GLOBALIZATION AND PAKISTAN, SOME REALITIES.

Ghulam Ali Khan *

INTRODUCTION TO GLOBALIZATION:

Globalization is a multifaceted phenomenon. The term Globalization is a controversial term and has been defined in several different ways. The word globalization can imply different meaning for different people across the glob. Some focus on the economic aspect and hence emphasize the global economy outlook, whereas some focus on the cultural aspects of this phenomenon and how globalization has effected different aspects of their culture, still others focus on the political aspects of the structure of globalization, yet others equate globalization with advanced technology, particularly in the area of communication and transportation. Globalization is all that. According to Majidi [1] There is not yet any single definition about globalization and there no consensus about it among the scholars. According to Walsham [2] "The term globalization has achieved the unusual status, in a relatively short time, of becoming fashionable in academic debates in the social sciences, in the business world, and to some extent in the popular media. . However, even a cursory examination of these sources would demonstrate that the term is highly ambiguous, and that it masks a wide variety of opinions on what is happening in the world.''

Anthony Mcgrew [3] confirming that globalization is a multidimensional phenomena, pays due attention to the issue of communication, defining globalization as the increasing mutual communication. He introduces the following items as the components of his definition:

1 – Under the conditions of globalization, social, political and economic activities

Influence and are influenced by the trans-national events.

2 – Globalization intensifies mutual interactions, creating a new global system.

---

*   Asst. Prof., Department of Islamic Studies, University of the Punjab, Lahore.

3 – The growth of intensity and extent of communications leads to the elimination of the distance between domestic and international issues. In fact communications become so deep that the people on the side of their local lives feel a global aspect of their lives as well.

4 – Growing communications create some issues at transnational level which can be settled and handled only through global cooperation (proliferation of weapons and the problem of drug trafficking are among such issues).

Globalization has also been defined from other aspects. Many thinkers have defined globalization only from economic point of view. For instance, on the basis of a definition, globalization means economy, development and domination of an economic production system on the societies of the world. Although this system does not rely on a single country, or a single source of economic-political power, it is mainly under the influence of the most powerful and effective economic-political units in the world [4]. On the basis of another definition, globalization in simple language means unity of market, labor and production market, money and capital. [5]. Cultural globalization has been defined as a process that facilitates the transformation of cultural features to a part of the global cultural order and consequently the local cultures will be either eliminated or renovated.[6]

Majidi says many thinkers maintain that globalization in its cultural aspect is unification of various cultures and formation of a single global culture. This definition has drawn lots of criticisms and many consider the formation of such a culture neither possible nor likely [7].

GLOBALIZATION PROPONENTS AND OPPONENTS

Globalization is not being easily swallowed by the political Scientists and by common man in the world. We should admit that, at least academically, globalization has been a debatable issue. The proponents of globalization emphasize on the argument that globalization is a kind of accelerator of social progress. In the advancement of human beings, communication and melting of different nationalities play an important role [8]. Another argument is that "liberalization leads to the growth and growth improves a lot of the poor- a rising tide lifts all boats" [9]. In their perception, therefore, globalization really unites people all over the world, and thus promotes the societies and individuals to get benefit out of globalization rather than losing anything. A culture is being introduced that is absolutely against the gender discrimination. Where people are sharing attitudes, values and ideas to get closer to each other. Internet is one of the products of globalization which can broaden people's horizon on a lot of topics.

Globalization describes the present-day phenomenon of diminishing international boundaries. With the world being termed as a 'global village' people from all parts of the globe are now more closely connected to each other than ever before. Money and information are flowing quickly and efficiently across continents. With the continuing removal of trade barriers, more and more people have access to goods and services which are being produced in different parts of the world. Cultural integration, which is an important part of globalization, has resulted in diminishing cultural boundaries. International tourism has been increasing at a rapid rate. The emergence of English as an international language has removed vast communication barriers, which means that there has been a significant increase in communication at an international level. Business firms, journalists, academics, social activists, etc. all have a larger stage to perform on. So, cultural capitalism is being imposed by the IT revolution. Globalization also has negative impacts, especially for poor or underdeveloped countries they are getting poor and poor due to the bad impact of globalization. The products from developed countries are attacking the local products. The local ones can't compete with the imported ones both in the term of quality or pricing. Another bad impact of globalization is that it is killing other countries culture with the help of multinational companies and NGOs [10].

