

Pakistan Affairs Mock June 2023

Q2 Explain the ideology of Pakistan in the light of speeches and statements of Allama Iqbal and Quaid-e-Azam?

start with the introduction of the answer.

Pakistan is the only state that came into being on the basis of strong ideology. Since its establishment it has been demanded to accomplish its basic aim.

Ideology:

Ideology means such an aim according to which human beings planned about their future.

short paragraph.

The ideology of Pakistan

The ideology of Pakistan was the consciousness of the Muslims in the historic perspective of the South Asian sub-continent that they were a separate nation on the basis of the Islamic ideology. No doubt Islamic ideology is the base of ideology of Pakistan so the basic fundamentals of Islam are also the bases of the ideology of Pakistan.

Quaid-e-Azam and ideology of Pakistan:

Quaid-e-Azam was the liberator of the Muslim nation in Sub-continent. He struggled for the separate state on the basis of Islamic ideology. He himself explained this basic ideology.

first give description of all the arguments before adding quotations.

a. Foundation of Muslim nation

Once Quaid-e-Azam said,

"Pakistan came into being the very day when the first Hindu became a Muslim."

b) Islam is a complete code of life.

While addressing the students in March, 1944 he said,

"Our guide is Islam and this is the complete code of our life. We neither need any red or yellow flag nor do we need any socialism, communism, Nationalism or any other ism."

c) Pakistan and the Holy Quran.

In the annual meeting of 1943 at Karachi Quaid-e-Azam said while clarifying the relation of Pakistan and Islam:

"What is that relation which has made Muslim a single body? What is that rock on which the structure of Muslim Nation is rested? What is that base which has secured the safety of the base of this Muslim Nation? That relation, rock and base is the Holy Quran."

d) National identity of the Muslims.

In the light of the history of the subcontinent Quaid-e-Azam argued that Muslims have never been a minority. They are a perfect nation and have the right to establish an independent state in those areas where they are in majority.

e) Pakistan, A practical laboratory for Islamic System.

While addressing the students of Islamia College, Peshawar on 13 January, 1948 Qaid-e-Azam said,

"We did not demand Pakistan just to own a piece of land but we in fact wanted to have a laboratory for experimenting a true teachings of Islam."

Allama Iqbal and Ideology of Pakistan:

Allama Iqbal was the person who for the first time gave the concept of a separate state for the Muslims keeping in view the Two Nation Theory. He clearly explained the ideology of Pakistan in his sayings and poetry.

a) Separate Recognition of Muslims,

Allama Iqbal made it clear that the Muslims have the separate recognition from the Hindus on the base of religion and culture. In this regard he said,

"India is not a country, it is a sub-continent of human beings belonging to different languages and practicing different religions. Muslim nation has its own religious and cultural identity."

b) Concept of Two Nation Theory:

Allama Iqbal explaining the two Nation Theory as:

"Despite living together for less years, Hindus and Muslims have their own individual ideologies so the only solution

of political conflict in India is to have a separate independent Parliament for each nation."

c) Explanation of Relation of Islam and politics, Allama Iqbal was in the favour of basic concept that politics is a part of religion (Islam) and Islam provides complete guidance that it, "Islam does not consider matter and soul separate from each other. Allah, Universe and state all are the basic elements of single unit. Man is not so alien that he should leave worldly affairs for the sake of religion."

d) Unity of Muslim World. Allama Iqbal was a great supporter of Muslim Unity. He gave the message to the Nation of unity, equality, fraternity and tolerance. He also declared that there is no any concept of discrimination on the base of colour, cast and creed in Islam. The message of unity of the Muslim world can be seen in his poetry as:

ہاں تو ہوں مسلم لیکن میں تو ہوں انسان
میں نے تو اسلام لیا ہے لیکن میں نے تو انسانیت لے لی ہے

e) Islam is complete code of life. In the annual meeting of Muslim League on December 29, 1930 at Allahabad, he said "Islam is not the name of some beliefs and customs but it is a complete code of life. In Europe, religion is every

one's personal matter which divides the human oneness into two opposite parts i.e. body and soul. In contrast to that in Islam, God, Universe, matter, state and religion are bound to each other or in other words Muslims are one nation."

f) Geographical Limitation of Mankind

According to Allama Iqbal, Islam is a practical way to eliminate the artificial distinctions of race and nation and to transcend beyond the geographical limitations of mankind. He wanted to establish Muslim nationality on ideological lines.

