

Chapter 1 : indian_pakistani_conflict

Pakistan Modern World Nations Pakistan Modern World Nations Summary: Pakistan Modern World Nations Download Books Pdf placed by Maddison Jackson on November 02 This is a ebook of Pakistan Modern World Nations that visitor can be grabbed it with no cost at calendrierdelascience.com

The Middle East is a geographical and cultural region located primarily in western Asia, but also in parts of northern Africa and southeastern Europe. Egypt in Africa also borders the Mediterranean and is sometimes considered as part of the Middle East, while Turkey and Cyprus literally connect Europe to Asia and oscillate between being called European and Middle Eastern. Armenia, Azerbaijan, and Georgia, all located just northeast of Turkey, are at times associated with the Middle East, Europe, Asia, or as their own separate region. Saudi Arabia, Yemen, and Oman border these waters, with Iraq and Jordan connecting them to the western part of the region. At the center of the Middle East rests the Persian Gulf, cutting into the region and giving it its hook-like shape. The eastern and northern borders of the Middle East are somewhat difficult to define. There are also several unrecognized or partially recognized states within the Middle East. Palestine, which is made up of the Gaza Strip and West Bank regions in and around Israel, declared its independence in 1988 and is currently recognized as independent by many countries, though it is not an official member of the United Nations and is not considered to be its own country by every G-8 nation except Russia. Abkhazia, Nagorno-Karabakh, and South Ossetia are all located within the Caucasus region around Armenia, Azerbaijan, Georgia, and Russia and all declared their independence during the 1990s, with limited recognition internationally. Northern Cyprus declared its independence in 1983 but is only recognized as a sovereign state within the UN by Turkey, with every other member considering it as simply part of Cyprus. Some borders within the Middle East are similarly difficult to define as a result of territorial disputes between countries within the region. Some examples include the island of Abu Musa in the Persian Gulf, which is administered by Iran but claimed by the United Arab Emirates, the Golan Heights plateau, which was part of Syria until it was occupied and annexed by Israel during the Six-Day War, and the region of Kurdistan, which is officially a part of northern Iraq but also has an autonomous status. Weather in this climate is very high during the summer and can reach dangerous levels, with parts of Iraq and Iran having recorded feel-like temperatures of over 100 degrees Fahrenheit (38 degrees Celsius). Average temperatures during the summer usually rest at around 90 degrees Fahrenheit (32 degrees Celsius), while the winters are somewhat milder. This climate also has very little rainfall, resulting in large desert regions. The northern regions of the Middle East in Iran, Afghanistan, and Central Asia are closer to a steppe climate, with colder winters but still very little precipitation. The Syrian Desert, which also stretches into Jordan, Iraq, and Saudi Arabia, combines both traditional desert and steppe geography, while the Arabian Desert around Yemen, Oman, Jordan, Iraq, and the Persian Gulf contains more of the rolling sand dunes which often characterize desert imagery. The Sahara Desert, which stretches across northern Africa and which is perhaps the best-known desert in the world, reaches into the Middle East by way of Egypt. Despite the proliferation of deserts within the region, the Middle East also has several seas, gulfs, and rivers. The massive Tigris and Euphrates rivers begin in the mountains of eastern Turkey, flowing through Syria and Iraq out into the Persian Gulf. Using the most inclusive possible definition of the region as per the outlines listed previously, the total landmass of the Middle East is roughly 3.5 million square miles. The largest countries in the region are Saudi Arabia (1.5 million square miles) and Iraq (1.2 million square miles). The smallest countries in the Middle East are Bahrain (444 square miles or 1,155 square kilometers), Cyprus (3,585 square miles or 9,300 square kilometers), Lebanon (4,430 square miles or 11,500 square kilometers), and Neolithic humans here made their first transitions from nomadic to agricultural lifestyles by inventing the wheel, basic agriculture, and the beginnings of the written word roughly 12,000 years ago. Ancient Sumer was the first civilization on Earth, and produced the oldest known piece of literature, the Epic of Gilgamesh, which is now over 4,000 years old. This region was also home to the ancient Akkadian, Babylonian, and Assyrian empires, while farther West the Middle East region saw the unification and rise of Ancient Egypt. Several Persian empires originating in modern Iran also rose to dominance in the Middle East, while the Romans and their successor state in the East, the Byzantine Empire, eventually controlled the region from the Mediterranean coasts up to

