

Cricket and National Identity in Pakistan

Abstract:

Based on Henry Typhal's social identity theory and Habwazhe's collective memory theory, this paper studies the phenomenon of Pakistan's national cricket mania through participation observation and unstructured interview, combining diachronic and synchronic analysis. The results show that, with the popularity of cricket among the Pakistani people reaching a level of obsession and fanaticism, cricket, which is integrated into the daily life of the Pakistani people, is not only a sport, but also has a social significance beyond culture and religion. Cricket has such a huge magic, from cricket has a long history as a symbol of identity and hosted by the colonial and anti-colonial collective memory, this is rooted in the collective memory of history, pushing into the post-colonial cricket, become a symbol of nationalist emotion people and turned into a connection throughout Pakistan people, beyond the religious and ethnic ties, become increasing nationalism emotion and build national identity has unified meaning of symbolic entities.

Key words: cricket ;collective memory; National identity

Cricket, a team sport played by two teams of eleven players each, originated in England in its modern form and spread to colonies, including Pakistan, which is located in the South Asian subcontinent and was under the jurisdiction of British India until its founding in 1947. Cricket is not the Olympic Games, in the worldwide popularity and the breadth and football and basketball, even than its cousin, baseball, but in the UK is very popular with the commonwealth countries, because of its huge audience size, cricket World Cup be followed the football World Cup, the world's third largest after the summer Olympics games. By the author in Pakistan's second largest city of Lahore more than half a year of observations and interviews, found in Pakistan cricket with the envy of other sports, is the most popular sport in Pakistan, is both the Pakistani people are an important part of daily life, more be for religious fervour, emotion in current Pakistan, cricket potential social significance and even beyond the cultural, political, and religious, become a striking social phenomenon.

1 Beyond cricket - The status of cricket in Pakistan

In fact, Pakistan's official national sport is hockey. Its national team has won great honor for Pakistan and has been regarded as one of the top hockey teams in the world. Over the years, however, cricket has outshone hockey, "becoming a de facto national sport, with a de facto monopoly in the country's sporting world" [2].

"Cricket is Pakistan's most popular sport" [2]. In Lahore, the ubiquity of cricket and the tall, muscular cricketers in white cricket suits stand out. From late winter to late spring, on the new campus of P University in Lahore, if you hear noise on weekends, it is mostly cricket. On the school's vast sports turf, there is a huge all-Pakistan School cricket tournament lasting more than a week, Lahore's biggest

* Ma Chunying, Assistant Professor, Hunan University, China, Email. 447910271@qq.com

mobile mall staff match, sponsored by electronics companies, and a small corporate cricket match. Whether in a university canteen, a fancy clubhouse or a television set in a public place such as a bus station, advertisements are almost always shown of cricketers in white on green grass. Cricket is many people favorite recreational activities, "almost all regions and communities have a cricket team" ^[2], and in the streets of the city, can often meet with a cricket instruments for adults and children, the weekend and in the evening, in jinnah park, xiali omar garden and Lahore castles and other historical and cultural sites and on the grass in the university campus has a lot of people playing cricket. When the subject of Pakistani sport is discussed, people immediately jump into a conversation about cricket, of which they are proud. Of the men and women interviewed by the author, the most popular sport was cricket. When Professor C of history College of P University knew that the author was a sports worker, he mentioned Pakistan's cricket for many times and said with enthusiasm: "Come to study our Pakistan's cricket, it is the most popular sport in our country". "I don't know why I like cricket. I started to play cricket when I was very young. When I was so tall, my father took me to play cricket," said N, a male master student of P University Political Science College. There were three teenage sons and daughters who would sometimes come to their father's work on the weekends and bring cricket boards to play cricket on the nearby lawn. "In Pakistan, everyone can play cricket when they are young, and when a girl is young, her father will take her to play," Ms. S of the Greater South Asia Research Center told me.

