

Analytical Study of National Integration of the Islamic Republic of Pakistan and the
Challenge of Political Autonomy: A Case of Regionalism in Pakistan

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Abstract

The paper is primarily deals with the topic entitled National Integration of Pakistan and regionalism. Pakistan established on name of Islam and it was a single tool of Muslim Identity against the Hindu majority in Sub-Continent but with the passage of time the common interest of the different groups effected badly and many groups felt deprived for representation and due to marginalization various groups demanding regional autonomy. At that time, Pakistan is facing the challenge of regionalism. The regional identities which belong to the different ethnic and lingual based identities in different provinces. Therefore, these ethnic groups always claimed their political autonomy and unequal distribution of resources for them. The social and economic disparities and inequality are the basic problems regarding National Integration. The different groups want representation need want to enjoy the power in existing political system. This paper is an attempt to highlight the grievances of different regions of inequalities which is serious challenge to the national integration of Pakistan.

Keywords: Integration, Pakistan, Provinces, National, identities, conflict, etc.

Introduction

National integration is an important national slogan and it based on the true spirit of patriotism along with the serious, sincere of efforts of social justice, political representation of all groups. The socio-economic imbalance and backwardness as challenges of the Pakistani society creating the Gulf of regionalism than a strengthen concept of solidarity. Economic development, authoritarian democracy and equal share in the representation are the demand of all groups since 1947. The delay in constitutional and political process, formation of One Unit created unrest among the marginalized groups. In Ayub era the culture of regionalism raised.

Research Methodology

National Integration and the Challenge of Political Autonomy a Case of Regionalism is a multi-dimensional study to address the different perspective of regionalism. This is an analytical study focuses on the issue of representation of different regional groups of provinces and their role in national integration. The research is based on historic method along with qualitative approach of research and it compiled with the help of documentary material i.e. books, articles, essays, newspapers, interviews and surveys etc.

Review of Literature

Literature review is considered an integral part of any research and it explores the basic questions of research therefore the most relevant material primary and secondary has been consulted to make this research really able. Among the most important sources the Emergence of Pakistan, Pakistan the Formative Phase, Ethno-National Moments of Pakistan, Pakistan in The Twentieth Century; A Political History, The Relationship of Ethnicity and Modern Democracy, Political Situation in Pakistan, Religion and Politics, Pakhtoon Khan ka Mutaliba, Military and Politics in Pakistan, Politics of Pakistan, Ethnicity and Social Change, Feudalism in Pakistan and provincialism etc.

Discussion

The Quaid told the Viceroy on the very first day of the Conference that the League "would not agree to any constitution except on the fundamental principle of Pakistan". Though the conference in the end concerned itself primarily with the interim arrangement, i.e., the composition of the Viceroy's expanded Executive Council for the war period, the implications of the Quaid's demand for an exclusive right to nominate its Muslim members were absolutely clear. The long term and interim arrangements were inexorably linked. As the Quaid put it "we know that this interim or provisional arrangement will have a way of settling down for an unlimited period and all the forces in the proposed Executive plus the known policy of the British Government and Lord Wavell's strong inclination for a united India, would completely jeopardize us" The Quaid, thus re- rejected the Viceroy's proposals. He could not agree to compromise the principle of Pakistan for the sake of a doubtful advantage in the provisional scheme of things. The Shimla Conference, however, marked break water in Indian political history as far as the Pakistan issue was concerned. Pakistan issue emerged as the issue of the day. The League won the 1945-46 elections precisely on the Pakistan issue. After the elections, the British Government sent a mission of three Cabinet ministers, Pethick Lawrence. Stafford Cripps and A V. Alexander to India to bring about an agreement on the constitutional problem. The Mission reached India in March 1946. They brought no concrete proposals, but after a series of inconclusive interviews and discussions with the political leaders, they decided to formulate and announce their own plan. Announced on May 16, the main thrust of the plan was to offer India a three-tiered constitutional structure in which provinces were grouped to form sections" and to determine themselves what subjects would be under the jurisdiction of their respective sectional government. Section A comprised the provinces of Madras, Bombay. United Provinces, Bihar, Central Provinces and Orissa; Section B included the provinces of Punjab, NWFP and Sind: Section C was to consist of the provinces