Allama Iqbal categorically stated that the Hindus and the Muslims cannot live together in one state, and that the Muslims would succeed in making their own separate state sooner or later. He advocated the separate nationhood of Muslims. Declaring Islam a complete code of life Allama Iqbal in the annual session of All India Muslim League at Alkhabad in 1930, demanded a Muslim state in the North West of the sub-continent.

highlight the references.

improve the structure and presentation of the answer.

Q5 ~~Discuss~~ Deliberate on the prevailing social problems of Pakistan related to poverty and education. Explain the strategies to deal with them.

start with the introduction.

Poverty:

Poverty is the state of one who lacks a certain amount of material possessions or money. Poverty is also the lack of basic human needs, such as clean water, nutrition, health care, education, clothing and shelter because of the inability to afford them.

This is also referred to as absolute poverty or destitution. Relative poverty is the condition of having fewer resources or less income than others within a society a society or country or compared to worldwide averages. Poverty in Pakistan is a growing concern as it is a developing country.

Every third Pakistani is caught in the 'Poor' bracket. In Punjab, poverty stood at 61.8%, Sindh 57%, KPK 71% and Balochistan 55.9%. In 2018-19, poverty at national level stood at 21.5% whereas in Punjab it was estimated 16.3%, Sindh 24.6%, KPK 27% and Balochistan 40.7%. Using lower-middle income poverty rate (\$3.2 per day), the World Bank calculated Pakistan's present poverty rate as:

add source for the figures and statistics.

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Poverty Line in Pakistan

Years	Percentage
2020-21	39.3%
2021-22	39.2%
2022-23	37.9%

Social problems related to poverty:

a) Health:

Those living in poverty suffer disproportionately from hunger or even starvation. Those who live in poverty have also been shown to have a far greater likelihood of having a disability within their lifetime as well as infectious diseases.

b) Hunger:

Rises in the costs of living making poor people less able to afford items. Poor people spend a greater portion of their budgets on food than richer people. As a result, those near the poverty threshold can be particularly vulnerable to increases in food prices. Threats to the supply of food may also be caused by drought and the water crisis.

c) Violence:

Several women became victims of trafficking, the most common form of which is prostitution, as a means of survival and economic desperation. Deterioration of living conditions can often compel children to abandon school in order to contribute to the

family income, putting them at risk of being exploited.

d) Housing and utilities:

Poverty increases the risk of homelessness. Slum-dwellers make up a third of the world's urban population. According to a report by the United Nations, there are over 100 million street children worldwide.

e) Education:

A high risk of educational underachievement for children who are from low-income housing circumstances. Children who live at or below the poverty level will have far less success educationally than children who live above the poverty line.

Strategies to overcome Poverty:

S. Akbar Zaidi ~~describes~~ in "Issues in Pakistan's Economy" describes as "Pakistan's economic reform agenda calls for major structural changes, the burden of which has and is likely to fall largely on the weaker segments of population. In the past, rising unemployment, inflationary tendencies and high cost of essential imports, all have had an adverse impact on the poor.

Fiscal expenditures increasing reliance on the indirect and regressive measures in taxation, continued decline in the ratio of PSDP to GDP, privatization, have also placed a significant proportion of

transitional burden on poor with increases in unemployment. One major area of concern is to prevent poverty or increases in transition period, particularly in view of declining of public sector expenditures and its negative impact on employment generations.

a) Production of Employment Opportunities

"The persistence of poverty, large income inequalities, severe rural-urban disparities, gender discrimination, endemic ethnic rivalries and political instability suggest that the benefits of economic growth have not been spread evenly. Unlike some countries where rapid growth has been accompanied by a reduction in the incidence of poverty and improved distribution of income, rapid growth in Pakistan has led to some reduction in poverty but also promoted greater income inequalities and accentuated social and ethnic tensions. (Hussain, Ishrat Pakistan The Economy of An Elitist State)

b) Micro-credit Programmes for Poor:

Benz's Income Support Programme is an example to reduce people poverty. Though it would not eradicate poverty rather it is an income support programme for lessening severity of poor people in Pakistan. It is therefore suggested that government should launch such programmes in the country.

c) Empowerment of Women:

No nation can sustain its economic growth rate if the half population of the country would not contribute in the economy of the state. The government should try to provide security and protection to job going women so that more women be patronized to contribute their share in national economy of the country.

