

SOCIETY OF PAKISTAN IN THE AGE OF GLOBALIZATION

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Abstract

Globalization is a phenomenon which is shaping world as a single place by coordinating the activities in economic, political and cultural spheres. It is shrinking the globe, and creating a 'borderless world' on the shoulders of advanced communication technologies. Interaction between people of different parts of the world is rising, touching the peaks without considering any borders.

Consequently world societies are experiencing a hybrid situation in which mixed cultural environment is emerging. This hybridization of culture is resulting differently in developed and less developed societies because of economic disparities, and impacting indigenous national identities in various ways.

This article focuses on how process of globalization is impacting Pakistani society and its national identity. In addition, measures are suggested to adjust and direct the change positively which is commencing because of emerging model of liberal modern society on global level, and to protect the distinct national identity of Pakistani society.

Key words: Globalization, Impact, Pakistani society, Identity, Modernization, Westernization.

Change is a natural phenomenon and societies remain in transition; it is an essential part of every society, if a society has to survive, it will have to adopt changes. The pace and aspects of transformations vary from society to society, and the forces of change can be internal or external in nature.

In 20th century, the source of societal transformations is globalization, which brought different cultures into a closer contact and posed a serious challenge to traditional patterns of culture, national identity, and social order as a whole.

Process of globalization is reshaping the socio, political and economic order of world and our society Economic globalization has shrunk the world and blended the cultural activities of people worldwide. Giant multinational companies are producing same global brands and symbols for the people around the globe, which is creating familiar social conditions in societies.

Globalization on the shoulders of technology is playing a major role in the transformation of societies all over the world. It is changing the pattern of the flow of ideas, information, goods, services, capital, technology, values and culture. The emergence of a 'borderless world' has become possible because of scientific revolutions in the field of information and telecommunication. Politics, economics, international politics, international relations, each sphere is adopting changes, globalizing, and tuning itself into standard form emerging globally, and this process is totally irreversible.

Socio-cultural interactions between people in different parts of the world are rising, touching the peaks, and do not consider any borders. These interactions are not necessarily limited to territory; they might be territorial or supra territorial. Interactions other than states are being formed independently among the various groups like societies, business communities, religious groups, trade and labour unions, human rights commissions, media networks, franchise businesses, internet virtual communities, environment protection movements, literary and scientific societies, ideological groups, terrorist groups, and various uncountable groups are emerging.

Society in Pakistan has undergone significant transformations since the times its creation, and this process is on going. This time the agent of change is globalization. The society in Pakistan started experiencing major transformations since the start of decade of 1990's. This period starts with the end of cold war and with the emergence of a new world with a new order entitled as new world order.

The new world emerged with new macro economic policies. The policies of 1990s were aimed at the liberalization and privatization of the domestic market and trade, banking sector liberalized by permitting private banks to operate and compete

with nationalized commercial banks, competition was promoted by privatization of national assets, scientific developments in communication and information technology took a boom, and its access to foreign media became possible and easy through dish antenna system.

These all new changes affected the social lives of people and gave them a new direction. For analyzing the impact of transformations brought by process of globalization in society and its effects on national identity of Pakistan, following questions are to be addressed:

How Pakistani society is responding to the world driven by globalization? What change is coming in the lives of people involving transformation in traditional trends, and values?

What is the direction of change and where it is possibly leading the society?

To what extent it is positive or negative for Pakistani society?

Is this situation affecting the national identity of Pakistani society?

Globalization is connecting the societies, and in twenty first century all world societies are facing a hybrid (mixed cultural) environment. As a result of this hybrid situation, all societies are experiencing transformations of different nature.

The arguments regarding cultural change in world societies and globalization take a number of forms, which includes convergence (homogenization), divergence (polarization), or hybridization (mixture) of cultures. (Holton, 1990).

Each of these perspectives involves different kinds of change. But on primary stage because of increased exposure, every society is facing hybridization of culture that is affecting social conditions globally, and changing the life style of people which includes traditions, values, dress, food, family system, making relationships, ways of entertainment, priorities, needs and wants. All these factors jointly form the culture of a society and establish identity of its members. Transformation in ways of life style affects the existing social set-up and accordingly identity of its members. Belonging to any society of the world is reflected in its member's personality which is formed on the factors that are inherited in that society and nurtured over a long time of span.

