach so that I could prove the Chinese right when they said: "Teachers open the door. You have to enter yourself."

With a heavy heart I came back home thinking as to why I had messed up things up to this passé that a teacher had to lose her job. Regret and realization led me to a question: was I try-

"However, to my surprise the biggest 'blunder' was that on all such wrong information and sentences, there were 'yes' marks in red ink."



ing to teach a teacher? Did I know how to teach? Why did I forget "intellectual erector sets of Cognitive Flexibility Theory of Spiro? Again, I had no answer. Did I learn any lessons? Did the teacher learn any lessons? Did the principal learn any lessons? Only Allah knows.

The Prophet of Mercy

(A compilation of extracts from a lecture by Dr. Abdullah H. Al-Kahtany)



Dr. Mohammed Shahid Kamal

“The Da’wah strategy of the prophet had attracted thousands and it finally resulted in harmony, peace and mercy for mankind.”

The holy city of Mecca was waiting desperately for a second visit by the prophet, Muhammad (peace be upon him). Prophet Muhammad (peace be upon him) had sensed it and asked his companions to get ready to set this holy land free from the clutches of *Kufr*. At his command, an army about 10,000 strong surrounded the city. *Qureish* were expecting revenge from the Muslim army in the wake of what they had done to the prophet and his companions during their stay in Mecca.

But, what really happened was incredible. Prophet Muhammad (peace be upon him) entered the city with utmost humility. Unlike the so called modern armies of today which are accused of genocide and massive rape in Bosnia, maltreatment, torture and killing of the prisoners in Iraq, Afghanistan, Palestine, Pakistan and Libya, our prophet set a very good example for them when Mecca was conquered. In Mecca no blood was shed and no revenge was reported. Those expecting death sentences were also forgiven. Abu Sufyan, who was the leader of *Quresh* and had left no stone unturned in

harassing the prophet and his companions, was declared a free man. Not only was he proclaimed a free man, but all those who sought refuge in his house were also granted amnesty. The commanders, such as *Khalid Bin Walid* and *Umero Bin Aas*, were ready to demonstrate the musical charms of their swords on their enemies, who had prosecuted, tortured and killed their brothers in *Islam*. *They were keen to punish those people of Mecca whose hearts were made of stone. But, the prophet of Allah disappointed them by announcing a general pardon to all. What was the impact of this wisdom in the form of this unique amnesty granted to the enemies of Islam? Abu Sufyan and his men embraced Islam.*

Who guided the prophet to treat his enemies in the most humble



Who guided the prophet to treat his enemies in the most humble manner? It was in fact a guidance from Allah: ‘when, comes the Help of Allah, and Victory, and thou dost see the People enter Allah’s Religion in crowds, Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy).’110:1-3 Mercy was seen showered on Mecca. It

was raining heavily on the people without any discrimination of color or caste.

*The walls between Black and White were demolished forever after the prophet conquered the city. The only criterion for a Muslim was considered to be *Teqwa*. The Black of Africa, *Hazrat Bilal* was given a noble opportunity to remove the idols from *Ka’bah*. He was the first man who proclaimed *Azaan* in the holy mosque after its liberation.*

*After the liberation of *Ka’bah*, the issue as to who would take care of it arose. Who would get the key of *Ka’bah*? The prophet wanted this honor to be given to one of his companions, but then again Allah directed him, with this only verse revealed to the prophet in the holy mosque itself: ‘Allah doth command you to render back your Trusts*

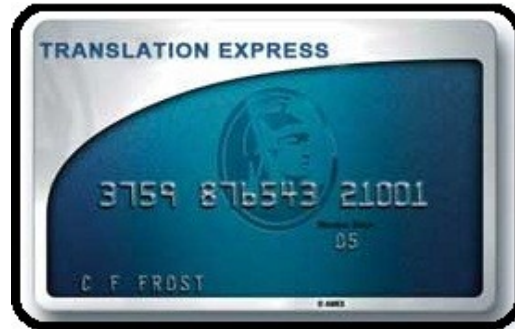
to those to whom they are due. (4:58)’ In fact, a universal brotherhood in Islam was going to be set. A new world order was going to be shaped. Mecca was in a state of transition.

