

Motivational Factor of Development with Special Reference to Madar-e-Millat's Role in Creating Countrywide Awakening among Women

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BASIC THEME

The focus of this write-up is on three points. First: development is a multidimensional process involving major changes not only in socio-economic structures and institutions but also in popular attitudes and perceptions. Second: these changes, however anti-status quo, can be initiated, maintained, and speeded up if some powerful motivational factor comes into operation, as happened during the revolutionary Pakistan Movement. Third: the countrywide enthusiastic celebration of the year 2003 as Madar-e-Millat Year has proved to be one such motivational factor as it has brought about an unusual awakenance among Pakistan's womenfolk to demand a rightful place in all walks of life. This is heartening especially because nearly half of the country's population has terribly lagged behind in every conceivable sphere of development. This newly acquired awakenance can be and should be mobilised for speeding up the process of development by strengthening women's participatory role in all political, economic, cultural, and even religious activities.

NATURE OF DEVELOPMENT

Economists usually talk of development in economic terms. However, the ground reality is that economic matters are interwoven in practice with the rest of the social system, involving political, cultural, religious as well as economic values and non-economic motivations. No doubt acceleration of gross national product, reduction of inequality, and eradication of poverty are essential ingredients of the process of economic development but they cannot produce satisfactory results without simultaneous changes in social structure, popular attitudes and national institutions. Thus development in a more realistic sense "represent the whole gamut of change by which an entire social system, tuned to the basic needs and desires of

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individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory toward a situation or condition of life regarded as materially and spiritually better".¹

This being the nature of development it obviously implies uplifting of the entire society towards a better and more satisfying life. Opinions may differ as to what precisely constitutes better life but according to Denis Goulet many studies reveal that all individuals and societies seek at last three common goals, viz. sustenance, self-esteem, and freedom.²

Sustenance refers to the possession of means for overcoming the helplessness and misery arising from a lack of food, shelter, health and protection. In the words of Iqbal, "the inability to meet basic needs stands in the way of realisation of human potential and sometimes so much rusts human mirror that his ethical and cultural existence becomes non-existence".³

Self-esteem is the second most important component of development. To quote Michael Todaro: "Self-esteem refers to a sense of worth and self-respect, of not being used as a tool by others for their own ends. All peoples and societies seek some basic form of self-esteem. Although they may call it authenticity, identity, dignity, respect, honour or recognition".⁴

Freedom, the third universal value highly prized among individuals and societies, essentially refers to one's ability to choose without servitude to external constraints in the pursuit of some economic or non-economic goal of development. In a wider sense, the concept of human freedom also includes components of political freedom or democracy. The advantage of economic growth, according to Arthur Lewis, is that it facilitates human freedom by increasing the range of human choice.⁵

It may be remarked here that the above core values of development remind one of Iqbal's concept of self (khudi) which lays stress on unlimited human potential for mastering nature and for removing obstacles in the way of development. Iqbal's role is relevant for our discussion because it was his motivational poetry which inspired youth to struggle for political freedom we are enjoying today.

REQUIREMENTS FOR DEVELOPMENT

The above discussion maintains that development is much more than mere economic development; it is a total package and, in the words of Gunnar Myrdal, is nothing less than the upward movement of the entire social system.⁶ This obviously

¹Denis Goulet, *The Cruel Choice: A New Concept in the Theory of Development*. New York, 1971, p. 23.

²*Ibid*, pp. 87-94.

³Dr Muhammad Iqbal, *Im-ul-Iqtisad*, Iqbal Academy, Lahore, p. 30.

⁴Michael P. Todaro, *Economic Development*. Longman, New York, Sixth ed., p. 17.

⁵W. Arthur Lewis, *The Theory of Economic Growth*. Allen and Unwin, London, 1963, p. 420.

⁶Gunnar Myrdal, *Asian Drama*. New York, 1968, pp. 722-3.

is a gigantic task and needs the aid of all disciplines, especially history, psychology, sociology, political science, economics, and a host of subjects related to science and technology.

Some people believe that if certain economic obstacles are removed the process of development will get started and accelerated. For example, market imperfections should be removed in order to achieve an optimum allocation of resources; accumulation of real capital should be facilitated through various investment—promoting measures; foreign capital should be encouraged to supplement the saving necessary for investment; and a judicious fiscal-monetary mix should be used for speeding up economic development. These are all measures of economic character and have been adopted in developing countries at various levels but, according to Mahbub ul Haq, they have not been automatically translated into higher levels of human development.⁷ The truth is that, as shown above, economic development is only a part or one dimension of human development which is a total concept and therefore requires a measure or a set of measures which have the characteristics of totality.