Change in these factors affects the personality and consequently identity of an individual.

Since the inception of Westphalia state system, concepts of 'culture' and 'identity' have always been used to show the identity of a specific group of people related to a national territory and is termed as 'national culture' and 'national citizenship'. The process of globalization is introducing new concepts of 'global culture', and 'global citizenship'. This has created a whole new scenario, and altered or rather expanded the scope of identity and citizenship beyond nation-state. The rise of globalization has questioned both 'nation' and 'state'.

National culture provides the social organization of a society having specific beliefs, systems, language, ideas, knowledge, rules, behaviours, and codes. People around the globe interact on the basis of their identity, which forms their relationship with distinctive territory, society and system. On the other hand, global culture has mixed characteristics; it is creating an environment where universalistic values and codes are in practice ignoring religious, civilization, and historical associations of people and their socio-political systems.

Survival of nations in the world has always been dependent on effectively defending their interests, which on micro level are defined as national interest. Interests of all nations on the globe are obviously different from each other involving various factors like religion, civilization, region, economics, and many more. The interests of all nations can never become the same; on the other hand moral and ethical dimensions of common good like human rights; poverty, environment, terrorism, and social justice are acceptable. On global scene, it is the national affiliation which makes a citizen to defend the issues relating to national importance at priority basis because it is essential for the survival. In citizenship if national reference is omitted it becomes a complex issue and a vague concept.

According to Brown "Identity is about difference: identity is not simply a matter of who you are, equally it is about who you are not" (2001:129).

Opinion on an issue splits when it is seen from a national perspective. For instance, A Pakistani citizen opines about 'war of terror' that it is generating furious results for Pakistan and poses danger of fragmentation to the state and it is not Pakistan's war in fact, for Americans it is necessary for their security. Ongoing terrorism is considered a severe threat towards them; they prefer their security even more than the economic condition of country. From a global citizen's perspective it is inevitable for world peace. The opinion of Pakistani and American citizens show their national affiliations and preference to their national interests and have been formed on the bases of reality. On the other hand, opinion of a global citizen ignores the facts and realization of practical situation related to territory of Pakistan or USA. A global citizen only wants to pursue the goal of global peace ignoring its causes and effects for various national territories that are important members of a global world.

In the process of identity formation different elements and influences (related to local land) take part; for instance civilization, history, ancestry, religion, freedom, language, memories and many more. A culturally homogenous group of people in shape of a coherent society contributes to the sovereignty of a nation-state. A coherent society and sovereignty of a nation-state are interrelated and are dependent on each other. The world of globalization which has no national borders, markets are merged, and a global culture is emerged with shared ideas and symbols, a national identity associated with political borders involves various problems. If borders are eradicated, identities are merged, and a global society based on universalistic values is emerged, it would be impossible to create and maintain separate cultural and national identity. The phenomenon of globalization has affected all societies around the globe, but its effects vary everywhere.

Culture is chosen as a variable to depict the transformations globalization is bringing in society of Pakistan. Culture is the most apparent demonstration/display of globalization. It is the indicator for showing emerging cultural compositions, and the transformation of old traditional patterns. It covers all aspects and activities of human life, including lifestyle, traditions, values, relationships, attitudes, beliefs, thought, family system, fashion,

food, and entertainment. It shows the way of life of a group of people and marks the difference amongst groups of people. Observation of change in cultural patterns in Pakistani society will clearly depict the possible direction of change globalization is bringing.

People in Pakistan are including Western ingredients in their daily lives, for instance frequent use of English as a common language of people, preference of English as a medium of instruction in all levels of education, Western style dresses, Western fast food restaurants, increasing trends of nuclear family system and love marriages, making independent relationships between man and woman like friendship, rising aspirations of migration to Western countries. The societal conditions show that the hybridization of culture is 'Westernizing' Pakistani society. It has become a popular and common trend, and all sections and levels of society are adopting it. Westernization is the process which weaker societies adopt while attempting Modernization.