Social Problems related to Education:

Education plays an important role in evolution of a nation. According to the World Bank, Pakistan has one of the world's lowest literacy rates, with just around 58 percent of adults able to read and write. Furthermore, due to poverty, a lack of facilities, and social concerns, many children, particularly those from low-income households, are unable to attend school. Education in Pakistan is very poor. The government only sets aside 2% of the annual budget for education. The Pakistan government estimates the literacy rate of Pakistan to be at 47%. but outside spectators beg to differ claiming the rate must be around 20%.

"Education is not preparation for life; education is life itself."
- John Dewey

Problems related to Education:

2) Gender Issues:

~~Most~~ ^{one of the} social issues in education is the differential treatment provided on the basis of gender. In certain sections of the society, girls are provided lesser opportunities for studying, in comparison to boys. Expectations from girls to score high in studies or study further are less as well.

3) Economic Issues:

give specific headings showing the problem.

Some social issues arise due to the economic strata a student belongs to. Students who belong to poor families are most likely to attend public schools. These schools are, however, not as well equipped with technology as private schools. This then automatically puts them at a disadvantage when compared to other students who go to private schools.

4) Ethnic Issues:

Children belonging to certain ethnic groups are wrongly judged as being slower learners when compared to other races. This, of course, is not true, because one's learning ability is not directly related to their ethnicity. However, due to social or even geographical factors, children from certain ethnic groups lack adequate exposure to sources of learning. Also, there are several other stereotypes that

have been attached to specific races, which puts the children belonging to them at risk of developing low self-esteem.

d) Cultural Issues

~~Students~~ belonging to immigrant families, may not be well versed with the English language. This creates a barrier in communication between students and teachers and thus, such students are not able to receive proper education.

e) Allocation of funds

The allocation of funds for education is very low. It is only 1.5 to 2.2 percent of the total GDP. It should be around 7% of the total GDP.

f) Untrained teachers.

The teachers in some schools are not well trained. People who do not get job in any other sector, they try their luck in some educational institution. They are not professionally trained teachers so they are unable to train well.

g) Unequal lines.

The educational system of Pakistan is based on unequal lines. Medium of education is different in both, public and private sector. This creates a sort of disparity among people, dividing them into segments.

Strategies to overcome:

- 1) Increase in education budget
Government should increase education budget and ensure fair and appropriate utilization of educational budget. Government should ensure that the budget allocated for various sections of educational department is utilized fairly and within the stipulated time.
- 2) Training of teachers:
Teachers training courses/workshops should be designed to develop teaching skills on latest levels. Out-dated teaching methodologies shouldn't be repeated which kills the motivation of teachers to learn anything from these training courses. For the selection of teachers for training workshops, equal opportunities should be made possible for everyone.
- 3) Single National Curriculum:
To subdue different types of discrimination in the education system, uniform syllabi should be introduced, if not fully uniformed at least a syllabi which bans the promotion of social and class distinction among the students coming from various class of society. While designing the curriculum regional diversity can be handled without compromising national unity.

4) Regularize private institutions on some standard unified lines.

This is the duty of the government to regularize private institutions on some standard unified lines. They shouldn't be allowed to charge beyond a set level of fees and restrict them to increase the fees frequently. The staff recruitment should have some criterion from the government.

5) Curb divide in society.

The content of syllabus should be in line with the ideological foundations of Pakistan and the national culture. This will help to curb the divide in society and at least define a unified national direction for the education on primary level.

end your answer with conclusion.

add references/examples to substantiate your arguments.

work on the structure a bit.

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Q 5 Introduction :

Democracy is the most essential and fundamental system for managing affairs of a society. It has certain important principles like citizen participation, equality, political tolerance, accountability, transparency, periodic, free and fair elections, multi-party system and the rule of law. True democratic states always follow these principles. True democracy leads to sustained social, economic and

political stability and growth of a country. In Pakistan various steps have been taken to make it a true democratic country.

Unfortunately, true democracy could not flourish in true spirit in Pakistan and this remains a hurdle in the way of development of Pakistan.