Most importantly, it should be viewed as an advanced stage in the growth and spread of western civilization. I mean to say western thought, western institutions, western approach to different aspects of life, and the increase in empowerment of western culture, which is often at the expense of other cultures. One of the most vehement criticisms of globalization is that it threatens to create one homogeneous worldwide culture in which all children grow up wanting to be like the latest pop music star, eat Big Macs, vacation at Disney World, and wear blue jeans, and Nikes.

WORLD WIDELY EFFECTS OF GLOBALIZATION

The communication revolution has compressed the whole world into a small 'golf ball', it has become relatively easier then ever before to track the world developments despite their rapidly changing environments. It can be defined precisely as a process of ever growing mutual interaction among all the nations of the world, irrespective of big or small. The communication revolution has compressed the whole world into a small 'golf ball', it has become relatively easier then ever before to track the world developments despite their rapidly changing environments. It can be defined precisely as a process of ever growing mutual interaction among all the nations of the world, irrespective of big or small.

WHAT IS THE REALITY BEHIND THE GLOBALIZATION?

The developed world and Jews have their vital interests in sabotaging the indigenous values of the Muslim world. These vital interests are purely economic and political. Shobha Pais shed light in these words "The former globalizers that came with invading armies have increasingly been replaced by less violent but equally powerful globalizers" [11].

Globalization suits best the highly industrialized nation in the west as in the prevailing conditions. It has in inevitably reduced the freedom of choice for the newly independent poorer nations of the world. They feel themselves to be down graded to the status of satellites, serving in the main cause of the big suppliers in the west. The norms and values of our people have been extinct in the pursuit of so-called modernization; another important factor of globalization is jeopardizing the cultural values of the Pakistan.

According to Majidi "Globalization means dilution of national borders, move towards a global government and reduction of the roles of nation-states in the interest of the transnational corporations. In political aspect of globalization attention is paid to the role of governments in the new world and many maintain that globalization will weaken or even cause the disintegration of the states" [12].

AN IDEOLOGICAL MUSLIM STATE: BRIEF HISTORICAL BACKGROUND

Basis for Pakistan was 'Two Nations theory, which simply means that Muslims are a nation by any definition with their own beliefs, culture and history and thus must have their own homeland. So the partition of India in 1947. It stated that Muslims and Hindus were two separate nations by every definition, and therefore Muslims should have an autonomous homeland in the Muslim majority areas of British India for the safeguard of their political, cultural, and social rights.

Quaid e Azam Muhammad Ali Jinnha in All India Muslim League Presidential Address delivered at Lahore, on March 22-23,1940 , he explained.
"*We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation*" [13]

Quaid e Azam emphasized and focused his arguments:
It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religions in the strict sense of the word, but are, in fact, different and distinct social orders, and it is

a dream that the Hindus and Muslims can ever evolve a common nationality, and this misconception of one Indian nation has troubles and will lead India to destruction if we fail to revise our notions in time. The Hindus and Muslims belong to two different religious philosophies, social customs, litterateurs. They neither intermarry nor interline together and, indeed, they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspect on life and of life is different. It is quite clear that Hindus and Muscleman's derive their inspiration from different sources of history. They have different epics, different heroes, and different episodes. Very often the hero of one is a foe of the other and, likewise, their victories and defeats overlap. To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built for the government of such a state.[14]

Men like Allama Iqbal were conscious of significance of Islam in lives of the Muslims. His address to the Muslim League Session, Allahabad, December 1930. *I would like to see the Punjab, NWFP, Sind, Baluchistan amalgamated into a single state as a self government within the British empire or without. This is the final destiny of the Muslims of N.W.India.[!5]*

Allama Iqbals statement explaining the attitude of Muslim delegates to the Round-Table Conference issued in December, 1933 was a rejoinder to Jawaharlal Nehru's statement. Nehru had said that the attitude of the Muslim delegation was based on "reactionaries." Iqbal concluded his rejoinder with these words:

I must put a straight question to pundit Jaw har Lal, how is India's problem to be solved if the majority community will neither concede the minimum safeguards necessary for the protection of a minority of 80 million people, nor accept the award of a third party; but continue to talk of a kind of nationalism which works out only to its own benefit? This position can admit of only two alternatives. Either the Indian majority community will have to accept for itself the permanent position of an agent of British imperialism in the East, or the country will have to be redistributed on a basis of religious, historical and cultural affinities so as to do away with the question of electorates and the communal problem in its present form[16].