The elite (rich and privileged) class of Pakistani society is becoming westernized to a large extent, which is inspiring middle and lower middle classes to imitate them. The young generations' priority is to get a job either in Western country or a multinational firm operating in Pakistan. The signs of modernization that are industrial development, and scientific/ technological advancement and economic betterment are not significantly visible in Pakistan, rather more visible changes in the society are inclusion of Western ways in their social lives. Pakistani society is adopting western influences and reshaping it according to local needs and concerns, For instance, wearing jeans with short eastern style shirt and scarf, English mixed vernaculars, Western pop and Eastern classical mix music etc.

Multinational corporations operating in Pakistan are playing an important part in altering the lives of people and making them global citizens. Now brands and companies mark the identity of a citizen and are becoming an essential part of life.

All societies of world are not obviously equal because of differences in economic and scientific/ technological capabilities. The impact of hybridization is especially different on societies of developed and less developed states mainly due to their economic

conditions. Economic factor is largely responsible for the change in social lives of people, and it determines the socio-political conditions and power of a society and state.

Some societies possess more resources than others, and are to great extent able to influence others, some because of lack of resources are not in condition to influence or even resist the powerful influence of other societies. The process of financial globalization has reshaped the structures of international economy, non-state actors are more powerful than ever before, policies of less state control and privatization are introduced, competition is considered the major rule of the game for economic development ignoring welfare of the citizens of state, and advanced technology is the key to development in all aspects.

Most importantly, participation in process of financial globalization has been made mandatory through powerful institutional Management. For instance, the influence and intervention of powerful international monetary institution like World Bank and International Monetary Fund is inevitable on all economies and affecting many nation-states. In this economic division of the world, Western part of the world occupies the highest place. Most of the developed part of world is consisting

Of western countries having economic, scientific/ technological superiority over the globe, Because of this superiority Western civilization has been the dominant one in modern age, and influencing all other civilizations. This influence is affecting all societies whether it is accepted or not.

The economic disparity is leading to differences in social lives of people in world societies. Social conditions transform when economic status become better or poor. The attributes and conditions of a society which is economically developed are entirely different from a less developed society because of difference in quality of life. A member of a developed society has confidence of being economically secured, has better living conditions, political rights, freedom of expression, and justice. On the other hand, economic insecurity, bad living conditions, illiteracy and lack of health facilities create complex feelings among the individuals which are always conducive to adapt any external influence quickly.

Inglehart and Baker (2000) used the World Values Survey data to show that the values change comes in a society with economic change. According to them "We have shown that cross-national cultural variation is closely associated with a society's level of economic development and its cultural heritage."

The increased exposure in a globalized world makes the inequalities amongst world societies more visible. The feeling of inferiority complex because of economic differences, low literacy rates, and over all bad governance (which causes decline of socio-economic and political institutions and systems) in weaker societies make people easily and deeply inspired by the societies which are better than them. People of less developed societies want to become modern like people of developed societies. They try to act like them in their social lives by wearing same clothes, talking same language, visiting same kind of restaurants, making relationships.

That is how influence of modernization adopted by less developed societies becomes only cultural and social, not industrial, or scientific/ technological which is essence of true modernization. This is Westernization which is taking place in almost all weaker societies including Pakistan. Modernization is commonly operationalized in terms of economic development and betterment in lives of people and use of advanced means to achieve the objectives. Black defined true modernization as the "process by which historically evolved institutions are adapted to the rapidly changing functions that reflect the unprecedented increase in man's knowledge, permitting control over his environment." (1966:07)

Modernization is in fact the increase in knowledge and skill, a modernized society possess technological power to control the conditions by devising machines, tools and systems. Simply it means to make things better than before.

The problem arises when modernization is misconcepted and observed only in context of Western perspective rather as an independent process of development which can be adopted by any society by gaining expertise in industry, science and technology.

People of less developed countries do not understand where and how to adjust their own cultural values in this modernized life; lack of education makes this choice difficult. People want to avail the charismatic facilities (invented by the West) that are not at all compatible with the local conditions. For instance use of technology in very low literacy level the use of internet for chatting or visiting useless web sites, mobile phones for circulating the rumours through text messaging. Moreover, in less developed states technology is imported from developed countries on high costs which is an extra burden for budget. Living a foreign life style and practicing own values are in fact living a dual life which creates a conflicting situation and weakening of the existing set-up.

The case of China, Japan and Malaysia can be taken as an example of modernized societies. These states are successfully keeping the pace with process of globalization and equally stick to their traditional cultural set-ups. Malaysia is one of the most globalized state and in top fifteen worlds globalized states.

