



Final Assignment

PAKISTAN STUDIES

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Question No: 01

Kashmir issue and your views

Answer:

Since the partition of the Indian subcontinent into India and Pakistan in 1947, the Kashmir dispute has been an intractable one between them. They fought three wars over it in 1948, 1965, and 1999, but have not been able to resolve it. The partition left the fate of over 550 princely states undecided. They were required to accede to either of the two states on the basis of the geographical location and wishes of their people.

The state of Jammu and Kashmir should have acceded to Pakistan because of its Muslim majority population and geographical location, but this was not happened when Maharaja Hari Singh seek military assistance from India to resist the Pakistani tribal's attacks and ultimately signed the 'Instrument of Accession' with India. Eventually Indian forces intervened and captured the state of Jammu and Kashmir. From that day Kashmir dispute has been the core issue between both Pakistan and India, which also had kept the security of entire South Asia at stake because of their extensive nuclear capability.

So, the Kashmir issue has been a major bone of contention from the day of independence, resulted in three wars, numerous conflicts between India and Pakistan and severely rigid diplomacy. The United Nations Security Council had tried to resolve the dispute by declaring that the accession of Jammu and Kashmir to India or Pakistan should be decided through the democratic method by holding a free and fair plebiscite but India had rejected any mediation which opposed its claim regarding Kashmir.

Kashmir's strategic importance lies in the fact that its borders meet with China and Afghanistan and also is close to Russia. Almost all the rivers which flow through Pakistan, originate from Kashmir, that's why both the countries ignore stepping back claiming of this territory.

The failure of diplomacy to resolve the Kashmir issue attracted international and regional attention to it. After the wars of 1948, 1962 and 1965, determined efforts were made to resolve this issue. In 1948, the United Nations became deeply involved but India didn't show flexibility. After the India-China border War of 1962, there were intense but fruitless American and British efforts to bridge a gap between India and Pakistan. The end of 1965 war saw Soviet Union as a regional peacemaker. The Soviets did manage to promote a peace treaty at Tashkent, but this could not establish peace in the region and soon Indian involvement in East Pakistan led to her separation in 1970-71.

The most consistent feature of great power influence on the Kashmir problem has been its ineffectiveness. Besides Cold war rivalries, both United States and the Soviet Union have played significant, often parallel and cooperative roles in the subcontinent. Both Washington and Moscow made several inconclusive efforts to mediate the dispute or bring about its peaceful resolution, but were distrustful of anything more. It took the 1990 crisis with its nuclear dimension, to bring the United States back to the region.

Soviet Union, United states and China have different policies towards the Kashmir dispute according to their own interests. In the beginning all of them showed neutrality but with the changing world's politics and dimensions, they formulate their concerns regarding Kashmir. China's Kashmir policy has passed through different stages. In first phase, from 1949 to 1960s, China avoided siding with either India or Pakistan; instead it favored a resolution of the issue through peaceful settlements and also opposed the role of UN and United States to mediate Kashmir issue.

The second phase started from early 1960s and lasted till 1970. Sino-Indian border war of 1962 started hostility between India and China resulted close relations with Pakistan. China stood by Pakistan on Kashmir issue with firm support for the right of self determination. But in 1970s, China adopted neutral policy on Kashmir issue as its relations were normal with India; this was reflected during Kargil conflict and Indo-Pak military possible conflict in 2001-2.

The normal relations between India and Pakistan on Kashmir would bring benefits to the United States. Indo-Pak tensions are especially dangerous because they bring two nuclear states on the brink of war. They divert Pakistan from fighting terrorists and militants on their own soils. India and Pakistan need to engage in combined bilateral talks on all important issues. Continuing tensions over Kashmir will weaken any initiative to bring stability to South Asia as well as bring about the risk of a nuclear war. It will be quite right by assuming that Kashmir is the root cause of much of the militancy in South Asia.

It is necessary for international community to realize that peace and stability in South Asia can only be guaranteed if all outstanding disputes between Pakistan and India, including the Kashmir dispute should be

resolved because Pakistan has become a frontline state against the Global War of terrorism. The best solution of the Kashmir dispute could be the right of self determination which should be given to Kashmiris in order to give them the right to decide to whom they want to accede.