the Euphrates River. The Middle East is also the origin point for many of the religions and belief systems which help define modern civilizations today. The region was home to the ancient Kingdom of Israel and thus fostered the Jewish religion. Jesus is believed to have been born in Nazareth, which is located in what is now the northern region of Israel, and indeed early Christianity traces its origins back to the Middle East. Several other belief systems also trace their origins to the Middle East, such as the pantheon of Ancient Egyptian gods, the deities of Ancient Sumer, and the Zoroastrianism and Manichaeism of Ancient and Classical Persia. Following the establishment of Islam, much of the Middle East came under control of Arab dynasties, followed by a series of Turkic peoples. The first of these was the Seljuks, followed by the influx of Mongol invasions during the 13th century, and finally by the Ottomans, who established an empire based in Constantinople now Istanbul in the middle of the 15th century. The Ottoman Empire controlled much of the Middle East for several centuries, though there were competing powers such as the Persian Safavids and the growing colonial powers Britain, France, and Russia. The Ottoman Empire was dismantled during the course of World War I, resulting in a vacuum of power in the Middle East in which the British and French occupied further stretches of territory up until the end of World War II, where after a series of conflicts both European powers began to retreat from the region. The 20th century saw the formation of several new nations within the Middle East, such as Saudi Arabia, Iran which had been previously known as Persia, Jordan, Lebanon, Syria, and Israel. Revolutionary activity in Syria resulted in harsh governmental retaliations leading into the prolonged Syrian Civil War, a larger conflict is still ongoing and has killed between 500,000 and 700,000, displaced over 7 million. Demographics of the Middle East Stretching the definition of the Middle East to include its widest borders as per the parameters outlined earlier, the population of the region rests at around 1 billion people. Despite the historical rise and prominence of Islam in the Middle East, the many belief systems which originated in the region allow it to maintain a highly diverse religious makeup today. This being said, Islam is still dominant and is the official state religion in most countries of the region. The two largest denominations of Islam in the Middle East are Sunni and Shia, though Sunni is the more dominant sect in most countries of the region. Orthodox Christianity is the most prominent Christian denomination in the Middle East, with several major groups including the Armenian, Coptic, and Greek Orthodox churches. Israel is unique for being the only country in the world with a majority Jewish population, though it officially has no state religion. Arabic is the most common language in the Middle East. Iraq has two official languages, with Arabic spoken by the majority of its population and Kurdish spoken by in the autonomous Kurdistan region. Persian is the second-most spoken language in the Middle East, and it has specific dialects in the region. The most common form of Persian is Farsi, which is the sole official language of Iran and is spoken by the vast majority of the population there. The Tajiki dialect of Persian is the official language of Tajikistan, with Russian recognized as a regional language, and Dari is the Persian dialect spoken primarily in Afghanistan. Afghanistan actually has two official languages: Dari and Pashto, a Central Asian language related to but separate from Persian. Turkish is the third-most popular language in the Middle East. It is the sole official language of Turkey and one of the two official languages of Cyprus, alongside Greek. Several Middle Eastern nations also have their own languages specific to their country. Urdu is one of the two Hindustani languages alongside Hindi and is the national language of Pakistan, though English is also an official language. Uzbek, a Central Asian Turkic language, is the official language of Uzbekistan, with Russian and Karakalpak also a Turkic language recognized as regional languages. Turkmen, another Turkic language from Central Asia, is the sole official language of Turkmenistan, though Russian has some limited recognition. Armenian, Azerbaijani, and Georgian are the sole official languages for their respective countries. Israel is the only country in the world to have Hebrew as a national language, but there are actually two official languages in the country: Aside from official and national languages, there are also a wide variety of minority languages which are a product of the diverse cultures, patterns of migration, and economic activities of the Middle East.

Chapter 2 : Pakistan (Modern World Nations) - PDF Free Download

Pakistan and the modern world - The Nation If Pakistan is to come to grips with the challenges of the modern world, it will have to move resolutely and fast on all the fronts outlined above - intellectual, educational, scientific, technological and economic.