Cricket is not only enjoyed by all sectors of Pakistani society as a part of their daily lives, but also occupies a central place in their social and political lives and enjoys a religious fervour. Watching International Cricket in Pakistan is an important event that the vast majority of Pakistanis do not want to miss, interrupting their other social engagements to watch cricket. Live cricket matches are scrolled down the screen, even during newscasts. Affects all the people of Pakistan in the competition of the outcome of emotion and the whole social mentality, P big biological courtyard female doctoral students H is so described: "the cricket although not our national sport, but we are all crazy love cricket, especially when India and Pakistan, the Pakistani people will watch the game, and be crazy". When the National team triumphed over India in 2017, the spectators went from breathless to leaping to their feet to huge cheers from the stands, which included cries of "Pakistan" and "Zindabad! "(Hooray)" roared above the music broadcast from the stadium, and people took to the streets, screaming, cheering, hugging and dancing, setting off a carnival rarely seen in Pakistan. Tickets for the 2019 Cricket World Cup final between India and Pakistan sold out within 48 hours of their public sale, with Pakistani fans buying most of them and resale sites charging 20 times the original price ^[5]. Pakistani society, from top to bottom, has an extraordinary passion for cricket that even trumps the fear of terrorist attacks ^[6]. It took Pakistan just three months to organise the finals of a series of cricket matches after the terrorist attack on the World's Raffaere cricket ground in 2009, declaring that "our passion for the game is far greater than your fear of killing us". After the successful conclusion of the 2017 Pakistan Premier League (IPL) at Lahore's Geduffy Stadium, the nation was jubilant, with the media writing it as a victory over terrorism. Cricketers who win games and honours for their country, such as Imran Khan, are still called national heroes. Failure of the captain is the accusation, cricket World Cup in 2019, India and Pakistan in the group stage after the loss to the India, Pakistan's cricket team captain yawning photos on Facebook social networking sites such as hot search, young people tend to think of the failure of the match results in relation to the captain of the slack, and without hesitation "ask him to go home to sleep" ^[7].

As Shaharyar Khan, chairman of the Pakistan Cricket Board, has pointed out, cricket in Pakistan has

attracted people from all walks of life and has developed an overwhelming passion, with an incandescent lava falling on a volcano ^[8]. Why has cricket, which originated in England, enjoyed such fanaticism and magical power in the once British-colonised Pakistan that it has become the common pursuit of people from different sects and cultures? It's about going back to the history that cricket brings to the Pakistani people.

2 Colonial and Anti-Colonial -- The collective memory of cricket

Collective memory, also known as group memory, was first proposed by French sociologist Habwahe and was defined as "the process and result of members of a specific social group sharing the past" ^[8]. Generally, it refers to the memory of a group with its own specific cultural cohesion and identity for its past, which is a reflection of the group's deeper value orientation, emotional expression and change of mentality ^[9]. Researchers believe that collective memory mainly exists in cultural practices such as rituals, customs and festivals ^[8]. However, Durkheim also proposed that the way of group memory and self cohesion is also totem, and the form of totem can also become a carrier of group memory and the presentation of one's past. Cricket, a symbol of England since the Victorian era, has been chosen by history as such a totem. As a new nation state colonized by Britain in a previous life, Pakistan has been stamped with the cultural imprint of a supra-state from the very beginning. Cricket is active in the social and political field of the South Asian subcontinent and has a larger memory space than any other sport and cultural form, thus becoming a totem carrier of anti-colonial memory.

In originated in Britain, the cricket as cultivate masculinity and reflection of a sport and be taken seriously, because of their exquisite clothes after "a symbol of purity and Puritan values" ^[10], in line with the English gentleman image and moral ceremony etiquette and favor by aristocrats, under the advocate of muscular Christianity, is considered the most can reflect the carrier and the elite of Victorian moral socialization important tools ^[11], become a symbol of the spirit, loved and respected by queen Victoria and the royal family, people even "equate civilization with cricket, the culture of ancient Rome and Christianity" ^[10]. Cricket gradually evolved from the elite symbol of gentleman sport to the symbol of the spirit of The Times and the national symbol.

