

TEN KINDS OF PEOPLE IN PAKISTAN

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Like all nations, the people in Pakistan have a collective world-view. Like all nations, they also express a variety of differing opinion underneath this shared world-view. The gamut runs familiarly from the extreme to the moderate, as well as some categories within this polarity. There is also the insufficiently ideologised state under democracy which strains to impose its own point of view as a legalism. One can describe the various kinds of opinions held in Pakistan by going into the details of the national consensus.

The Extreme Ideological Man: He is an exclusionist under the banner of ideology and rebukes his compatriots for not adhering to the pristine tenets of the established state. He is against pluralism of all kinds because pluralism waters down the 'identity' of the nation. He opposes regional autonomy and culture as threats to the survival of the state. His point of view has to be considered: Pakistan can 'come apart' if provincialism is allowed to grow; provincialism was described in the early stages as a threat by the founding fathers; the fall of East Pakistan was the separatist climax of provincialism. Religion plays an important role in this point of view as a 'leveler' and a 'binder'. It must guide the state as well as the private lives of the people. Religious minorities and women have to take a lower status because the state was created for the Muslims. In economics, he is a statist because of his doctrine of the *falahi* (welfare) state.

The Moderate Ideological Man: He embraces ideology with moderation and disapproves of intensity and extremism in its enforcement. His support to the general ideological trend includes support to the extremists but he stands aside when open conflict demands that he be physically involved. He is opposed to provincialism and pluralism but decries the use of violence against dissenting groups. Since he is in favour of communicating with the two poles of the argument in Pakistan, he prefers polemics to wrangling. But he is inclined to coexist with and survive under the pure ideological state and its coercive organization. He participates whole-heartedly in the extremist view of the world, which compels him to support an isolationist Pakistan.

The Right Wing Man: Like right-wing individuals all over the world, he brings a conservative outlook to the discussion of all matters. He is a nationalist and communicates easily with the Extreme and Moderate Ideological Man, but opposes the Liberal Man for his 'weakness' in the face of dangers to the 'unity' of the state. He is the political face of the Ideological Man and will support him against the liberal-secular community, and even usurp his extremist agenda, to win the 'fundamentalist' vote. His economic world-view, however, is opposed to the ideological man and indirectly promises pluralism through the market economy. His

strength is the presence of rightist thinking in all communities and provinces. He is a valid force based on an all-Pakistan consensus.

The Left Wing Man: He draws his strength from his socialist outlook. His ideology is based on opposition to economic imperialism and abdication of the state in favour of unfettered private enterprise, which brings him close to the Ideological Man. But since his view is not informed with state ideology and religion, he has to bear the negative burden of being secular and liberal. The minority-communities feel attracted to him, which fills the ideological state with doubts about the credentials of the Left Wing Man. He is a cosmopolitan and shares his outlook with people in other societies all over the world. This is his most negative aspect. He arouses suspicion in the army because of his connections in India where leftists are fighting their own war against Hindu fundamentalism. The leftist in Pakistan, however, is at times prone to join hands with the Ideological Man against American imperialism and such unpleasant phenomena as globalisation and free trade. He unconsciously wants a revolution to rid the state of foreign tutelage, but is threatened with extermination after others have succeeded in staging one.

The Secular Man: In Pakistan, he has become wary of the religious state because of its communal and sectarian tendencies. He is neither Western in his thinking nor ex-Soviet because he is himself a religious man. His mind has been formed by the political evolution of the state and its exploitation by the hypocrite. He puts his trust in the world-view of the Quaid-e-Azam and his first speech in the Constituent Assembly. The non-Muslims in Pakistan are all secularists because they think that a secular state will protect them and give them their lawful rights. The secular man in Pakistan is under attack from most intellectuals and the religious parties who think that the secular state is repugnant to Islam. His position is delicate under the Islamic Constitution, which forces him to remain silent most of the time.