However, the partition of marked a turning point in history and the end of British rule in India. The partition marked the beginning of an age of conflict in south Asia. The prominent Indian activist, Mohandas Gandhi, led many Indians in peaceful marches and boycotts promoting home-rule. When British views towards imperialism changed after World War II, it seemed that independence was finally in sight for India. A major problem came to his attention. The Muslim League said that it would never accept Indian independence if it meant rule by the Hindu-dominated Congress party. The Muslim League wanted a partition, which meant a division of British India into two countries; one Hindu and one Muslim. At first Britain was reluctant to form two nations based on religion, but they observed that Muslim and Hindus were already causing violence within India. More than 5,000 people died in August of 1947 after four days of religious rioting broke out in Calcutta. Riots in Calcutta in a struggle for independence The British leaders finally agreed that the partition was the best way to limit bloodshed between Hindus and Muslims within India. It was decided that India would be split into two independent nations. Pakistan would contain the mainly Muslim regions of India, and India would retain the regions of Hindu majority. Borders of the two new countries were hastily drawn, and problems soon arose. The Muslim and Hindu regions of India were not clearly defined. In fact, there were two mainly-Muslim regions 1,000 miles apart; one lay to the northwest of India and the other to the northeast. It was decided that these two geographically unconnected regions would become Pakistan and that the rest would be the independent nation of India. And so, in August of 1947, India and Pakistan were officially formed. These two men faced huge problems. The quick formation of separate Islamic and Hindu states left tons of people living on the wrong side of the border. Millions of Hindus found themselves in the Muslim State of Pakistan. Similarly, millions of Muslims were left in India. Violence broke out as people struggled to get into the nation of their religious majority. Trainloads of refugees were massacred on both sides of the border. In all more than 2 million Muslims and Hindus died. Gandhi himself fell victim to the violence of this turmoil. A border-conflict also arose over the territory of Jammu and Kashmir of the northwestern Indian subcontinent. India was given control of the region in the partition, but it was not a typical Indian state. While all other Indian states followed the Constitution of India, the Indian-state of Jammu and Kashmir had its own constitution. It was also the only Indian State to have a Muslim majority. The Pakistanis were upset that their country did not include Kashmir, because Clashes in Kashmir lead to a full-scale war in 1947 and again in 1965, where Pakistan gained some Kashmiri territory. After weeks of fighting and little progress, India and Pakistan signed a truce that established an uneasy peace. A controversial "line of control" was established as the border between the Pakistani- and Indian-controlled portions of the territory of Jammu and Kashmir. In addition to conflicts with Pakistan, India had serious problems at home. Under new and inexperienced government, poverty and overpopulation grew out of control. Because Britain had discouraged the growth of industry, India was far behind the technology of the modern world and depended mainly upon agriculture. Most Indians lived in poverty with an average income of less than 1,000 dollars per year. Despite great progress major obstacles remained. Large families were a tradition in India and parents counted on children for care in their old age. Between 1947 and 1960 the population was growing by about 40 million people every day. The governments set up birth control clinics, but the situation only slightly improved. Under Indira Gandhi, India made great economic progress. Both industry and agriculture grew in the 1970s. India also sought world power by exploding its first nuclear device in 1974. However, Indira Gandhi was a controversial figure. In 1975 she was found guilty of illegal campaign practices, but refused to step down. Instead she declared a state of emergency, arrested political opponents and restricted the press. She also faced serious threats from Sikh extremists. The Sikhs are a religious group that blends Hinduism and Islam. In 1984 Gandhi ordered government troops to crush a violent rebellion among Sikh extremists seeking an independent state. Outraged Hindus retaliated by killing 2,000 Sikhs. Independence also left Pakistan with serious problems. First

was a lack of leadership after the death of Jinnah in 1948. The second problem was geographic. East and West Pakistan were separated by 1,000 miles of India. The people of East Pakistan resented their inferior position. Following widespread rioting in East Pakistan, full-scale civil war began in 1971. East Pakistan became the independent nation of Bangladesh. The new nation struggled to deal with poverty and rapid population growth. Jinnah died in a plane crash in 1948. His death opened the door to free elections. In 1973 Pakistan voters chose Benazir Bhutto to be the first woman rule of a Muslim nation. Although situations within the nations of south Asia have improved since the partition, tensions between India and Pakistan exist up to present day. Peacekeepers are a strong presence along the cease-fire line of Kashmir at this moment. Terrorism is a constant threat in the region. Just recently, in December of 2001, Kashmiri radicals hijacked an Indian passenger plane and held its hostages for eight days. These conflicts became far more significant recently when both India and Pakistan demonstrated their possession of atomic weapons with the testing of nuclear bombs. Many fear that Indian-Pakistani conflict has become a serious nuclear arms race similar to that of the United States and Soviet Union during the Cold War. A turn for the better will mark the beginning of a long-lasting peace between India and Pakistan.

Chapter 3 : NOTES: Class XII, ENGLISH, Summary, "Pakistan and the Modern World"

Even a country such as Pakistan, which prides itself on being one of the largest and the most cohesive Muslim nations in the world, is not immune to the attractions of American music and television programs.