History of Evolution of Democratic System of Pakistan :-

a) 1947-1958:

The first ~~decade~~ decade after Pakistan's independence was marked by a struggling democracy trying to impose itself on Pakistan's landscape. This first decade in fact laid the groundwork for the civil-military imbalance that would come to define Pakistan in the coming years. Pakistan's founders harboured genuine existential fears of India threatening action against Pakistan, and this fear led to Pakistan diverting scarce resources to the military. This Indian threat also led to Pakistan seeking a patron on the international level that would guarantee Pakistan's security. This line of thinking led Pakistan to entrench itself firmly in the cold war camp on the hopes that America would protect Pakistan's territorial integrity. The patronage the military enjoyed from the Pakistani state and from America led to the military modernising on a far more rapid scale than Pakistan's civilian establishment. Pakistan's

first experiment with democracy this came to an ignominious end on 7th October 1958, when the then President Iskander Mirza abrogated the constitution and declared martial law in Pakistan.

b) 1958-1971:

Iskander Mirza's control of the state would turn out to be short lived as well. The army chief Ayub Khan took power in his own hands - Ayub then installed himself as Pakistan's president and presided over a decade that has been defined as a turning point in Pakistan's economic trajectory, but which also witnessed Pakistan fighting a war with India in 1965. The economic policies Ayub Khan promulgated were also in large part responsible for East Pakistan breaking apart from Pakistan. Ayub was candid about his disdain for parliamentary democracy from the beginning - Ayub's 1962 constitution - which interestingly did not initially include the 'Islamic Republic' in its title, envisioned an electoral college of 80,000 people who would elect the President. The Basic Democracies system was in fact a multi-layered and complex system that meant that Pakistan's president who inevitably was to be Ayub Khan would be indirectly elected - Ayub harbingered the green revolution in Pakistan and also set Pakistan on the path of industrial development. This growth however gave birth to regional

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inequalities. The Pakistan's famed economist, Mehbub-ul-Haq, for instance, dubbed Ayub's economic policies 'the Doctrine of Functional Inequality' and highlighted the stark inequality that had emerged in Pakistan in the 1960s. This inequality forced Ayub to resign in 1969. The former Army Chief, however, chose not to hold elections and instead passed on the baton to the then army chief, Yahya Khan. Although Yahya was the first leader to hold direct elections in Pakistan on the basis of 'one person, one vote', his role in the subsequent political crisis highlights his inherent bias and disdain for sharing power with East Pakistan.

c) 1971-1988:

The division of Pakistan meant Zulfikar Ali Bhutto and his Pakistan Peoples' Party (PPP) found themselves governing the country. This was perhaps the best time for civilian politicians to assert themselves over the military since the latter found itself humiliated and devoid of pride and public support after the 1971 incident. Although Bhutto had soared to popularity on his socialist mandate of 'roti, kapra, makaan', and he did nationalise many industries in the country, his failure to implement his land reforms and his actions against prominent trade unions highlight a sharp dichotomy and dissonance in his ideology. As opposition to Bhutto mounted, General Zia-ul-Haq

led 'operation Fairplay' on the 5th of July, 1977 and ended Bhutto's rule. Zia abrogated the 1973 constitution. Zia's tenure was another significant setback to the democratic project in Pakistan since his constitutional amendment and use of Islam as a political gimmick were to shape Pakistan's political landscape for decades to come.

d) 1988-1999:

Pakistan's 1990s oscillated between rule by Nawaz Sharif and Benazir Bhutto. It was the 18th amendment that paved the way for President Chhagan Ishag Khan's dismissal of Benazir's government in 1990. The 1990 elections saw Nawaz Sharif's Islami Jamhoori Ittehad come to power, but his tenure was too marked by conflict with the military and the President. His time in office too was cut short when the military forced both him and Chhagan Khan to resign in 1993. 1993 and 1996 were the next election cycles which saw Benazir emerge victorious in the former with Nawaz coming to power again in 1996. It was his heavy mandate that in 1996 that allowed him to pass the 13th amendment that limited the President's powers and finally gave breathing space to civilian rule. Nawaz, however, triggered inter-institutional conflict when his supporters first led a raid on the Supreme Court in 1997 and later when he tried to remove army Chief Pervez Musharraf. The

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latter action, proved to be too much for the army to digest, with the military triggering a military coup, and once again pushing Pakistan into the grips of military rule.

e) 1999-2008:

Pervez Musharraf's rule was another defining period in Pakistan's history.