It is here that the concept of the nation-state as the unit of development assumes importance. The concept of nation-state carries with it the concept of national development which, of course, encompasses all dimensions of development, political, economic, social, legal as well as administrative. Thus nation-state, national development, and nation-building, are all synonymous terms, denoting totality of approach, and have the potential of becoming powerful motivational factors for the uplifting of the entire social system.

Nation-building of course is among the most crucial problems facing the developing nations, including Pakistan. Dr Shaukat Ali has put forth the potential and the problems of nation-building thus:

“A nation is an aggregation of persons whose ranks are cemented by an identity which rises above ethnic, religious, regional, tribal, and linguistic affiliations. It depends on consciousness or awareness that they have a common political destiny, and there are national needs which automatically override parochial interests. It is a sentiment of unity to which all living in a particular territory pay voluntary spiritual and emotional homage. The cumulative impact of these feelings is manifested feelings in manifested in the form of nationalism”.⁸

No doubt currently ongoing globalisation runs counter to nationalism but Dr Shaukat Ali feels that the latter is still a very powerful propulsion behind all

⁷*Human Development in South Asia 2002*. Published by Mahbub ul Haq Human Development Centre, Oxford University Press, Karachi, 2003, p. 9.

⁸Shaukat Ali, *Nation-Building, Development and Administration: A Third World Perspective*. Aziz Publisher, Lahore, 1988, pp. 1-2.

transactions among nations of the world and it still fires imagination of countless millions. Further the hallmark of nationalism is blending similarities among diverse elements of population and creating bonds of interdependence based on trust and confidence in society.⁹

One major requirement of a successful nation-building process is that it should be established on an indigenous base and should be inspired by internal motivations to subsume local and parochial identities, into a bigger cultural, political and economic identity which comprehends the entire nation. For creating a general commitment to oneness of the people, an ideological approach can provide the necessary powerful motivation provided it emphasises equality of citizenship, brotherhood of man, democratic participation and also the three highly prized values of self-esteem, freedom from servitude, and provision of means of sustenance, as explained earlier.

PAKISTAN MOVEMENT: A MOTIVATIONAL FORCE

This write-up does not aim at discussing the genesis of Pakistan Movement as such. The purpose is just to point out that it was this Movement, inspired by the idealism of Allama Iqbal, and led by the indomitable Quaid-i-Azam Muhammad Ali Jinnah, which played a motivational role in putting the down-trodden Muslims on the road to all round development, within an unbelievably short span of seven years. Note the following words of the Quaid-i-Azam: "In a few years we have made of the Muslims of India, who were only a crowd, a nation. They were a scattered mass, disorganised and apathetic. The Muslim League has electrified and roused them from their stupor and knit them together".¹⁰

Pakistan Movement actually established the right of Indian Muslims to form their nation-state in the territories where they had a majority. It led to the most momentous political event in the history of mankind, as acknowledged by Stanley Wolpert in the following tribute paid to Quaid-i-Azam: "Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Muhammad Ali Jinnah did all three".¹¹ The Movement thus simultaneously changed the history, geography, and political map of the sub-continent, thereby creating an unparalleled sense of pride and achievement among Pakistanis.

MADAR-E-MILLAT'S ROLE

Along with Allama Iqbal and Quaid-i-Azam, Madar-e-Millat Mohtarma Fatima Jinnah was the third most forceful motivational leader of Pakistan Movement. During the life of Quaid-i-Azam she combined the role of looking after

⁹*Ibid.*

¹⁰M. Hanif Shahid, *Tributes to Quaid-i-Azam*. Sang-e-Meel Publishers, Lahore, 1983, p.11.

¹¹Stanley Wolpert, *Jinnah of Pakistan*. Oxford University Press, Karachi, 1999, p.viii.

the house and health of her illustrious brother with the task of propagating the concept of Pakistan among Muslim women and setting up their welfare bodies. After the death of Quaid-i-Azam she remained alive for 19 years, but during this period she not only stirred womenfolk with a growing sense of self-confidence and the resolve for regaining their lost rights and respectability in society but imbued the Muslim masses with a new sense of pride in their country, culture, and religion. And when it came to the fighting of presidential election against Ayub Khan in 1965, she boldly and effectively revived democratic urges throughout the country and boosted the masses with nationalistic and patriotic impulses.

Since her death on July 9, 1967, meetings have been held now and then to honour her memory but the celebration of the year 2003 as the Madar-e-Millat Year has proved to be unique in three ways. First, originally the appeal for its celebration was made by the semi-autonomous Nazaria-e-Pakistan Foundation, but later on Prime Minister Zafar Ullah Khan Jamali officially adopted it, thereby making it a fully national event, Second, it was celebrated throughout the country and also by Pakistanis living abroad. Third, it was celebrated with fervor and commitment to national integrity especially by women and girl students. Although the year has officially ended, news of celebrations continue to pour in.