His mission was to introduce to the Americans the newly formed country of Pakistan, to tell the Americans all about Pakistan and to bring the two countries close together. Liaquat Ali Khan was in the United States of America, on this trip the University of Kansas City awarded him an honorary degree for his services rendered to his country. As far as the contents of the speech are concerned, these are what that makes the speech all important and interesting. Liaquat Ali begins by thanking the administration of the University of Kansas City and tells them that he will talk about Pakistan in his speech because his mission is to make the Americans familiar with the history and origin of Pakistan. Liaquat Ali then goes on to say that there are similarities between the fight for independence that the Muslims waged against the British and the fight that the Americans put up for their independence. Thus there are similarities between fight for Indians and Muslims and Americans. After that Liaquat Ali goes on to explain as to why the Muslims wanted a separate homeland and the Muslims of Indian Sub-Continent were not willing to line with Hindus. There are religious, economic and social differences between the Hindus and the Muslims. Liaquat Ali goes on to say that many people did not agree to the partition of India. However, later on they realize that the creation of Pakistan has made the Asian Continent more stable, also Mr. Liaquat Ali goes on to explain what advantages the creation of Pakistan has brought about in the region. Liaquat Ali whereas in other countries there is backwardness, inner confusion, discontentment, religious difference but in Pakistan there is no internal struggle, no religions difference and there is democracy in the country. Liaquat Ali Khan then praises the Pakistani nation and declares that when Pakistan was created there was no proper government, no money and no security, but it was due to the hard work and unity of Pakistani nation that we managed not only to survive but also to progress. Liaquat Ali Khan makes yet another point while introducing Pakistan to the Americans, he declares that even the Pakistani people have duties to fulfill towards their country, the duty of each Pakistani is to guard and protect his freedom and the freedom of his country. Liaquat goes on to make a very important point. He declares that in order to progress we must have strong faith in our religion and at the same time we must accept scientific technology and progress. Liaquat Ali goes on to suggest that we must stay away from war and we must follow the progress of the West and take from the West what we considered to be good. Finally, he requests to the Americans to help Pakistan on the path of progress and the United States could do that by lending its fund of knowledge and progress to backward Pakistani nation. Liaquat Ali Khan ends the speech on an optimistic and hopeful note wanting Pakistan and United States to be friends for all times to come. Reference to the Context Reference The given lines have been extracted from Pakistan and the Modern World, a fine example of oratory and a true chronicle of history. It is in fact a marvelous piece of speech delivered by the Quaid-e-Millat, Liaquat Ali Khan, the first Prime Minister of Pakistan, at the Kansas University in when the beloved leader paid a state visit to the U. In , he became the first Prime Minister of the Muslim homeland. He was a great patriot, who had deep compassion for human sufferings. He was awarded an honorary degree at the University of Kansas, USA for his remarkable services to his nation and to the cause of freedom and democracy. About the Speech According to the people and government of the United States, Liaquat Ali Khan, in this speech wants to acknowledge and thank them for the conferment of an honorary degree upon him. Since Pakistan was then not yet three years old, he thought it proper to introduce Pakistan to them. Befitting the occasion, he also thought it fit to describe the causes and the benefits of the division of vast sub continent and the creation of Pakistan. He describes the religious, social and economic differences with the Hindus, which forced the Muslims to demand a separate homeland for themselves. Finally he exhorts the West to held in the economic freedom and political stability of Asia. He also inspires the people of Pakistan to work harder at the double pace in order to catch up with the advance nation safeguard their independence and achieve their rightful and honorable place the4 the world. Those who can not remember the past are condemned to repeat it. He says that when the time of freedom from the British rule drew at hand, it became

more and more crystal clear that the Muslims were not going to enjoy the real fruits of freedom. On the contrary, they were afraid that they would be forced to live as a permanent group of defeated and subjected minority. Thus, freedom from the foreign rule would mean to the Muslims not freedom but only a change of the ruling hand. He draws this conclusion on the basis of their age-old experience testified by history since Muslims had been living with the Hindus for many centuries. Liaquat Ali Khan also points out the fact that difference of religion between the two nations was not the only cause of division of India. The Muslims had a number of very serious differences with the Hindus nation such as difference of culture, ideology of life, social system, economic system and so on. The Muslims were monotheists and the Hindus believed in more than one God. They believed in caste system while the Muslims believed in equality of all men. The Muslims rightly feared that the Hindus majority would deny them basic human rights and treat them like slaves. Liaquat Ali Khan is here trying to give vent to the genuine doubts and apprehensions. Muslims had about their political and economic future had they lived with the Hindus in the undivided India particularly after independence from the British rule. There is no place like home All must have a home of their own. Payne He describes the differences of religion, culture and economic institutions, which had made it difficult for the Muslims to continue to live with the Hindus. Above everything, it was the fear of being reduced into a perpetual political minority that forced the Muslims to demand a separate homeland for themselves. According to him this demand was very genuine and reasonable as it was in the interest of both the Muslims and the Hindus. Above all, it was in the interest of the World peace. But Liaquat Ali Khan regrets that the Hindus leaders opposed this because it was against their dream of a greater India. Zimmerman The beloved leader is here leading the case of the Muslims and is justifying their demand on both human and geo-political grounds. Liaquat Ali Khan says: He says that Pakistan is based upon the belief in God, democracy, justice and peace. Muslims of South Asia demanded a separate homeland for themselves because they wanted to practice their faith and their beliefs. Khan emphasizes that our people did not have to learn or acquire these beliefs, as they were latent in the very ideology. They demanded a new state because they wanted to practice these beliefs free from the close competition of dominating Hindu majority. Khan Muslims cannot think of overlooking democracy and ignoring human rights. Similarly, they cannot submit to tyranny or aggression because this will mean denying the very ideals of Pakistan. The father of the nation also said: That is why most people dread it. B Shaw He asserts that it is the duty of all the free people in the World to maintain and safeguard their won freedom first. This according to him is not selfishness or narrow-mindedness. He adds that if they fail in this duty, they desecrate and disgrace the piety of freedom. He exhorts the Muslims to be alert and watchful in order to keep their hard-earned freedom safe and secure. He also urges them to work hard at the double pace to achieve prosperity and strengthen the foundation of freedom. He emphasizes that today freedom has no real significance for the common people if it does not also mean freedom from want, ignorance and disease. Liaquat Ali has here tried to give a new meaning and a new interpretation to the concept of freedom as viewed in the context of the fast changing conditions of the present day World. But he emphasizes that faith alone is not enough if we want to claim our rightful and honorable place in the World. We must also acquire the valuable knowledge of science and technology. He says that only a happy combination of science with the leading powers of scientific knowledge and modern World. This is the dictate of phase of progress and we can not hold the clock back. Liaquat Ali Khan, a true Muslim and a die hard patriot is trying to set the Muslims on the rails of modern science, the only way to progress and honorable existence in the World. According to him the West should demonstrate their broadminded approach and assist the newly independent states of Asia and Africa in their political stability and economic progress. It is the moral and the human duty of the rich and advanced nations to hold in the development of the poor and backward people. This is necessary because they themselves can not enjoy the fullest fruits of their own progress when more than half the World remains backward. The World can not be called truly civilized unless the light of modern knowledge of science reaches the door of every house in the World. Jung Liaquat Ali Khan is here exhorting the people of America and Europe to realize their duty and help the poor people in the name of humanity and for the sake of the world peace.