Question No: 02

Women empowerment and Islam and also write down a note on any Pakistani female life history and her struggle.

Answer:

The term 'women empowerment' has now become most debatable issue in the development field. It is vividly recognized that women empowerment is essential for sustainable economic growth and reduction in poverty in developing countries (Klasen, 1999). In the World Bank Policy Research Report, it is unambiguously suggested that women empowerment is being progressively recognized as an important policy goal for improving not just the well-being of women themselves but also for its positive impact on the family (King and Mason, 2001).

Muslim women empowerment is also one of the key issues that have been talked about not only within Muslim countries but in rest of the world. But in reality, today Muslim women are one of the least empowered segments of society. Islam is a religion where women got a respectable place about 1400 years ago. It is not Islamic values but corruption and un-Islamic traditions imported from other cultures as reasons behind the lack of empowerment. Unfortunately for the Ummah, we are not able to empower a fundamental human resource because of lack of understanding and proper Islamic knowledge on the issue of women empowerment.

It must first be declared that Islam is a religion of balance; balance between the mundane and the spiritual; balance between work and worship; balance between selfpreservation and selflessness. This balance or 'ADL, as the Quran calls it, is the very essence of the human creation, in which the body and spirit are united and balanced and on whose shoulders consequently lies the responsibility of the maintenance of the balance in nature, both societal balance as well as the eco-system. Islam as a religion seeks first to maintain that balance in man and then guides man to maintain that balance in society and the eco-system which plays host to the human society. The disruption of this balance is what Islam calls injustice, ZULM. In the holy Quran Allah always addresses both men and women which is the proof of their equality and importance.

Family, society and ultimately the whole of mankind is treated by Islam on an ethical basis. Differentiation in sex is neither a credit nor a drawback for the sexes. Therefore, when we talk about status of woman in Islam it should not lead us to think that Islam has no specific guidelines, limitations, responsibilities and obligations for men. What makes one valuable and respectable in the eyes of Allah, the Creator of mankind and the universe, is neither one's prosperity, position, intelligence, physical strength nor beauty, but only one's Allah-consciousness and awareness (Taqwa). However, since in the Western culture and in cultures influenced by it, there exists a disparity between men and women there is more need for stating Islam's position on important issues in a clear way (Badawi, 1980). The glorious Qur'an and the Hadith also emphasize protection of the rights of women, including the rights of education, worship, freedom of opinion, choice of spouse, economic freedom, and social role. An empowered woman would be one who is self-confident, who critically analyses her environment, and who exercises control over decisions that affect her life. Woman is recognized by Islam as equal partner in the procreation of humankind. Man is the father, woman is the mother, and both are essential for life.

Meet Khalida

Khalida is one of the employees working as a deputy supervisor at the HSNDS female unit

Let's listen to her story:

My name is Khalida. I rent a house in the suburbs of Lahore with my family. I work to support my children and to give them a better life. I have four daughters and two sons and, sadly, my husband passed away a year ago. Two of my children work with me at HSNDS and my daughter works alongside me in the female unit. We have been working here collectively for three years.



My daily schedule

I wake up in the early hours of the morning and after offering a prayer, I prepare breakfast for my children who attend school nearby. I travel by public transport for about an hour and I reach the office by 8:00 am to start my working day.

My work experience

I joined HSNDS three years ago; however, I started my professional career nine years ago in a cardigan and pullover manufacturing facility. I am the main breadwinner of our family. With my monthly income I can easily manage my expenses, including the education of my younger children. I work in a comfortable and safe space completely managed and staffed by women. We have all the resources that we need to get the job done; such as, separate washrooms, chillers in the summer season, comfortable seating, a beautiful stitching hall, professional development training, and health and safety guidelines. I also appreciate the positive attitude and management style of our senior management.

Difficulties I faced

When I first sought outside employment, I was not very confident and did not feel that I could support my family. Initially, my family and friends discouraged me from pursuing a career, but I had no other choice than to continue working. I am grateful for the separate female unit and the confidence that I gained through my employment with HSNDS. I am becoming more assertive and professional every single day.