of Bengal and Assam. The three sections of the Constituent Assembly had to come together along with representatives of the Indian state to settle the Union Constitution after the provincial constitutions had been formed. Once the Union Constitution had come into force, the provinces could "opt out" of their groups. The Mission also stressed the importance of setting up an Interim government immediately with the support of major political parties. The plan was thus divided into two parts: a long-term plan and a short-term plan. The two parts of the plan were inter- dependent and were to be accepted or rejected as a whole. It was further made clear that if either of the two parties refused to join the Interim Government, the Viceroy would seek the help of other parties to form the government. The Mission was sure that the Congress would accept the plan its members were equally sure that the Muslim League would out rightly reject it. But contrary to their expectations the league accepted the plan in the hope that it would also pave the way for the achievement of Pakistan. The Congress on the other hand, accepted the long-term plan but assisted to join the intent Government. The Mission was thus committed to ask the Late to form the government. But the British government went back on their plighted word" Seeing this beach of faith", the League withdrew its earlier acceptance and decided to record to Direct Action to achieve Pakistan. The League's reaction of the Cabinet Mission plan, and the decision to resort to direct action marked virtually the end of any prospect of united India in the ensuing struggle for the transfer of power to the Indian hands. The Quaid refused to attend the Hindu dominant constituent Assembly, in spite of the fact that he eventually need in October 1946 to join the Interim Government at the center.

The Muslim League, of course, joined the Government sentinels which would watch Muslim interests in the day to day administration of government The idea was to "resist every attempt which would directly or indirectly militate or prejudice our demand for Pakistan" The Interim Government thus merely helped to serve and accentuate the bitterness between the lines and Muslims on the one hand and the League and the Congress on the other On February 20, 1947 Attlee, the British Me Minister was constrained to announce in the parliament that the parent state of uncertainty is caught with danger and cannot be indefinitely prolonged Mountbatten was appointed the new Viceroy for the purpose of transferring to Indian hands and Muslims responsibility for the government of British India in a manner that will best insure the future happiness and prosperity of India. Now far Mountbatten succeeded in this task was another matter. June 1947 plan and the sequent partition of the two Muslim majority provinces of the Punjab and Bengal speak volumes on the subject. In spite of all the dimities put in the way. East Bengal West Punjab, Sind, Baluchistan, NWEP and when all joined Pakistan on August 14, 1947 Pakistan emerged as a sovereign, independent state on the map of the world.

The Lahore Resolution was in fact a logical and historical extension of this sense of urgency. However, the Lahore Resolution differed from the early schemes in two very important respects. First, the early schemes were generally regional territorial solutions within the all-India Lahore Resolution demanded the partition of India as complete and full solutions. Quaid-i-Azam Jinnah clearly recognized the inherent difficulties in the regions. He wanted to make the Muslim destiny "safe and inalienable"

Secondly, and more importantly, the Lahore Resolution had an ideological based much in line with Allama Iqbal's Allahabad Address of 1930. It promised the Muslims an opportunity to

develop to the fullest their "spiritual, cultural economic, social and political life" in a way they thought "best" and in consonance with their own ideal" and according to the "genius' of their people.

The Resolution passed on March 24, 1940 resolved that the partition of India should be designed on the following basic principles, viz, that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial readjustments as may be necessary, that the areas in which the Muslims are numerically in a majority as in the North-Western and Eastern zones of India should be grouped to constitute independent states in which the constituent units shall be autonomous and sovereign". As to the fate of Muslim minorities left behind in India, the Resolution further suggested that, "adequate, effective and mandatory safeguards shall be specifically provided in the constitution for them and other minorities for the protection of their religious, cultural, economic, political, administrative and other rights and interests in consultation with them". Quaid-i-Azam was not unmindful of the fact that "the Musalmans, wherever they are in a minority cannot improve their position under a united