Chapter 4 : book Pakistan (Modern World Nations) - Ø§Ù„Ù…ÙƒØªØ© Ø§Ù„Ø¬Ø±Ø§Ù•ÙŠØ©

If Pakistan is to come to grips with the challenges of the modern world, it will have to move resolutely and fast on all the fronts outlined above - intellectual, educational, scientific, technological and economic.

Sharing borders with India to the east and south, China to the northeast, Afghanistan to the north and west, and Iran to the west, Pakistan sits at one of the great crossroads of history. Many conquerors and would-be conquerors have traveled through this land, and many an army has struggled through the mountains of Pakistan and delighted in the open floodplains of the Indus River. But no one conqueror has ever fully gained control over Pakistan. In many ways, Pakistan is a nation still in search of its identity. Though the modern state was created in 1947, Pakistanis still feel insecure about their place in the world. This insecurity is bred partly by the circumstance of history, and partly because of its gigantic size. Pakistan was established as a modern state in 1947, when it was partitioned from British-controlled India. The nation shares borders with India to the east and south, China to the northeast, Afghanistan to the west and north, and Iran to the west. Pakistan and India were created within 24 hours of each other, but the two nations are not on friendly terms. In fact, they have fought three wars against one another since the partition of the two countries in August 1947. And today, both countries are armed with nuclear weapons. For many Americans, their first real awareness of Pakistan came with the tragic events of September 11, 2001. Until then, Pakistan had been a distant, shadowy presence that few Americans other than important policymakers cared much about. But this lack of interest changed abruptly after hijacked airplanes crashed into the World Trade Center, the Pentagon, and a field in Pennsylvania. After these events, Americans suddenly became more aware of and interested in Pakistan, as well as its neighbor to the north and west, Afghanistan. The United States was at peace, as was Pakistan. The cold war between the Soviet Union and the United States had ended nearly a decade earlier. Yet that morning, four American airplanes were hijacked. Approximately 3,000 Americans were killed in lower Manhattan, while loss of life at the Pentagon was relatively small. Almost at once, American president George W. Bush seized the initiative. He declared a new war—the War on Terror—a conflict that was not contained by national boundaries. The president declared the United States would make no distinction between those governments that sponsored terrorism and those that sheltered terrorists. A new world era had begun. Where did Pakistan stand? The country and its leaders had been friendly to the Taliban government in Afghanistan. But Pakistan also relied on U.S. President Pervez Musharraf made his decision very quickly: Pakistan would stand with the United States. Many books have been written about Pakistan since September 11, 2001, but none have managed to fully unravel the riddle of that nation. Even more than Afghanistan, which has a firmly Muslim identity, and even more than India, which has a strong Hindu identity, Pakistan was created from several competing identities. First and foremost is the Pakistani military. Since 1947, the year that India and Pakistan were partitioned, the Pakistani military has governed the nation through at least half of its history. There have been several military dictators, and at times it seems that only a firm military presence can hold this diverse and in many ways divergent nation together. Of course this does not mean that Pakistanis are not in favor of democracy; many of them fight for democratic reforms. But even those who yearn for democracy know that Pakistan is built on a set of difficult compromises between church and state, Hindu and Muslim, and urban versus rural. Second, identity is closely identified with the Islamic faith. One can debate whether Islam or Muslim is the better term. Both words mean adhering to the word of Allah. But the world of Islam stretches over thousands of miles, between West Africa and Indonesia, whereas Muslim refers to the individual members of the faith. The Muslim faith came to Pakistan in the eighth century A.D. The Prophet Muhammad had his religious visions and revelations during the seventh century, and after his death his followers began to spread the faith. Conquering Muslim warriors came to Pakistan and established a number of Islamic states that flourished on the subcontinent. There was no separation between Pakistan and India at that time; the two formed separate parts of a larger geographical whole. Today, Pakistan is about 95 percent Muslim, with small minorities of Hindu, Parsee, and other faiths. Pakistan is officially an Islamic state, but according to the Pakistani Constitution, church and state are separate. Until about a century ago,