The example of Malaysian society is more appropriate to refer here since Pakistani and Malaysian both societies have religious factor in their organization. Malaysian society even being a successfully globalized society has not adopted transformations of Western kind. Social lives of people are the same but no doubt facilitated by technology. Their focus is especially on education, and preparing a work force of skilled people.

Two universities are among 200 best ones in the world, where no other university from any Muslim state is listed. Exported economic growth, positive role for foreign investment, priority to education and strong political leadership makes Malaysia a successful player of globalization.

Presently every society has a reflection of Western ways in socio-political and economic spheres of life. Other civilizations also made contributions towards Western world but not greater than West had made towards them. Western civilization wherever it reached, brought new patterns of culture through the educational system, teaching of European languages, preaching of Christianity, and the spread of Western political ideologies.

In following piece of work, the impact of globalization over national identity and culture of Pakistan is discussed by observing the prominent changes in lives of Pakistani people.

Globalization has impacted the society very positively in almost all spheres. It is aiding in strengthening and expanding the roots of a civil society and spreading awareness amongst common people. In fields of education and technology it has widened the horizons of knowledge. The access to modern technological innovations like personal computer, internet, mobile phone, fax, and cable television has become very easy and cheap.

Advanced communication means are providing enormous exposure to globe, which is resulting in over all conscious of people in all matters of life especially regarding their rights. Issues of human, women and children rights have been emphasized more and brought in the media frequently. People are more aware about their choices of system. Because of increased exposure to media, even an illiterate member of society can discuss the socio-political condition of country, and can be clear about his/her priorities and dislikes. Choice of political system has become talk of town, people are discussing about existing system and also its alternative options.

The expectations of people have risen with political system, and incase failure of their fulfillment civil society responds quickly. People are making transcontinental friendships, obtaining job opportunities, and expanding their business world wide. Increased exposure to developed societies, and comparison with their citizens is making people to struggle for their rights and get a better life. The people belong to middle class of Pakistani society are benefited more by the global openness. They are availing opportunities based on merit in the world of competition and successfully changing their quality of life in a society, where future of a youngster is not dependent on his/ her ability rather it depends in which family he/ she is born, and where frequent usage of personal influence is deeply rooted as a way for getting works done.

Financial globalization has also taken part in improving the quality of life that can be seen visibly in society. It has paved the way in Pakistan for loaning of various types like mortgage loan,

business financing, credit cards, and installments plans for different luxury items like electronics, and vehicles. People can now get the luxuries which they could not afford in past.

Education is emphasized more by all the sections of society regardless of their economic status. People are aware that if they have to change and improve their life they have to get education. Research has become quite easy because latest knowledge and analysis of different issues, new books, scholarly online research papers, and guidelines of conducting research is available on internet. Admission in foreign educational institutions can be obtained very easily on internet. Foreign scholarships are available on the basis of open competition. Students are forming educational groups on internet and exchanging knowledge. Job opportunities are increased because doors of developed world are open for a skilled and educated individual in shape of immigration and work permit schemes for highly skilled individuals. Job vacancies are advertised on internet; open for all over the globe. Learning of English is emphasized; increased knowledge of English has made easy access to modern knowledge and information. Foreign NGOs and donor agencies are working in the country for betterment of education in Pakistan, and being funded by global financial institutions.

The condition of women in society has been reformed and opportunities have been enlarged for them. The conscious amongst people have increased and they are educating their daughters equally as their sons. Job opportunities for women are available more than ever, since gender discrimination is lessening and emphasis is given on ability. Women rights are being protected and legislations have been done in this regard. Many foreign non-governmental organizations are working for women rights in Pakistan.

The over all impact of this interdependent world of globalization is responsibilities of state are shared by global world. World's common problems have been identified, for instance, poverty eradication is not any more a state's problem rather it has become a global problem and efforts are being taken by financial institutions to solve it. Pakistan is getting aid, loan, development program strategies, expert financial opinions, and other ways of

improving the economic situation of country. Betterment of women and children in Pakistan is on the agenda of international donor agencies.