Cricket was first British colonists to the subcontinent as a tool to display own superiority of political isolation, the goal is to make the local people have "pilgrimage" psychology, so as to control the colonies from culture, the move to cricket in the colonies also become elite sports, laid the foundation of natural rationality "paradigm" symbol. As British India local economic and social development, at the same time for strengthening the instrumental rationality of rule, the Indian government on the one hand constantly provoke India of conflict and contradiction between the sects, unofficial colonial cricket on the other hand, an ideal tool in india-pakistan colonies widely, as the lubricant of sectarian violence. Colonial rulers not only support the local elites to participate in cricket cricket, and will also be cricket as the important content of "English" new education "is thought to be lazy and weak, unable to Indian plant under the British people's beliefs about the male strength, endurance, energy" ^[10] to train local elites with the Victorian values to assist management. At the same time, the British colonial rulers also tried to establish a mother-child bond between the colony and the metropolitan country through friendly cricket. In fact, the happy gentlemanly sport between the colonists and the colonized was regarded as a symbol of their peaceful coexistence to provide reasonable testimony to the British colonial rule ^[11].

The promotion of English colonial rulers and the active participation of the indigenous elite and the

maharaja helped cricket to take root in the Subcontinent and become a popular sport. The local elite began to carry out cricket for anglophilic purposes at the beginning. With the community confrontation during the match, the local people's sense of national identity was enhanced, and the local lords and nobles began to consciously sponsor the local teams and cultivate excellent local players. The british-educated native elite also gradually accepted the Idea of English muscle Christianity, actively participated in the promotion of cricket, and committed themselves to the localization of cricket. All sides have helped to make cricket popular across British India. Peng Neil 1909 missionaries in his memoirs record when in north India and Afghanistan border (now belong to Pakistan's north-west frontier province (NWFP) cricket popular spectacle: the local traditional sports are gradually replaced by a cricket, the denominations every competition between schools and communities, in the friendly game atmosphere, the locals have this let Britain is a sport. ^[12] subcontinent cricket began Pacific nation only with European team consists of two games evolved into five teams "in the cup tournament, which contains five teams in the subcontinent of each sect, affected by the long history of sectarianism, the game has attracted more and more audience, in church rulers and local support, business operations, maharajahs and the support of the elite, the pentagon cup cricket became the biggest impact of the india-pakistan colony event ^[11].

Under the influence of nationalist thoughts, the localized cricket was transformed from a colonial tool to a tool and expression of nationalist anti-colonialism, which promoted the formation of supranational nationalism. Along with the development of the nationalist revolution, especially in Asia, awakening after the fall of the British empire, the individual is no longer satisfied with in in the cricket is colonial status, at the same time, promoting and strengthening the competitive spirit of sports, and strong, victory sports competition also direct stimulation of the participants of the core elements of the anti-colonial spirit, in the competitive beat europeans became most psychological motivation of the participants in the cricket. For the British, no matter they are Hindus, Zoroaster or Muslims, they belong to foreign countries. Therefore, the cricket match in the South Asian subcontinent has been in the form of local people's confrontation with Europeans since its emergence, which is conducive to the cultivation of nationalist consciousness. Late colonial rule in the Indian government, along with India and Pakistan of colonial nationalism blustery, cricket in India all religions and all levels of temporary across the heavily fortified hierarchy, uniting people against British rulers of India, win in the competition of the immediate psychological reflection in peoples' minds, for "our" team's identity and the resistance of the mixed feelings such as national, and be able to release both inside and outside the field, in the process, cricket and ethnic ultra religious nationalism union for cricket nationalism, which became the elite Indian cricket anti-colonial important "position".

It is worth noting that the cricket was once a privileged status symbol and colonial rulers of tools, so when has traditionally been thought of as a cultural disadvantage by the colonists in the cricket as the symbol of victory over suzerain, was declared itself has the ability to overcome the colonists, and master the meaning of the myth has broken the colonists culture. With colonialism missions to South Asia, therefore, cricket after localization, becomes the pioneer anti-colonial instead, in the process of Pakistan's independence movement played an undo, and thus has the meaning of totem, and the load of the colonial past all kinds of physical practice were Pakistanis conserved precipitation for the national total of collective memory. After The independence of Pakistan, cricket continued to be inherited and developed under the influence of cultural habitus, and further developed as a symbol of national identity in the post-colonial Pakistani society.