India or under one central government. Whatever happens, they would remain a minority". The question for the Muslim minorities in Hindu India, he, therefore reckoned, is whether the entire Muslim India of 90,000,000 should be subjected to a Hindu majority Raj or whether at least 60,000,000 of Musilmans residing in the areas where they form a majority should have their own homeland and thereby have an opportunity to develop their spiritual, cultural, economic and political life in accordance with their own genius and shape their own future destiny, Quaid-i-Azam was in fact convinced that a separate Muslim' homeland was not only a practicable goal but the only goal if you want to save Islam from complete annihilation in this country" peace have thrown was Islam teaches tolerance, brotherhood, economic justice, mutual love and regard and above all The principles of Islam are inviolable and for all times. The Prophet (PBUH) is our great leader and guide. But unfortunately we them into the background. Allah does not leave any transgression of His commandments unpunished. The first result and consequence of His disobedience dismemberment of Pakistan.

The fall of East Pakistan was a great national tragedy. It ought to have been an eye opener for all of us, the leaders and the led. The breaking of Pakistan due to the naked aggression by India was a severe blow to our national integrity, Thank God that we have survived the blow; but we have not learnt any lesson and forgotten the tumbling shock. The nation has further gone down unto the abyss of disintegration. The murders and massacre culminating in the tragedy had been due to weakening of ties of Islamic brotherhood and rise of regionalism.

Alas! we have failed to learn a lesson from history. Take the great and live examples of Germany and Japan. They have risen as if out of fire, after the great ravages of the Second World Great War. The post war period of 1970 rise of war) has been an epoch of dirty party politics internal disorder, political bickering, factionalism, ethnic clashes, class and linguistic sectorial tension,

Student's unrest, differences, wavering loyalties political murders, parochial feelings, hatred, doubts and above all self-aggrandizement. The cry of the law abiding: "To me this uncharted freedom tires", has been in vain. Yes the given present conditions, national integration is the crying need of the time. If we do not heed to the call of the hour and realize the demands of freedom, the country's enemies and disruptions forces will succeed in their nefarious designs.

Our eastern and north western frontiers are already threatened by two big and powerful nations. A strong and united Pakistan is the only guarantee of our hard won freedom and sovereignty. Disintegration sets in when the national ties of heritage and patriotic sense become weak.

People give precedence to self-interests and selfish aims instead of national interests and welfare; politicians exploit the innocent people, imported ideas and isms invade national ideology, provincial and group feelings are fanned by political parties and people's needs and education

are neglected, the intellectuals go to sleep and the press becomes partial, a mouth piece of vested

Interests in Pakistan the need of national integration was Geo - political and never felt so strongly as in the present social conditions.

The root cause of present sad state of affairs in the country is the gradual drift of the politicians and the people from national ideological philosophy the main purpose of her creation and the anchor sheet of our existence. Religion (Islam) is the most powerful uniting force for the people from Peshawar to Karachi. The Holy Quran says:

May Muslims be like brothers to one another... No less important are the roles of publish media specially the press in shape of politics, opinion and securing national unity and strong Pakistan

in recent times the President General is, the ministers and the intelligentsia have often appealed

to the press to play its real role as fourth House of the Parliamentary educate the pebble opinion,

promote harmony and inculcate none of the various sections of the public and foster love and mutual respect among them. An honest, fearless, impartial and free press can play a very constructive role in national integration. It must be shown the polity of sectionalism and speculation, Radio and T.V. are playing pivotal role in developing Islamic values and sense of national identity. There are also some potential irritants that raise regional tensions. Discrimination in services, in areas of regional uplift. In patronizing different and divergent, social, cultural and linguistic strains, quota system, group monopolies in certain areas at the cost of the locals in business and employment.