At the partition time historians believe that upwards of half a million people were killed, thousands of women were raped or abducted and more than 10 million people became refugees.

SIXTY THREE YEARS POLITICS

After 63 years later condition of Pakistan is very pitiful. Violence, backwardness, lack of knowledge about our own values, blind following, despair, lack of leadership and grass root social organizations, Rule of vultures

And globalization situation has made a very horrible scene. Western and Indian culture is invading from all the side. Throughout its brief history of 63 years, Pakistan has frequently witnessed turbulent times. The recent past is marked by many incidents that will have a lasting impact on the future of this country

CULTURAL CHANGE

Pakistan has a rich and unique culture that has preserved established traditions throughout 5000 years of history. Many of these cultural practices, foods, monuments, and shrines were inherited from the rule of Muslim Mughal and Afghan emperors. But now due to IT revolution alien's culture is prevailing.

In Pakistan the Internet users are more than11.5 million. It is quite evident from the survey that people are using Internet for office and personal works Internet is now the integral part of a communication system but on the other hand there are some important aspects to note that people are spending less time with their families, reading newspapers/books, playing outdoor games and watching T.V. Internet is taking over the place for communication with friends and families because of its ease and cheaper access. Most of the people also agree that the usage of Internet has some negative impact on our cultural values, due to easy accessibility of pornographic materials [17].

In Pakistan, internet is steadily become ubiquitous everywhere, especially in the cities. Due to the illiteracy and ignorance and the lesser opportunities, majority of Pakistanis are unable to truly reap the benefit of the revolution, which internet offers.

Internet cafes and Internet shops are present now at the corner of every street and market. These internet shops are fast replacing snooker clubs and video game shops and mini cinema houses. These Internet cafes have become the hub of providing pornographic movies to everyone with 10 or 20 rupees for an hour. Many of these cafes also have cabins where couples go and watch whatever the want and do whatever they want. There were and are reports of hidden cam movies of these Internet café cabins selling at high prices in the markets.

All sorts of institutions are in big trouble because of the internet in Pakistan. People don't really know what Internet and www is all about, but they know that they could watch porn images and videos on net very easily and cheaply. I think that's the tip of things, and many people who has anything to do with information (schools, governments, book publishers, television, public broadcasters, among others) are all more or less using net just for blue entertainment.

Due to the cheapness and easy availability of video cameras the internet and the method of uploading these videos and images to Internet; you can see

the pile of home grown Pakistani porn images, videos, clips and movies increasing on daily basis on sites like YouTube.com and plethora of others. Another alarming thing is that due to the easy and cheap technology, and instant earning, people are finding it more lucrative to make a snap and quick porn movie by using a cheap prostitute and send it to any of the thousands western porno sites in exchange of few dollars. This business is really thriving in Lahore and Karachi and this evil is spreading. The recent Cyber crime ordinance should encompass this rising evil, and authorities should trace down and clamp down on such nefarious elements, who are eroding our society. But the real sad thing is that majority of Pakistanis are just searching for Pakistani porn on the net [18].

INTERNET SEX IN PAKISTAN

Sexual instincts are one of the most powerful instincts of humans and perhaps the most uncontrollable. With the advent of the World Wide Web, humans have also started using this medium to appease their sexual desires. In Pakistan, this disease is all the more rampant. Most of the net users in Pakistan are in their teens or in early twenties, and most of them use internet for sex. This by far is one of the most stupid things that as a human race we could have possibly dreamed up, but in Pakistan due to the taboo-rich society and leashed sentiments, internet has fast become a hub of sexual interactions.