3. National Identity -- Meaning Orientation of Pakistan cricket fever

In 1947, with the signing of the "mountbatten plan", after Pakistan's independent nation-state and into the colonial times, due to historical reasons, after the founding of the people of Pakistan's difficulties in constructing national identity and collective memory of the anti-colonial and cricket in the new historical era of mutual construction and mutual achievement, at the same time in the form of cricket as symbols of national identity in Pakistan.

India and Pakistan partition is the result of various political power and political demands game, because the muslims in British south Asian subcontinent suppressed for a long time, then, to avoid from the Indian government was oppressed by a Hindu, a Muslim their homes - Pakistan - became a Muslim's biggest political party - the Muslim union calls one of the biggest and most muslims common desire, and Hinduism as the main members of the congress party unity as the aim of the independence movement in India, because of the political divisions and sectarianism, on the eve of independence, the explosion of a massive bloodshed and revenge. After the signing of the Mountbatten plan, the desire to establish an independent Muslim country was realized, but after the independence, Pakistan's land area was less than a fifth of India's, and the country was weak. Forced to accept partition, India is not willing to accept the independence of Pakistan. Under the structure of power of strong India and weak Pakistan, it has been squeezing the living space of the other side for a long time. Therefore, for Pakistan, the predicament of strong neighbors makes it necessary to achieve national survival and development in the international community. After Jinnah's death, Pakistan no longer has a leader with exemplary effect. Political parties and military leaders take turns in power. The rulers are often beset by scandals such as corruption, and governance policies are often suspended by the downfall of the ruling party. The existential pressures of challenged sovereignty, the proximity of a powerful enemy, and domestic political instability have stoked nationalist sentiment in Pakistan.

At the same time, as Keith Carrard points out, there was hardly any history of national unity in Pakistan at the time of its founding, with no shared language and no homogenous culture. Pakistan and its people are not a country in the traditional Western sense -- a people who live in a territory of the same ethnic origin, the same culture, and above all, the same language. The simple definition of "Muslims living in the subcontinent" also fails to take into account the ethnic, linguistic, cultural, regional and economic differences among Muslims living in the region. Therefore, local identity, ethnic identity and religious identity have been higher than national identity for a long time after the founding of the People's Republic. Muslim identity once thought most national cohesion and might be expected, however, based on the religious identification easy to pan-islamic, more importantly, a fellow Muslim neighborhoods of east Pakistan into the People's Republic of Bangladesh, independent also give baluchistan and separatist forces set up the demonstration of the north-west frontier province, Kashmir independence calls will increasingly intense, under this situation, religious identity is unable to hold the historical mission of national identity, Pakistan Pakistan needs more enhance national cohesion of cultural symbol.

For what is national identity, there have been many scholars put forward different definitions^{[14][15]}, the author tends to the following definition: the context of national identity is in another country, its members of the community and with the concept of administrative approval, aware of their own has the membership of the country, forming a kind of "is our" spiritual community of group identity and imagination. The foundation of identity is identity. As an imaginary community, national identity is almost never masked by the members of most groups. It is an organizational system of political power

that emerges after the collapse of dynastic power and religion, which is the emotional appeal for belonging and eternity of human beings. Therefore, psychological unity is the basis of national identity. In addition, national self-confidence, pride and enhanced national cohesion can also strengthen the sense of identity, which has the significance of improving national identity. The identity and achievement of Pakistan cricket correspond to various needs of national identity and has been chosen by history as the symbol of national identity in this stage of Pakistan.