What I am learning

At HSNDS, it's all about learning new techniques and skills to become more efficient. Luckily, we are under the supervision of a highly skilled team of professionals that continue to help us in developing our abilities. We are also being trained by our health and safety department to prevent and respond to emergencies.

My big dream

I have a dream to build my own house for my family. I want to see my children grow to be successful adults. I also hope to prepare my girls for marriage, which is a huge part of our culture. However, once they are married, I want to see them happy and independent. I never want my children to face the same struggles that I did.

My journey

I have always risen above any challenges set in front of me, be it a financial crisis or biased social behaviour. I always have faith and perseverance. I want my children to work hard and to have faith, too. I believe there are no shortcuts in life and I am very grateful for everything I have received in my life.

My message

We must face each challenge wisely. We must not rely on anyone else. It's only you who can conquer your battle. We, being powerful women, must know our rights and release the power we have within us. Never lose hope, stay focused and keep moving.



Question No: 03

Experience of democracy in Pakistan.

Answer:

Pakistan is sixth most populous country in the world, created on the basis of popular will of people in 1947 with the vision to have a liberal, moderate and democratic parliamentary federation. Soon after independence, Pakistan adopted British legacy constitutional framework and introduced the parliamentary democracy, following much from the Government of India Act 1935 – the last constitution of British India. However, Pakistan being a postcolonial state, the democratic experience was underpinned by the steel frame of bureaucracy and political stability and institutionalized democratic set up remained a distant dream. The country has a checkered history with a few interludes of democratic rule during the sixty eight years of its existence. The first Constitution of Islamic Republic of Pakistan was adopted in 1956 which was abrogated just two years later by the martial law. During the first eleven years, eight successively governments were formed and sooner collapsed. Unfortunately, the inconsistent democratic history continued till 2008, alternating between elected governments and long spells of military dictators since its inception.

Pakistan has travelled a long distance towards its march on the path of democracy. The parliamentary democracy collapsed four times primarily due to mismanagement, disproportionate development of institutional matrix and the mounting political ambitions of the military generals. The military dictators have always sabotaged political development and mainstream political parties; and have advocated religious, ethnic and tribal politics to legitimize their regimes by rigged referendum. Over the years, the support to religious and ethnic groups has led to underground nurseries for breeding of extremism and terrorism. During military regime there was considerable economic development and prosperity, however, Pakistan democratic institutions were crushed and country had to endure two wars with India. On the other hand elected politicians have not much contributed towards democracy rather have been involved in incessant cycle of corruption, dynastic politics, nepotism and money laundering during the short duration they were at the helm of affairs. The fruit of democracy good governance albeit remained a dream.

With the outcome of general elections 2013, it was for the first time that a politically elected government successfully completed its tenure was replaced by another democratically elected government. However, the credibility and acceptability of these elections remained questionable by some parties in the opposition, till an “Inquiry Commission” comprising Supreme Court Judges which declared the 2013 elections were in large part organized and conducted justly and fairly in accordance with the law and reflection of the true mandate given by the electorate. Even now, the people of Pakistan have to undergo a long way in quest for the thirst of true democracy, leading to ultimate goal of good governance.



Question No: 04

Period of any dictator in Pakistan?

Answer:

1977-1988 Zia- Ul-Haq's Era: This period starting from 1977-1988 is regarded as the second dictatorship era in the history of Pakistan as the first one was Ayub Khan's era, it is also called the era of Islamization. General Zia-Ul-Haq took over as the president of Pakistan in 1977 after getting Shaheed Zulfiqar Ali Bhutto hanged till death. His period of power is also regarded as the era of Islamization because immediately after getting hold of presidency of Pakistan he introduced strict Islamic Laws such as creation of Majlis-e-Shaura and exclusion of Ahmadi's from the muslim faith. People regard Zia as one of the good leaders and president of Pakistan. Unfortunately in Zia's rule Pakistan was hit by three earth quakes in 1977, 1978 and 1988 and the number of people effected were 1,022,000, 2,246,000 and 1,000,000 respectively which shows that natural disasters played a critical role in damaging the overall economic performance of Zia rule. The second military dictatorship in Pakistan ended in 1988 when General Zia-Ul-Haq died in a plane crash.



Thank You!