These social evils should be curbed to restore faith in the administration, as they breed mutual contempt. The deteriorating Law and Order situation in the main cities has been much under discussion and criticism in the press. In many cases the law enforcing authorities have been caught napping and have been responsible for inapt handling of situations. The guardians of law have often made much out of the disturbances by siding with the offenders and harassing the innocent. The governments at the center and the provinces have been rightly worried over the threat posed to the country by the prevailing disintegrating tendencies and activities. There had been meetings of the intellectuals and Mashaikhs and responsible political Ulama under the chair of the President of leaders of Pakistan. National problems and social maladies discussed above had been pin-pointed and various suggestions had been made to promote national integrity by revival of Islamic principles of sense of Islamic brotherhood, social justice, reformatting the civil administration, and creating sense of safety through National Integration Council peace committees, table talks and parleys. They have

contributed little in awakening fear of God, fostering unity of the Umma, mutual respect, national pride, lasting peace and above all real national integrity. The reason is we put our tends together but do not put our hearts together. First we are Punjabis, Pathans, Sindis; Baluchis and Muhajirs and then Pakistanis. National integration demands that we should rise above all provincial parochial, factional and ethnic ties and dedicate whole heartedly for the service and solidarity of the country and vow to live and die for Pakistan. We have the best examples of unity of the Umma,, the Muhajirs and the Ansar's. It was the sense of Islamic brotherhood and unity that made the Muslims to conquer great empires. Let Us build up Islamic ties of love by doing interprovincial marriages on large scale for blood ties are stronger than regional feelings. May Allah bless the nation with real Islamic spirit of brotherhood among the leaders and there lie the people. Let good sense and love prevail the greatness and strength of Pakistan and her people and the safety of the country.

Regionalism in Pakistan

One is Geo-socio-political creed. Like other' isms, regionalism has also become Regionalism means regional grouping for some social, economic or patriotism, like chauvinism political purpose. It has been defined as regional or narrow patriotism thinking regionalism breeds contempt and kills corrective everybody loves the place or land where born and brought up. Man's life and activities are governed by geographical conditions such as relief, climate and flora and fauna of the place. Accordingly people also develop typical characteristics, traits, habits and customs. But God has also given great power of adapt ability to human beings. Man is a social animal, he cannot live alone. In primitive times people formed groups and began to live together under the necessity of protection and defense. As they became civilized, the gregarious instinct in men made them to live in clans and tribes. As the society developed and progressed, people began to lead a settled life in various parts and regions of the world. Quick, easy and cheap means of communication and transport overcame the physical barriers. Easy flow of ideas and information created new world consciousness. Customs Common ancestors, traditions and ties of brotherhood and race cemented that ultimately blossomed into nation hood. The most important factors in promoting nation hood had language, been common religion -collectively known as national heritage.

When these underlying factors become weak and are allowed to be thrown into the background,

regionalism raises its ugly head. Regionalism thus is anti-thesis of nationalism. As the past, traditions, in Pakistan regionalism has taken a different shape .It is based on ties of Land and Language. It is essentially ethnic. Instead of being proud of being Pakistanis or Muslims, we take pride in calling ourselves sons of the soils. Such growing regional tendencies lead to feelings of hatred, jealousy, narrow mindedness, fear and favoritism, create social tension; and above all division and weakling of the government. No country can survive without collective thinking and collective will. In a country founded on the principles of Islamic ideology and collective will of Muslim Umma, regionalism is a social and political bane, indeed, a national curse. If differences of origins, ancestors, languages, colour and creed, dialectism and provincialism are asserted and pushed too far, regionalism develops into a political creed leading to secession and division of the country.