Studies have proved that sport does enhance national identity^{[16][17]}. As a kind of collective for the competition unit in sports competitions, cricket natural has the representative group of symbol meaning, when, in the international competition held in team as country so-and-so, countries such as the national flag, national name exclusive symbol both inside and outside the stadium also appear a lot of, all of these make the group classes and closely linked to national sports competitions. At the same time, athletes and spectators are divided into two antagonizing groups because of the competition, "we" and "they" are obviously separated, which makes the boundary of the country as a group appear clearly and thus plays a role in strengthening national identity. In Pakistan, however, cricket's rise above national and other sports as a symbol of national identity is largely due to the anti-colonial collective memory it carries. As collective memory enables individuals to show commonness, it is the premise for the construction of group self-identity, so it is the basis for members to form group identity. Rahab tile hz in the process of conceptualization of "collective memory", always emphasis on maintaining social stability and integrity is a significant function of collective memory, Henry Russell (Henry Rousso) also demonstrates the role of collective memory in group identification: compared with the individual memory, collective memory can across the border from individual, into the collective domain to form an organic whole, group consciousness is very important to group cohesion and the continuation of^[18]. The collective memory of anti-colonialism itself has the significance of nationalism and has the function of enhancing national cohesion. Through cricket in a variety of cultural activities and group interaction and collective memory of the anti-colonial to pass across space and time, beyond feelings experience guan yong shows his care, and "our past" nationalism is an organic whole repeatedly, Pakistan's past and present, link up here and there, across time limit for identity and continuity, a common emotional and cultural connection of the Pakistanis.

At the same time, the collective memory of the anti-colonial as a collective unconscious in cricket history has formed the cultural habits, colonial already widely popular in Pakistan cricket is still popular in after the founding of the aristocracy and the elite, and won the populace's affection, because a good mass base, while the lowest in the physical aspects of the state budget is in South Asia, has sprung up a lot of famous cricket world famous athletes, Pakistan's cricket team in technical innovation and management innovation to cricket made an important contribution to the development of the world, also won the let the nation worship for Pakistan and proud of the results of the competition. In 1986, the cup tournament in cricket, Pakistan's national team in a few beat India, without winning the batter javey pandemic and a (Javed Miandad) regarded as a national hero, Pakistan this victory so far is still considered a day cricket joy on one of the most historic moment, and that brought Pakistan against India a lasted for nearly a decade of psychological advantage^[2]. Pakistan also won the 1992 World Cup, the first of its kind in Asia, and has been recognized as one of the world's top cricket teams with great potential, thanks to the outstanding performance of its cricket team. The cricket for Pakistan won this to all the Chinese people proud achievement, also greatly enhanced the Pakistan national self-confidence, cricket was regarded as a symbol of national pride in Pakistan and the symbol of "power", become, bartz said "model center", d pandemic anda (Javed Miandad), imran khan (ImranKhan) cricket hero has

become the luminance of Pakistan after jinnah characters, they are prompted to become Pakistan cricket "domestic popular mast" [2] and represents a lot people believe that the world. Whether they are native nationals or foreign immigrants, they all give more recognition and recognition to Pakistan National Cricket team, even if they do not agree with the authoritarian regime or the ruling clique and its national discourse logic. The rising nationalist sentiment in Pakistan makes the media, politicians and social elites in Pakistan more willing to publicize and explain cricket from the perspective of nationalism, which also strengthens the connection between cricket and the nation and highlights the symbolic significance of cricket nationalism. There is no greater display of collective consciousness than a game of cricket in which localism, politics and caste, ethnicity and language differences temporarily dissolve, both on and off the cricket pitch, and the game takes on greater significance, tending to border on imagined forms of nationalism. Player not only on behalf of the state to enter the battlefield, even regarded as representative of Pakistan's national character: "perhaps cricket reflect a nation's character, hits the than any other sports deeper" [3], it's more than a physical opponents, every victory is considered to be countries, each one failure has special shame, people tend to be in this kind of failure from the national level to betrayal.

Therefore, set up in a short time, multi-ethnic, multilingual, regional cultural differences, and poor governance, political unrest in countries, cricket became the pull swat and faith, Lahore and connor and quetta Pakistan all regions with different cultural appeared in common of a whole, and under the survival crisis in the rising nationalism, be put shrines, become a symbol of national identity in Pakistan, this is what Pakistan cricket beyond other sports and culture to form the meaning behind the fanatical.

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