Pakistanis were an overwhelmingly rural people. They irrigated and farmed the lands around the Indus River, creating one of the miracles of modern-day agriculture. During the nineteenth century, the British government of Queen Victoria, which ruled the entire Indian subcontinent, helped make Pakistan a breadbasket. The twentieth century brought great changes, especially in terms of migration from the country to the city. Pakistan has eight cities with populations exceeding one million people. Its largest urban center, Karachi, is home to an estimated 12 to 14 million residents! This mass exodus from the countryside to cities has occurred on a much larger scale than the rural-urban migration the United States experienced during the nineteenth century. The massive shift in population, as might be expected, has been accompanied by a great number of complex social and economic problems. Introducing Pakistan Considering its sharp divisions in religion, military bureaucracy versus desire for democracy, and patterns of settlement where people live, it would be quite easy to believe that Pakistan would unravel as a state. Yet, this has not occurred. The country has survived reasonably well for some six decades and there is reason to believe that it will continue to thrive as an independent state. The larger and in many ways more important question is whether Pakistan can coexist with its neighbor India. Also of concern is whether the country can find a middle road between Western capitalist nations and Asian socialist ones. But another event, that of October 8, 1973, made the plight of Pakistan and other Third World countries much more obvious to the West. The quake came just as children were starting into their school day, and thousands of young people were crushed to death at the very beginning of the tragedy. Help was immediately rushed to the northeast section of the country, but in many locations it arrived too late. Soldiers and rescue workers were slow to arrive and the emergency relief effort was poorly coordinated. Many people were buried alive beneath rubble, but by the time they were reached, it was too late to dig them out. There were, however, some miraculous stories. Rescue workers occasionally found young boys and girls who were trapped as long as four or five days, placing them at the extreme 13-14 Pakistan On October 8, 1973, a massive earthquake hit northern Pakistan, killing more than 87,000 people and leaving more than 3 million others homeless. Pictured here are three girls playing in the streets of Muzaffarabad, Pakistan, a couple of weeks after the earthquake, which measured 7.5. But for every boy or girl who was rescued, at least a dozen and perhaps as many as 20 others perished in the schoolyards, leaving their parents in enormous distress. News services around the world lamented the loss of an entire generation of young people in some sections of Pakistan. As days and weeks passed after the quake, the tragic results became more apparent. More than 87,000 people perished in the earthquake itself and another 3 million were made homeless. This tragedy was on such an immense scale that it could only be compared to the tragic tsunami in the Indian Ocean nine months earlier. International organizations such as the Red Cross are widely respected for coming to the rescue of people in times of need, and Pakistan was no exception. Large numbers of rescue workers came from faraway countries, and large amounts of money were raised. But no matter how much was done, it was not enough. No outside assistance could make up for the immense human dislocation and widespread suffering caused by this earthquake. Unfortunately, the United States was preoccupied at this critical time, because it, too, was suffering from its own natural disaster—Hurricane Katrina and the widespread destruction it caused in New Orleans and elsewhere along the Gulf Coast. As a result, the United States had less money to offer Pakistanis as they began their road to recovery. It will take years, if not decades, for Pakistan to recover from the devastating earthquake of 1973. The national government, which had managed to survive several years of a somewhat shaky alliance with the United States in the War on Terror, was now confronted with one of the great modern tragedies. Worst of all, winter was descending into the foothills of the Himalayan Mountains. Human beings are very resourceful, and it is likely that Pakistan will weather this storm as it has so many others. But the earthquake of 1973 showed both the fragility of the Pakistani nation, and the fundamental truth that nature always has the last word. Let us now turn our attention to the ways in which nature has shaped Pakistan. It is beautiful, powerful, unpredictable and dangerous. Both in time and space, the Indus is cruel and as ruthless and cunning as any lion. This is certainly true in Pakistan, a country where 75 percent of the land would not be arable without the use of irrigation. Because our 16 Physical Landscapes The Indus River, depicted here in the center of Pakistan, flows some 1,800 miles (3,000 kilometers) from its source in Tibet to its mouth at the Arabian Sea, near the city of Karachi. The Indus has given life to thriving civilizations,

including present-day Pakistan, for more than 4,000 years. Even the name of the entire subcontinentâ€”Indiaâ€”is derived from Indus. For these and other reasons, it is vital to learn about the Indus River if one is to understand Pakistanâ€”past and present. The Indus has had many names given to it by fishermen, tradesmen, villagers, and peasants throughout the centuries, or even millennia. Father Indus, the Lion River. No Westerner saw the upper reaches of the Indus until hardy Portuguese priests visited the headwaters region in the seventeenth century. The priests wrote a report that made the countryside sound dismal and depressingâ€”perhaps because they wanted to discourage other Europeans from visiting. As a result, it was not until that the first Europeanâ€”Sven Hedinâ€”finally visited the source of the Indus. Hedin, a Swedish-born explorer, first traveled north to Lake Manasarowar in Tibet. There, he was told by local people that the lake was the source for four great rivers: Hedin felt confident the lake was not the source of the Indus, but he began his explorations there anyway. He then continued to explore northward.

Chapter 5 : Modern World Nations | Awards | LibraryThing

Pakistan and the Modern World Q. No. 1: What were the differences between the Hindus and the Muslims? Liaquat Ali Khan was the first prime minister of Pakistan.