The Intellectual Man: Since ideological states have doctrines that can't be opposed, intellectuals usually don't exist in them. If they do, they are seen as dissenters. In Pakistan, the acceptable Intellectual Man usually comes from the right. Most of them make it their occupation to provide intellectual grounds for the state doctrine. They write articles and columns in the newspapers and appear on television. They come from all walks of life: the legal profession, the retired judiciary, retired generals and the religious hierarchy. It is, sometimes, observed that the real intellectuals come from the smaller provinces and not from Punjab because Punjabis support the state doctrine and, therefore, have no freedom of thought. The Intellectual Man in Pakistan is, therefore, unable to provide the 'variant' point of view that rescues the state when it finds itself stuck with a doctrine that no longer works.

The Business Man: This is a community that is divided in the country's chambers of commerce between traders and industrialists. They are extremely nationalist in outlook even though their interests may be opposed to rampant nationalism. The trader may be interested in liberalised imports while the industrialists may favour

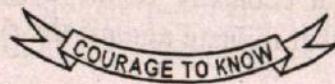
restrictions on imports. This leads one to the mistaken conclusion that the traders will favour free trade with India. Also mistaken is the view that the business community should untidily oppose militarisation of the state and its isolationism. The businessman in Pakistan appears to be mercantilist, passionately supporting such causes as nuclearisation. When, he gets hurt by economic sanctions, he is inclined to blame the government and not his own decision to support actions that attract sanctions.

The Scientist Man: A scientist is supposed to be the champion of inductive logic and rationalism forming the basis of all scientific knowledge. But the Scientist Man in Pakistan is Islamic, convinced that all science emanates from the Quran, which he can demonstrate. It is a mistaken belief that scientists are non-religious or apply reason to the understanding of human affairs. In fact, some great scientists of the world were religious as well. In Pakistan, however, the Scientist Man lends himself to the 'miraculous' when it comes to national issues. He is not the so-called conscientious Western scientist opposed to military use of science. In fact, the scientist in Pakistan can belong to the first category of Extremely Ideological Man, paying scant regard to such Western accretions as democracy and human rights. He can be compared to the Pakistani economist and the Pakistani lawyer. The economist will subordinate the national economy to the exigencies of national defense. The lawyer may support causes that militate against the rights of the citizens.

The Hard-line Man: This is a category that straddles all the above-mentioned categories. His fundamental belief is that '*danda*' will do the job in Pakistan. He believes that if a few hundred thousand 'bad' people in Pakistan are eliminated, the country will be cleansed. His ideal was once Imam Khomeini; now it is Mullah Umar. His hard-line solutions are applied to all kinds of 'bad' elements: the common criminal, the politician, and the defaulting businessman. His favourite line is, 'Give me Pakistan for one day and I will make it right in short order'. He is alienated with all orders because they don't deliver. Under civilian rule, he rues lack of regimentation; under military rule, he complains about lack of determination to punish and 'make an example' of the wrongdoers. His philosophy gains strength every time a corrupt regime is overthrown in Pakistan and people start recommending tough measures. He is, in fact, an idealist whose dreams never come to fruition.

The Common Man: This is the category to which everyone belongs, but it usually implies the Pakistani voter. This is the largest category in the country. Everyone engaged in politics thinks that the Common Man supports him. It has been accepted as truism that the common man wants democracy in Pakistan, not dictatorship. There is no way of testing this. The secularists who bemoan the excesses of the religious state insist that the Common Man is not interested in theocracy because his only concern is prosperity and well-being. The religious parties are fighting for the perfect religious state 'because the Common Man wants it'. The Common Man votes enthusiastically (and sometimes not so enthusiastically) for political parties at

elections. He is known, at times, to celebrate when the government elected by him is overthrown. The religious parties who can't win elections think that only revolution will serve the cause of the Common Man who shows grassroots' support for them by attending the mosque congregations in record numbers. What does the Common Man want? Most partisans of this or that political stripe may be shocked to find out the truth. The Common Man also includes women who form 52 percent of the country's population, but most of them don't vote and remain mostly uneducated. Therefore, the sexist term 'Common Man' is correctly coined. It can be said that women are not in the category of Common Man but one can't determine which category they belong to. They are most invisible.



*I like people quite well at a little distance
I like to see them passing and passing
and going their own way,
especially if I see their aloneness alive in them.
Yet I don't want them to come near.
If they will only leave me alone
I can still have the illusion that there's room enough in the world.*

(People, D.H. Lawrence)