Globalization for society is not all about only positive effects but also impacting society in negative ways as well. The role of media in social, political and economic fields has become very important. Media (especially Western) projects the developed societies as model societies. It shows conditions of developed societies as best in terms of human rights and individual freedom conditions, economic stability, free society and cohesive society, and best political system. It is causing the devaluation of individual cultures and providing citizens of weak societies with a sense of inferiority.

It is producing a negative image especially for the new generation in less developed countries that their national language, culture and history are inferior. They reject native language, traditions, values, and socio-political systems on the bases of adopting modernization and keeping pace with global development. The developed societies are like a dream world for people of developing and underdeveloped part of the world, and they aspire to become member of that dream world.

Globalization is increasing the power of English in Pakistan. Learning English opens up more jobs for those who know it. These jobs are controlled by multinationals, which are dominated by the developed states.

This is increasing the demand for English schooling, which makes parents invest in English at the cost of their own language. Emphasize on English is making national and regional languages weak and unimportant, and their literature is also vanishing. In Pakistani society, mixture of English with national and regional languages is popularizing, which sounds alien and destroying the original languages and affecting the vocabulary.

English literature is widely taken as a major subject on graduate and postgraduate levels. Tuition centers for teaching English have become a sort of profitable business and joining them a craze in the society. Dominancy of a foreign language over any nation proves the superiority of other people. It destroys the

identity, hinders process of development and blurs the vision of future as a unified and developed nation.

Economic globalization and global multinational corporations are spreading materialism amongst people. It provides easy facilities of loans, and mortgages. Materialism has become dominant social trend in Pakistan in order to reach the level of modernity equaling to developed countries. The pursuance of West is making people try to get same luxuries which is increasing the trends towards individualism (pursuit of personal happiness rather than collective interest), emphasis on own selfish motives, and the fragmentation of joint family system.

The indirect result of rising materialism is competition, which compels members of society to compete in obtaining maximum luxuries. People spend huge amounts on foreign luxury items like luxury cars, imported make up and perfumes, electronic items, clothes. In every year budget shows the higher ratio of imports than exports. It is also generating superiority and inferiority complexes within the society, the people who can afford these luxuries feel that they are superior, and the people who cannot afford it feel inferior, and try to seek alternative ways like bribe, corruption or even crime to fulfill the desires, and become a prestigious member of the society. The rising crime levels specially snatching, robberies and kidnapping for ransom can be easily observed from daily newspapers.

Globalization is creating a cultural gap 'within' the society. The rich or elite class in Pakistan has become more westernized because they can afford the luxurious life style of West. In result people from middle and lower middle class is influenced and try to imitate the elites which creates a disparity amongst these classes not of economic nature only but of overall life style. In a society where the origin of people is same but many are trying to look entirely different or more aptly Western cannot be a harmonious place to live in. This situation is weakening the ties amongst people and leading to disharmony in the society because of emerging cultural differences.

The increased openness in a globalizing world is creating a clash of values in Pakistani society. Every society has its own values, grown and nurtured in long times having influences of

religion, civilization, history and other factors. Every society adopts changes for keeping the pace with changes occurring world wide, but any society cannot be receptive to all changes in all realms, somewhere it will be receptive and somewhere very rigid and unchangeable. For example changes in education sector are very welcomed and adopted in Pakistani society, on the other hand changes in the marriage system like arranged by families and according to ones cast and creed are not replaced at all.

The traditional values of Pakistani society are in clash with Western values that are increasingly adopted by different sections of society but are not accepted. For instance, the trend of love marriage on the basis of right of a woman is rising and creating a situation of clash in the society. People who prefer this kind of marriage are not acceptable for society, and they and their families experience continuous hatred. Process of Westernization is reorganizing the society around Western modernity.

Western modernization is reorganizing the society on western values, which is leading towards a serious conflict between society and the state. Every society nurtures its social, economic and political institutions having reflection of religious, civilization, and historical factors, and as society matures the state has to give it more space, as happened in most Western countries. Especially example of United Kingdom can be taken as a model, where state is run merely on societal conventions.

Societies define internal and external boundaries by including individuals and communities to believe in the value of their culture and importance of its distinctiveness. Cultures refer to variety of symbols, beliefs, traditions and boundaries but religious affiliation has historically been amongst the most powerful of influences and amongst the defining feature of the organization of the society. Religions emanate values about the existence of god and this knowledge shapes the activities of human life. The model established by religious doctrines provides societies a moral code, a community spirit, and serves as a guide to social stability. In sum, a mature society guides the state.