What were the differences between the Hindus and the Muslims? Liaquat Ali Khan was the first prime minister of Pakistan. On a visit to U. A he addressed the Americans in the University of Kansas City. In his address he threw light on the demand, creation and future of Pakistan. He enlisted the causes that led to the creation of Pakistan. The main cause was that of the differences present in the Hindu and the Muslim ways of life. In the sub-continent one hundred million Muslims lived with three hundred million Hindus. Their ways of living, their history, their heroes, their opinions and their beliefs were totally different. They came in conflict at almost every step. Moreover, the Muslims were ruling Hindustan before the British, so it was natural for the British as well as the Hindus to be hostile to them. The gulf between these two nations was so unfathomable that it was impossible for them to live together. Just consider if the touch of a Muslim could have corrupted the religion or belief of a Hindu, so there was no question of their living together in harmony. The basic difference was socio-religious. The Muslims believed in one God but the Hindus had many gods. H but the Hindus did not. Their rites and rituals were quite contrary to each other. The social system of Islam stood in sheer contrast with the Hindu ways of living. The Muslims believed in equality of all men while the Hindus observed a strict caste system. They considered the members of upper caste as super-human and the members of lower castes were thought to be semi-human. The lower classes had no rights and they were not even allowed to enter in the cities while Islam was totally opposed to such beliefs and practices. The Muslims regarded even priesthood as unnecessary hurdle in the relation of man and his Creator. The Muslims had definite laws of inheritance but the Hindus did not have. Islam stressed on trade while the Hindus preferred interest. The Muslims gave the right of private ownership to all whether a man or woman but the Hindus did not. The differences of these two nations were so deep rooted and pervasive that it had become impossible for both of them to co-exist. The differences were so deep and wide that even their dressing style, eating habits and the way of constructing their homes were at the opposite corners of a gulf. If we carefully analyze these factors, we come to know that the demand of Pakistan was quite reasonable. These differences were so strong as to cause serious conflicts between the two nations, which have now been dissolved to some extent, by the creation of Pakistan. Why did the Muslims of the sub-continent demand a separate homeland for themselves? Every man has a right to live freely, so is the case with the nations. All the nations have a right to spend their lives according to their own specific principles and codes of life. Freedom means to be free in all respects. In past, the freedom was considered to be an external phenomenon. A nation free from foreign domination was considered to be free. But today its meanings have widened. Now freedom means to be free physically as well as mentally. The freedom of belief, the freedom of action and the freedom of expression all help to construct this idea. The true freedom is to be free from want, from poverty and disease. These factors are very important to make a nation strong. If a nation is lacking in all these aspects, it can never be able to preserve its freedom because to get the freedom is hard but to maintain it, is harder. In the British India the Muslim were leading a backward life. They were not given equal chances to develop side by side with the Hindus. Almost all the Muslims were uneducated; they were not in the jobs. Civil and military bureaucracy was in the hands of the British or the Hindus. The Muslims had no industries. They had no traders. They had very few skilled people. In a backward country, the Muslims were even more backward economically and industrially. Politically, the Hindus joined hands with the British against the Muslims. As a result of all these conspiracies the Muslims were undermined at every stage. The Hindus cheated the Muslims in all the joint movements and left them in lurch. A glaring example is the Tehrik-e-Khilafat, when Mr. Gandhi retreated with out taking the Muslim leaders in confidence and the Muslims had to bear the brunt of this war and its consequences. They were victimized in every way. Religiously, the Hindus were very intolerant towards all other religions, especially Islam. Every other day there erupted the Hindu- Muslim clashes on religious grounds. These were the conditions that prevailed before the demand of Pakistan. The Muslims realized that in British India, their

future would be completely tarnished and they would never be able to make themselves developed in any way. So they decided to make the demand of Pakistan. It was a reasonable demand on political, geographical and human grounds. With utmost efforts they managed to carve the name of Pakistan on the map of the World. What were the problems of Pakistan as a new state? In 1947, Pakistan was carved out on the map of the world. The Muslims, being backward and victimized in the united India, were not expected to build up a new state of eighty million people. The infrastructure of the government was yet not made. It had to be started from scratch. They had no capital and no flag. The administrative machinery had to be built up from zero. Pakistan was given an army but its personnel were dispersed far and wide. They had no military equipment. Their share of the military equipment of the British India, which was allotted to them on paper, remained largely undelivered even after too many years. The industrial and economical base of the nation was practically nothing. There was no industry, trade or skilled workers in the country. The biggest problem that Pakistan had to face was the inrush of seven million homeless refugees who had been driven out of India. They came over to Pakistan in a miserable plight to seek shelter. It was the resolution and faith of the Pakistanis that supported them in this time to solve all these problems and a strong country was created in the world by a determined and brave nation.