Musharraf promulgated 17th amendment that undid a lot of the democratic gains Pakistan achieved in the thirteenth amendment. Pakistan's exposure to democracy and to globalisation through a vibrant digital media, and the societal changes that emerged out of rising middle class, however, proved too much for Musharraf's stranglehold in the political landscape, which culminated in Musharraf giving up power.

f) 2008-Present:

2008 marked a decade since Pakistan has had uninterrupted democratic rule. This period has seen tremendous democratic gains such as the passage of 18th amendment, the passage of seventh NFC award, and the Thirtieth Amendment Bill that paves the way for FATA's merger with KPK. This decade, however, has not been bereft of civil-military conflict. With the end of the incumbent Parliament's tenure on the 31st of May 2018, however, it seems that democracy is finally embracing itself in Pakistan. All parties united on holding elections on 25th of July. Imran Khan became Prime Minister.

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On 10th April 2022, Khan became the country's first Prime Minister to be deposed through a no-confidence motion in Parliament. After Khan's removal from power PMLN's Shehbaz Sharif elected as Prime Minister of Pakistan on 11th April 2022.

Challenges to Democracy in Pakistan:

Electoral Reforms

The election process in Pakistan is one of the key reasons for the failure of democracy. To elaborate, the results of general election 1977 were widely contested - so much so that the democratic process was suspended once again by dictator's intervention, owing to the deteriorating law and order situation. Similarly, fast forward to 2013, the election results were challenged again by opposition parties, whereby Muslim League (N) gained the majority - lastly, the 2018 elections also met with widespread allegations and were announced to be rigged - hence, every single election is followed by large scale protests and is discredited by the opposition parties. This situation proves to be fatal for democracy, as every newly elected government's energy are directed towards their survival, they fail to consolidate and deliver. Furthermore, the process of discrediting elections also serve to contain the growth of democratic culture in society.

keep the description of individual arguments brief .

instead increase the number of the arguments.

In conclusion, the lack of electoral reforms in Pakistan is one of the key factors behind weak democracy.

b) Illiteracy and Education Crisis

According to the Economic Survey 2017-18, Pakistan's literacy rate is 58 percent. Literally, a country which recognizes literacy as any person who can read and write a paragraph in any language, democracy cannot take roots. As the adage goes, "Democracy is not a process, it is a culture." For ~~so~~ democracy to take roots in the society, the society should be well versed with democratic norms and high moral values, a common awareness of their rights and duties. Hence, illiteracy is also a factor behind ~~failure~~ absence of democracy in Pakistan.

c) Devolution of Power:

The essence of democracy is empowerment of masses at the grass root level. That is the establishment of Local Government in Pakistan. However, in Pakistan the duties of Local Government system has been taken by assemblies - In addition to the legislation, assemblies also perform the duty of resource and fund allocation, a task originally designated to Local Government System. Therefore, democracy has failed to deliver in Pakistan.

d) Institutional Imbalance

Pakistan inherited institutional imbalance at the

time of independence. The state apparatus, i.e., the bureaucracy, the military and the intelligence services, was more organised and developed than the political and democratic institutions. The degeneration of the political machinery was in sharp contrast to the increasing efficiency, discipline, and the confidence of the military. These developments accentuated institutional imbalance and worked to the disadvantage of the civilian leaders. To conclude, institutional imbalance led to the failure of democracy in Pakistan.

Political Parties and Leadership :

In Pakistan, political parties have traditionally been weak and unable to perform their main function in an effective and meaningful manner. The role of political parties has suffered due to, inter alia, periodic restrictions on political activities under military rule, infrequent elections, weak organisational structure and poor discipline among the members, absence of attractive socio-economic programs, and a paucity of financial resources. There is a strong dynastic orientation. So, the grass root level has been deprived of fruits of democracy and a narrow section of society has enjoyed power and authority for personal gains.

Democracy in Pakistan faced a host of difficulties which did not let the democratic principles, institutions and processes develop from

give specific headings showing the problem.

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roots in the polity. Pakistan started with the Parliamentary system of governance but the legacy of institutional imbalance and authoritarianism problems encountered in the setting up of the new state, the external security pressures and the fear of the collapse of the state adversely affected the prospects of democracy.

challenges to the global democracy?

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improve the quality of the headings. conclusion is missing.