The way in which the younger and the older generations of females have responded to Madar-e-Millat's continuous wake-up calls is encouraging. Note a typical wake-up message of Madar-e-Millat: "Woman occupies an exceedingly important place in the world. Please wake up. Realise your responsibilities. See what the time demands of you. Start a new life. Still there is time, develop a new outlook, a new zeal to meet the exigencies of the time. New conditions demand new setup. New problems have arisen which require new approach. Women who represented half of the population of the country could change the destiny of the nation if they put their heart and soul in the development and reconstruction work".¹²

Apart from incessantly making speeches and statements and giving messages and proposal for all-round development on self-reliant basis, Madar-e-Millat actively participated in setting up a large number of welfare and skill-promoting bodies for various categories of people, especially for the uplift of women. For example, she took interest in the establishment and promotion of ladies industrial homes, dispensaries for refugees, Kashmir Relief Committee, Girls High School (Karachi), Fatima Jinnah Medical College (Lahore,) Muslim Technical Institute (Karachi), Muslim Industrial Home (Karachi), Khawateen National Guards (Peshawar), Girl Guides, Madrassa-e-Banat-ul-Islam (Karachi), Residential Colonies for Mahajreens (Karachi), Girls College (Gujrat), Educational and Welfare Trust (Karachi), Women Industrial Training School (Karachi), Central Flood Relief Committee, Khatoon-e-Pakistan Girls High School (Karachi), National T.B. Association (Lahore), Welfare

¹²Salahuddin Khan (ed.) *Speeches, Messages and Statements of Madar-e-Millat Mohtarma Fatima Jinnah*. Research Society of Pakistan, University of Punjab, Lahore, 1976, p.10.

Industrial Home (Karachi), Jinnah Science College (Karachi), Jinnah Polytechnic Institute (Karachi), Fatima Jinnah Community Health Centre (Lahore) and Quaid-i-Azam Commerce College (Peshawar).

This list does not cover a large number of other activities, including donations to various educational institutions and visits to different types of private and public professional bodies. Her constant endeavor was to persuade young female students to become nurses, teachers, doctors, and social workers. The fact is that, like Quaid-i-Azam, she remained very active till the last day of her life.¹³

No other lady in the history of Pakistan has played such a widespread inspirational role for the awakenance and development of women as Madar-e-Millat. Her name and achievements still inspire men and women and young and old of all parts of the country. Even after the elapse of several decades since her death, she continues to be a source of national integration and identity, so essential for the development of our nation-state.

It may not be out of place here to mention some major activities generated during the year 2003 to pay homage to the nation-building efforts of Madar-e-Millat.

- (i) Over 50 analytical and descriptive books on the life and achievements of Mohtarma Fatima Jinnah have been published within a short span of six months. This is quite a record.
- (ii) Print and electronic media continued to produce throughout the year excellent special issues and documentaries on Madar-e-Millat's life.
- (iii) Thousands of schools and colleges have held quiz programmes, tableaux, oral and written contests, and music and painting competitions regarding Madar-e-Millat.
- (iv) An educational Madar-e-Millat Train was run throughout Pakistan to educate the people about Madar-e-Millat's achievements.
- (v) A big Madar-e-Millat Handicrafts Exhibition was held in Lahore especially to boost up the income of skilled women without recourse to middlemen. This experiment can be repeated in 104 districts of Pakistan.
- (vi) A well-attended Madar-e-Millat National Conference was held in Lahore to suggest measures for the social and economic uplift of women and for creating awareness about the problems being faced by poor families.
- (vii) Several popular lectures have been held in different institutions to highlight the thoughts and achievements of Madar-e-Millat.
- (viii) A part in Lahore has been designated as Madar-e-Millat Park which will contain monuments depicting the life and achievements of Mohtarma Fatima Jinnah.

¹³For details see Agha Hussain Hamdani [Fatima Jinnah: Life and Services] National Institute of Historical and Cultural Research, Islamabad.

One important aspect of the Madar-e-Millat Year Celebrations has been the involvement of female MNAs and MPAs and also female Nazims and Councilors at the local level. Similarly female journalists and female teachers have also taken interest in finding their true place in society in the light of the example set by Madar-e-Millat. Even diehard religious parties have set up vocal women's sections, whose members can be seen actively participating in discussions on electronic media.

Although women fought for independence side by side with men, they still face discrimination in many ways and suffer from various kinds of exploitation and handicaps. Cases of discrimination and violence against women in rural areas, dominated by a feudal mindset. There is need to maintain momentum of awareness created, at least in urban and semi-urban areas, by Madar-e-Millat Year. One important way of doing so is to involve women in all decision-making processes and to ensure their participation in all bodies.