The social and political systems of a nation-state are in always in accordance with each other. Social system prevailing in the territory directs the political system and institutions. When a

constitution of a state formed, it is always in accordance with the socio-cultural and religious set up of a land. For example, a foreign political system will not work with the local conditions and will be rejected by the society, vise-versa if society will practice alien values it will be disoriented, and become misfit in the state. Social and political systems cannot operate in opposite directions, government institutions are for practicing the social system. This was also the spirit behind establishment of Pakistan; a strong Muslim society in India was responsible for the establishment of Pakistan.

The process of only Westernization is going on in Pakistani society ignoring the real essence of modernization that implies developments in scientific/ technological and economic arenas. In this situation the national identity of Pakistani society is being eroding and losing its original form.

The concept of modernization cannot be limited to West only; rather this has different contexts and methodologies everywhere. The modern societies of Japan and China are its best examples. Specially, the examples of China and Japan can be referred as a model of modernized and globalized societies, which are most modernized but have not transformed their societies and identity. There can be different paths for achieving modernity, or rather, the different ways of experiencing the different aspects of modernity. Limiting the modernity to only West will reduce its scope and adoption, which is against the spirit of globalization that has no limits.

Conclusion

Pakistani society is essentially in need of modernization, but the path towards this is not the pursuance of western concepts, rather it needs to implement Islamic modernity and achievements in economic and scientific fields.

An ideal Islamic society advocates and provides the concept of an open, modernized and universal society that does not consider differences of ethnicities, religions, races, or cultures. Islam provides a whole system based on the respect for human dignity and values and the development of his personality, the defense of personal freedom, the advancement of his material life

and the care of the physical environment, the provision of basic necessities, the eradication of poverty, and the prevention of crime and suicide.

It is very concerned with the development of education and equally focuses on the betterment of family and the over all society. The cohesiveness of family, and promotion of good values is greatly stressed and societal harmony, morality and collective interest is preferred.

The idea of Islamic progress emphasizes upon social justice, harmony, and over all prosperity. It allows private property and honest market competition. Islam is open to change and accommodates positive changes.

The ultimate goal in the age of globalization is to achieve a certain standard of modernization in the societies of the world. The global civil society calls for the common goals of liberalism, democracy, and technological development, which can be obtained by adopting the models and methods most suitable to Pakistani society without losing its national identity. Western Modernity, Deregulation, liberalization and privatization are not enough to make Pakistan a globalized state.

The dream of a global civil society is not impossible if it is not only fulfilled in context of Western modernity. The more concentration should be placed on the ends globalization seeks for; means of achieving it can be different. The single and a rigid way of obtaining modernization in the Western perspective will most likely result in the fragmentation of societies in the world on micro level and clash among races and civilizations on macro level, which is opposite to the idea of one world and a global society. Modernity is a way of thinking and largely depends on internal factors; this process cannot be homogeneous in Africa, Asia and Latin America.

The process of modernization and progress of society should be viewed as essentially an internal process, and efforts are to be taken from the grass roots levels and should not be completely dependent on foreign institutions and arrangements because modernity cannot be brought from outside.

The flow of technology and exposure towards developed part cannot be stopped and nor communication with the world and we

have to confess that we are all global now. There is no civilization, which is completely distinct from the influence of others, specifically by the influence of West in this age of globalization.

The maintenance of national cultural identity and creation of a modernized society is not an easy task in the age of increased exposure to the developed world, and especially in already an ethnically divided society. But the realization of problem on individual and national levels will help to cope with it.

The adherence to national culture is a sense of pride and leads to love and loyalty towards state by the citizens. Every nation is a source of power and pride for the state. It is worth thinking that to whom a westernized nation will pay its loyalties and become source of power. National identity gives the sense of being important and exclusive, and this was the aim for which Pakistan was freed from the influence of English and Hindus.

An individual led their lives in a political territory having ties with its land, culture and system and has special relationship with the people living in same territory. According to Bhikhu Parekh, They 'see their community as theirs, feel a particular sense of responsibility for it, experience pride or shame when it does or does not live up to certain ideals, and take interest in its problems' (2003:08).