Though one could never be sure as who is on the other side of the wire, yet a boy and girls take part very enthusiastically in such sexual activities. With one hand they would be trying to type furiously telling the other person as what they are doing, and with the other hand they would be trying to grope their private parts. More often than not, now the webcams are also used to show of the parts, and that adds up to the digital sexual pleasure. Perhaps it should be called as virtual masturbation, instead of cyber sex, because that's the maximum what could do on internet. The thing is that it's just ridiculous, and shows the mental sickness and the weird state of mind our youth is going through. I can see if you both have cams on and you're talking to one another and it leads to masturbation. But it's not like that, people all around the Pakistan are just typing words to one another without even seeing the other person, and they are just wasting out their precious health on just nothing [19].

CONCLUSION

This paper has highlighted why globalisation has different meaning to different people in the world and why different people and countries are pushing forward their own agenda of globalisation.

Globalization, with all its high technology, is able to penetrate and get into non-Western cultures.

The role of ICT in promoting and enhancing the process of globalisation has been discussed though some of the results of these developments are not entirely satisfactory in our country. The ability to dial directly virtually anywhere in the world means more and more people are able to keep in touch globally whether for business or social purposes.

Globalization is at heart nothing but the expansion of Western models of behavior of socialization, organization, exchange in the market and elsewhere to other parts of the world.

This trend is observed at net cafés. Most of the educated parents keep a vigilant eye on their children while they use Internet and do online contacts with their friends. This vigilance is not possible for most of the parents who are not computer literate and they do not know about the Internet and its consequences.

Globalization brought new challenges to Muslim societies. This is particularly true in technology and organization. The electronic and print media are at the service of those attempting to bulldozing local culture and values. Due to this changing culture we are facing problems in our homes regarding our children s education.

These are real problems, not only for Muslims, but for humanity at-large. The downside of globalization is therefore a source of real challenge for Islam and Pakistan.

REFERENCES

1-Majidi, Mohammad Reza. (2005). Globalization approaches and solution. *Studies in Islam and the Middle East* (Majalla.). Retrieved on April o2, 2008 from World Wide Web: http//majalla.org/news/2005/summero5/majidi-on-globalization.htm, .

2- Walsham, G. (200!). *Making a world of difference –IT in a Global context.* UK: Jhonwiley & Sons.

3-Hossein Qarib. (2001). Globalization and security challenges of the Islamic Republic of Iran. *Economic and Political Ettela'at, 15* (168), P. 58.

4- Said Taleb "A Prospect of multinational corporations in the process of globalization, Ettela'at, October 22, 2000.

5- "Global Challenges in Twentieth Century," Interview with Parviz Piran, Hayat Nou, November 7, 2000.

6- Mayam Kazemi, "Globalization in Viewpoints of Opponents and Advocates," Hamshahri, August 28, 2001

7- Majidi, Op.Cit

8-Internet website visited on 25 February 2008

9-Rana,Ijaz Ahmad. (2004) *Globalization and Its Impact on Pakistan.* Lahore: Pakistan Areas Publications. P,10

10-Ibid.,p,13

11- Shobha Pais (2008). Globalization and its impact on families. Retrieved on Augest28, 2008 from World Wide
   http://www.bildungsmanagement.at/download/Konferenz%202006/Pais.pdf

12- Majidi,Op.Cit

13-Shams-ul-Hassan Syed, *Mr.Jinnah*, Karachi, 1976, P.218. 1 &
 Hassan. A. Riaz, *Pakistan Naguzeer Thaa*, Karachi, (N.D)P.303.

14-Richard Symonds, 1950, *The Making of Pakistan*, London,
ASIN B0000CHMB1, p 74

15- Tasawur T.A. *Iqbal: his vision of a Muslim home land.* "Iqbal studies and Pakistan news papers/.- Lahore: Bazm-e-Iqbal, (N.D) pp, 1-5 &
Riaz Husain *Towards Pakistan." The politics of Iqbal* ,1977,Lahor,Islamic book service, pp, 50-106.

16- Perveen Shawkat Ali*, Iqbal and the Genesis of Pakistan. "The political philosophy of Iqbal* Lahore: publisher United (N.D) pp330-32

17- Kearney/FP Globalization Index Retrieved on 08/09/08
 http://www.foreignpolicy.com/issue_marapr_2004/countrydetail.php

18-Kashif Shahzad www.apng.org/9thcamp/Papers/Kashif.p

19-Entertainment Comments by Amna Gilani, Retrieved on June 29th, 2008
http://www.pta.gov.pk/index.php?cur_t=vnormal,