

## **Pakistan: A case of Individual Vigilance**

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### **Abstract**

This paper deals with the proposition that in Pakistan individuals are more vigilant about their rights as compared to their duties. Individualistic theory (based on explaining individual behaviours) and holistic theory (means joint effort) are used to observe the behaviour of the individuals in the society. McClelland's (1977) three dominant needs are very much relevant those are: achievement, power, and affiliation. In Pakistan Individuals show apathy to the developments happening around them. They hardly try to resist against the social injustices prevailing around. They are busy enough in accumulating wealth individually. It may make them affluent individually but collectively it increases the gap between rich and poor. This gap between rich and poor is the real source of discontentment in Pakistan. This discontentment is not given by any outer force but by our three major institutions-civil and military bureaucracy and Judiciary. These three institutions are comprised of three dominant needs- achievement, power, and affiliation.

### **Key Words:**

### **Objective of the Study**

The main objective of this project is to provide solution of Pakistan's problems. It can only happen by waking up people from deep slumber of apathy.

### **Theoretical perspective**

Three types of individual: parochial-(interest in decision making for specific group, region, ideology) subjects (no interest in decision making) and participants-(usually vigilant about decision making and show their response on decision making. In Pakistan may be explained as more parochial-less subjects and a few participants-Individuals-indifferent-political and Social Developments Blame others for their disparities Hardly resist against the social injustices-cast votes with the will of others.

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In Ghazwa Uhud Muhammad Peace Be upon Him (PBUH) advised Muslims to be vigilant about their strategic position and should not leave their positions until He said. Muslims forgot the advice of Muhammad PBUH and followed their conscience and run after the booty and left their positions unprotected. The result was the defeat.

The individuals of the country are the only source of development. Since independence to date, Pakistani individual has been remained silent sarcastically against the malpractices of civil bureaucracy, military bureaucracy and judiciary. It leads to only one crisis in Pakistan that is known as political crisis. The political crisis is a result of the silence of a privileged man in Pakistan against the oligarchic rule of the civil and military bureaucracy. Thus governance crises, economic crises, energy crises, and all other so called crises are sprouting only from political crisis.

Quaid-i-Aazm was addressing to the Constituent Assembly of Pakistan on August 11, 1947 and listed major problems of Pakistan namely-bribery, corruption, black marketing, nepotism and jobbery. Social evils have been present in every system of the world but the level of moral bankruptcy seems high in Pakistan. This research has shortlisted the Quaid's list as corruption, Nepotism and bribery because they lead to all other evils. Corruption, nepotism and bribery are greater evils than drinking, debauchery and gambling in any society. Since latter three evils pertain to the individual devastation while former three social evils pertain to the social and collective devastation.

Today Pakistan is facing worst ever crises of its history owing to the individual apathy towards the political crisis of Pakistan. Individual vigilance that means people are more vigilant about their life, property and other privileges. As a whole no body is concerned with others. They are neglecting the ongoing crises in Pakistan. This apathy towards each other is a real dilemma of today's Pakistan. People are predominantly pursuing for material things and paying no attentions to increasing immorality. It encourages said social evils. The International Monetary Fund and World Bank could not make Pakistan financially bankrupt but people of Pakistan due to their apathy morally bankrupt that was why we are living in the worst time of history.

It is the only country in the world that has been vulnerable owing to the media, mullah and military those are a direct result of the inappropriate role of the political elite, bureaucracy and mullah. Bureaucracy was the descendant of the British legacy who adopted specific bureaucratic style for getting control over the colonies. This bureaucracy either military or civil deceived the feudal lords in Pakistan and transformed them into political elite. Since 1958 to date, both military and civil bureaucracy keeping the country in a state of turmoil just to keep people in the state of uncertainty and confusion. It is popularized that only English medium is the best in Pakistan and Punjabi is the worst. As it suit both the bureaucracy and the military. Both military and civil bureaucracies are sources of corruption, nepotism and bribery not a threat of Pakistan's internal or external

security. They are undermining the social fabric of the society and indulging people in the matters of class-unvigilant

All these three major institutions are ruling over the peoples of Pakistan. They are not at fault. It is we who are at fault. We allowed them to rule us. We remain silent spectators. We always wait for miracles. We talk in drawing rooms, TV channels, seminars, lectures and conferences but do nothing to be vigilant for ourselves. Until or unless individuals are dormant, Pakistan will remain in the troubled waters. The only way out is eternal vigilance on the part of individuals regarding policy and decision making in Pakistan. They have to respond on every decision that is against the freedom of the people of Pakistan. Individual vigilance in Pakistan is the price of liberty and contentment.

### **Operational Framework**

Out of our eleven Heads of State, six were either soldiers or bureaucrats. Eight of our fifteen prime ministers were dismissed and seven out of ten National Assemblies were dissolved. It leads one to the inevitable conclusion that strong personalities have invariably dominated out weak political institutions and cultures. (General K. Arif, Corruption, source published in which Journal is unknown).

Here are few pertinent examples that will tell us the truth of the thesis established in this research. In 1950s there were seven prime ministers of Pakistan and one Commander in Chief of Armed forces. It explains that how both military and bureaucracy remained in power by keeping feudal lords in politics and used them as a shield of their coveted rule. The same story goes on in every decade of Pakistan history. In the twenty first century one move of the military general went wrong that he opened up many TV channels in Pakistan for the political elite defamation. In the name of media independence, Musharaf was of the opinion that ventilation of the people as well as rivals would be done through these TV channels. He knew that nobody could do anything wrong with military or bureaucracy. The people of Pakistan remained silent on every reform of the government. This dormant attitude of the nation is giving opportunities to civil-military bureaucracy and judiciary to keep people under their subjugation.

The defence and Cantt areas in Pakistan are the classical examples of looting the resources of the people of Pakistan by the civil and military bureaucracy along with judiciary. The Prime Minister Sayyed Yousaf Raza Guillani distributed plots among the justices of the Supreme Court of Pakistan and no judge called the PM for accountability. May they believe that what comes in their favour is not accountable before law? The people of Pakistan never ever try to bring home the Judiciary for their selfish act. There are many civil servants, military generals and justices in Pakistan who have been committing nepotism and jobbery.

### **Conclusion**

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We have to be vigilant about our unvigilant behaviour-First we have to be tolerant towards others especially when they have difference of opinion-second we have to be respectful to each other-third self-accountability-fourth, we have to focus on our duties rather rights. Fifth we must speak out when there is injustice happening around us. Individual vigilance is a way out in the prevailing crises in Pakistan. We must be vigilant about our duties, ethics, tolerance towards others, punctuality, discipline, faith and organization. People must be evaluated with their character not with their nuisance value.

Pakistan's civil and military bureaucracy is the real guardian of the Quaid's historic words, talking to civil officers in Peshawar, April 14, 1948: Civil Service is the back bone of the state. Governments are formed. Governments are defeated. Prime Ministers come and go, but you stay on, and therefore, there is a very great responsibility placed on your shoulders."

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