Nonetheless, this transition was not a transition of hate; it was not for bombing or terrorism. It was for love, for humanity, for sharing and helping each other. Allah had bestowed on the prophet and his companions’ an absolute freedom, a liberation and a place to work for Islam. The Da’wah strategy of the prophet had attracted thousands and it finally resulted in harmony, peace and mercy for mankind.

The Problem of Culture-bound Items in an Actual Translation Class: The Case of King Khalid University Students

Culture plays a decisive role in translation, as the interrelatedness of texts with cultures has always caused problems for translators. The role of the translator is to try his/her best to overcome any cultural problems that may affect the transference of the meaning from the SL culture to the TL culture. A lack of knowledge on the part of a translator of the SL culture can result in many translation problems, especially on the lexical level. The present study is an attempt to investigate some of the cultural translation problems in an actual translation class. Short selected texts bearing cultural-bound items were applied on students of undergradu-

ate level at King Khalid University, Abha, Saudi Arabia. They were asked to translate from their mother tongue (Arabic) into English and vice versa. This task was followed by a questionnaire asking their strategies and awareness regarding the cultural – bound items included in the given texts. A quick analysis of the texts and questionnaire showed that the culture – bound items seem to pose a great challenge to the students. From their translations, the students seem to have the following translation problems: (a) inability to recognize the cultural items involved in the translated texts, then to find the proper equivalents; (b) inability to render the



Dr. Ahmad Al-Faifi

culture- related figurative images; (c) inconsistency in translating proper names; and (d) unawareness of differences of social customs, beliefs and traditions. The present study thus recommends that such cultural translation problems can be highlighted and solved in a proper way so that the privacy of both cultures can be maintained.

“A quick analysis of the texts and questionnaire showed that the culture – bound items seem to pose a great challenge to the students.”

Presented in First IATIS Regional Workshop “Translation and Cultural Identity” July 2013

Semarang State University, Indonesia





Salahud Din Abdul Rab

Editor, *Mountain Top*

English is a vital means of communication for millions of people around the world. In order to compete in this fast-moving era of globalization, the Kingdom of Saudi Arabia, in a bid to be on a par with the other countries of the world, is zooming in on English language—the dominant medium of global communication. In the current decade it has been observed that there is a mushrooming growth of new universities across the width and breadth of the kingdom, particularly in the government sector, where English is not only taught as an independent discipline, but also as a medium of instruction in almost all of their professional colleges.

The *Mountain Top* is an attempt to provide students of King Khalid University with a common platform for learning and developing English language capabilities in terms of reading the write-ups of the academic staff. It is also a useful medium where they can express their creative writing abilities in a formal written form. The faculty members are, therefore, urged to encourage their students to actively participate in

terms of contributing their creative write-ups to the *Mountain Top*.

As this scribe has been given the editorship of the *Mountain Top*, it is considered essential to get the administrative support of the editor-in-chief, Dr. Abdullah Al-Melhi and professional support of Dr. Ismail Alrefaai, the senior editor, for formulating the editorial policy of the newsletter. New features are decided to be included progressively. It is also decided to gradually increase the scope



of readership by circulating it through various means, ranging from traditional printing mode to more advanced channels of electronic circulation.

The members of all the faculties of the university are also invited to make a full use of this channel as a powerful medium for sharing their valuable pedagogical experience with their students and fellow faculty members.

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I'm thankful to the sincere efforts of Abdullah Al Mamun Bhuiyan, the staff reporter of the *Mountain Top*, for his professional support in collecting material for the newsletter through various means, and writing the updates of different activities on the campus in general and the Faculty of Languages and Translation in particular. It will be an instance of gross injustice not to mention the dynamic role played by Mohammad Adil in extending his expertise in the areas of proof-reading and editing.

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