Identity does not show the difference only, but this is also attached with the concepts of loyalty and attachment to a specific piece of land and ideologies rooted in that culture that makes citizens, leaders and institutions to work for the welfare of the state and vice versa. National identity and ideology are two important factors that provide the basis for political, social and economic development of a nation.

Becoming like others is making people unfit in ones own society. Process of globalization is westernizing Pakistani society and defacing its original form and affecting its national identity. The situation can be rescued by the collective efforts of government and people.

Possible Suggested Measures

- Present world is all about advanced communication technologies, so it can be countered through the same way.

Pakistani national media (electronic and print) can play most important role in the spread of national cultural values and in decreasing the enchanting influence of foreign culture instead of spreading it. Foreign media is generating a very positive and impressive image of their culture and societies and influencing the minds of the people.

- If national media associations take this task, publicize and project the positive image of own national cultural identity and avoid spreading foreign culture, then the task can become a lot easier. The institution of family can assist largely in this problem by preventing its members specially youngsters from **negative Western influence** and providing them continuous and effective guidance and support in this regard.
- A federal order, which already exists, but the practical adoption of its attributes like autonomy to the units, cooperation, equal distribution of the resources, and participation is required for Pakistan in this present situation of internal and international pressures.
- The goal of federalism is to find the right equilibrium between unity and diversity. Pakistani society is a multi ethnic society and trying to achieve unity here without maintaining the proper distribution of power shall result in anarchy. Equal distribution of national resources and equal opportunities to the people of all constituting units of the state will curb the feeling of destitute among the various ethnicities, which will stop causing shift in the direction of national loyalties and will not lead to the fragmentation of society. It can be called the process of intra-country integration, which is inevitable before opting for global integration.
- The role of leadership is the most important one in this regard. The intended, collective and continuous efforts of leaders on all levels in directing and guiding the society will be a very practical and workable measure. All other measures are also to large extent dependent on the effectiveness of leadership, since leaders are in direct contact with the masses, have influence, involve in policy making process, have favored public opinion, have resources and channels. Nation trusts them and gives them responsibility to run the state and obtain beneficial gains.

- Reforms and betterment in the system of education can participate in the process also. If literacy rate is higher in the country then people will become more conscience and will be able to make good choices for them, and understand the difference of modernization and mere westernization. Literacy no doubt is the foundation stone of a modernized society.

In addition of raising literacy level, measures should be taken to establish a uniform system of education through adoption of same syllabus. Since the Westernized private schooling system is spreading an inferiority complex and ultimately a social gap in the society.

The provision of free education of computer, internet and different software, its use in academics and getting useful information for daily life can help in achieving the desired result. The wrong use of technology is becoming very common problem in the society, for example internet is mostly used for leisure like chatting and searching of non informative sites, mobiles are being used for the circulation of rumours and jokes; computers are commonly being used to watch movies and songs CDs. The teaching of proper use of advanced technology will make people to understand their right use like learning, acquiring knowledge, and research. This will lead help them competing and getting opportunities on world level (example of India in soft ware development can be referred), will prevent from wastage of time and money. Technology cannot be a source of development until it is used rightly, does not matter how higher its use is. Short refresher courses in all educational institutions should be conducted frequently.

The process of change is no doubt a very slow process, but it never comes in a sudden, absorption of the influence from other societies did not happen suddenly as well; but world is taking more rapid turns and experiencing several changes. For this continuous and effective measures are required.

The process of change is no doubt inevitable and societies remain in transition, but changes can always be directed. The only thing Pakistani society is in dire need of, is to develop the capacity and ability to shape the ongoing process of globalization according to own values and interests.

The process of modernization is basically economic, political, social, or technological, or like the elephant in the old tale, the beast is different depending in who touches it and where. But in the age of globalization it is the scientific/ technological progress which results in improved standard of living, development in economy, political stability, education, and social justice. Simply, the process of modernization aims to attain a certain level of betterment.

Furthermore, the suggested measures are dependent to a large extent on effective leadership and governmental support for its implementation, and are ought to be included in long term policies of the government and taken as an intentional and continuous effort through an effective action plan, otherwise the lack of direction, good governance, literacy, media's ignorance and even self participation in the process, and constant and increasing influence of global civil society will cause the gradual decline of national identity of Pakistani society.

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