When the inhabitants cannot rise above regional affiliations, their economic and political

visions are also narrowed. Antagonism and opposition for the sake of opposition become political trend and a stumbling block in the way of national development and progress. This is happening in Pakistan. It has already been pointed out that everyone loves the place where one is born and bred. But Islam has abolished all the barriers of birth, class and colours. It had not been so it must have been confined to its home land of Arabs. Islam is a universal religion and its followers are the second largest in number after Christianity, assuming a bane for nation as a country whose official religion is Islam cannot afford to be shut up in the capsule whose community is strength of the Islamic Umma, of regionalism. Patriotism demands that we must behave like true Muslims and love Pakistan first and foremost. If we cannot rise above regional ties built on ethnic groupings, we cannot defend or preserve our hard won freedom. While regionalism in Pakistan is a result of unequal and imbalance representation. It has infested all the walks of public life. It has become a unity. The neighboring country has won freedom with us. There are eighteen provinces and numerous federating states; people follow more than a dozen religious creeds and more than hundred languages and dialects are spoken by them. Still they are united and have strong sense of nationalism which keeps down regional feelings. No doubt there have been repeated riots and tensions, but they are not allowed to cause cracks in the national edifice. The reasons are national leadership and stable and strong government. We in Pakistan call ourselves Muslims and members of Islamic Umma. We believe in One God, One Prophet and One Book. Our losses and gains are also one. Still the leaders are out and free to fan the fire of regionalism. The governments and even the constitutions had been changing quite often. The Army had to step in. The worst part of the story is that foreign ISMS' are being made part of regionalism. Such trends give invitation to foreign interference and invasions.

Unfortunately due to weak political system the marginalized groups promoted regionalism and has been preached and practiced too far. We hear about four nationalities on provincial basis, but other groups also want their representation and identity. State provides them representation to create harmony and national integration which is important for national security, thus regionalism poses a great threat to our national integrity.

No doubt there have been factors in promoting regionalism as the outside forces from the neighboring countries. The domination of the bigger unit over the smaller ones, lack of national leadership exploitation of the masses by the selfish politicians in the name of regionalism, disparity in regional developments, disparity and injustice in employment, educational and economic fields, vindictiveness on the part of ousted and disgruntled politicians and the last and the foremost, mobility of regionalism. All these have led to regional discontentment and feeling of alienation among the less favoured regions. It is no doubt impossible to kill regionalism under the given conditions but it can be curbed and suppressed to a great extent by doing social and political justice, by removing disparity, by providing equal opportunities to the young people and by checking mobility of regionalism. The mobility is clearly apparent in regional groupings in forming colonies and pockets in big cities with regional names or bearing the nomenclatures of cities, districts or regional leaders, students, grouping or unions, transport services and business monopolies. Even shops, restaurants and workshops carry regional labels. It freely stalks in the examination halls and even creeps in assessments.

The central government can do a lot to remove these causes and remedy the problems. Much

has been done and much is being done on the national level to meet out equal treatment to the provinces. But little has been done to down and suppress regional tendencies. Keep simultaneously politicians try to shine their leadership by exploiting regional feelings by giving wrong interpretation to the government's actions, creating obstructions in national building by making anti-government and programmes, by anti-Pakistan statements by opposing and criticizing even just actions of the rulers to suppress lawlessness in the country. Some big guns act and corroborate with the most irresponsibly anti Pakistan and anti-social elements and create doubts and ill feelings among local population by exploiting innocent students and poor workers.

Our enemies are always on the look out to take full advantage from the divided house. In conclusion it can be said that regionalism is like a cancer in the body politics of Pakistan. It is cause of regional rivalry and has destroyed the sense of right and wrong among the people. It had been the cause of our national disintegration and show down for our brave defenders. It has now assumed clandestine forms of political intrigues meligning of Pakistan in the foreign press and news media that spare no attempts to attack national ideology, to instigate parochial feelings and propaganda through editorials and articles, to humiliate Pakistani and the Muslim Umma. It has weakened our nation foundation.

Conclusion

The only remedy lies in awakening sense of national identity and pride, in patronizing all that is Pakistani and upholding our national heritage. Let the local and small traditions merge within the Great Tradition given by the Apostle of Allah. The major duty is of the state to address the issue of the people and once provide equal socio-political rights to every citizen of the state to make sure that a sense of satisfaction for all identities. The socio-political and economic discrimination must be discouraged at any level. The voice of Saraiki people, Hazara, Urdu Speaking in Urban Sindh or others must be accommodated with equal political representation under the provision of constitution.

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