Question 4 How was the creation of Pakistan necessary for the peace of the world? After the Second World War, scenario of the world greatly changed. The British had to leave their colonies. India was also a colony of Britain and the international pressure forced them to leave India too. But before leaving India, they had to divide it into two parts; India and Pakistan. The creation of Pakistan was very vital for the world peace. The Muslim and the Hindu factions of India always remained at daggers drawn. Their leaders and followers all were incompatible with each other. Communal violence was a matter of every day. Both the communities were highly intolerant and violent towards each other. Its stark evidence came at the time of migration when thousands of men were slaughtered mercilessly. The enmity and hostility was let loose and inhuman cruelty was witnessed. By the creation of Pakistan, this problem was solved once and for all. But if these two inflammable nations would have to live together, the intensity and magnitude of disruption could easily be gauged. In such a case, the sub-continent would have become a danger zone in Asia. The peace of the whole world would have been on stake. Even now, when they live in separate countries, they have to fight several wars but if these wars were to take place inside a single country, the extent of danger would have been thousand times more than it is now. So the creation of Pakistan was important for the peace of the world as well as for the development of the Muslims of the sub-continent. How can the Western Countries help third-world countries? The Asian countries had been languishing under the British rule for many centuries. They had to undergo two world wars as their fuel. Britain badly exploited and looted the resources of this region during the middle ages.

Chapter 6 : Notes for BA English Punjab University: Pakistan and the Modern World

Pakistan and the Modern World Introduction After the creation of Pakistan in the year , Mr Liaquat Ali Khan went on an official tour of the United States of America.

It is in fact a marvelous piece of speech delivered by the Quaid-e-Millat, Liaquat Ali Khan, the first Prime Minister of Pakistan, at the Kansas University in when the beloved leader paid a state visit to the U. In , he became the first Prime Minister of the Muslim homeland. He was a great patriot, who had deep compassion for human sufferings. He was awarded an honorary degree at the University of Kansas, USA for his remarkable services to his nation and to the cause of freedom and democracy. About the Speech According to the people and government of the United States, Liaquat Ali Khan, in this speech wants to acknowledge and thank them for the conferment of an honorary degree upon him. Since Pakistan was then not yet three years old, he thought it proper to introduce Pakistan to them. Befitting the occasion, he also thought it fit to describe the causes and the benefits of the division of vast sub continent and the creation of Pakistan. He describes the religious, social and economic differences with the Hindus, which forced the Muslims to demand a separate homeland for themselves. Finally he exhorts the West to held in the economic freedom and political stability of Asia. He also inspires the people of Pakistan to work harder at the double pace in order to catch up with the advance nation safeguard their independence and achieve their rightful and honorable place the4 the world. Those who can not remember the past are condemned to repeat it. He says that when the time of freedom from the British rule drew at hand, it became more and more crystal clear that the Muslims were not going to enjoy the real fruits of freedom. On the contrary, they were afraid that they would be forced to live as a permanent group of defeated and subjected minority. Thus, freedom from the foreign rule would mean to the Muslims not freedom but only a change of the ruling hand. He draws this conclusion on the basis of their age-old experience testified by history since Muslims had been living with the Hindus for many centuries. Liaquat Ali Khan also points out the fact that difference of religion between the two nations was not the only cause of division of India. The Muslims had a number of very serious differences with the Hindus nation such as difference of culture, ideology of life, social system, economic system and so on. The Muslims were monotheists and the Hindus believed in more than one God. They believed in caste system while the Muslims believed in equality of all men. The Muslims rightly feared that the Hindus majority would deny then basic human rights and treat them like slaves. Liaquat Ali Khan is here trying to give vent to the genuine doubts and apprehensions. Muslims had about their political and economic future had they lived with the Hindus in the undivided India particularly after independence from the British rule. There is no place like home All must have a home of their own. Payne He describes the differences of religion, culture and economic institutions, which had made it difficult for the Muslims to continue to live with the Hindus. Above everything, it was the fear of being reduced into a perpetual political minority that forced the Muslims to demand a separate homeland for themselves. According to him this demand was very genuine and reasonable as it was in the interest of both the Muslims and the Hindus. Above all, it was in the interest of the World peace. But Liaquat Ali Khan regrets that the Hindus leaders apposed this because it was against their dream of a greater India. Zimmerman The beloved leader is here leading the case of the Muslims and is justifying their demand on both human and geo-political grounds. Liaquat Ali Khan says: He says that Pakistan is based upon the belief in God, democracy, justice and peace. Muslims of South Asia demanded a separate homeland for themselves because they wanted to practice their faith and their believe. Khan emphasizes that our people did not have to learn or acquire these beliefs, as they were latent in the very ideology. They demanded a new state because they wanted to practice these beliefs free from the close competition of dominating Hindu majority. Khan Muslims cannot think of overlooking democracy and ignoring human rights. Similarly, they cannot submit to tyranny or aggression because this will mean denying the very ideals of Pakistan. The father of the nation also said: That is why most people dread it. B Shaw He asserts that it is the duty of all the free people in the World to maintain and safeguard their won feedom first. This according to him is not selfishness or narrow-mindedness. He adds that if they fail in this duty, they desecrate and disgrace the piety of freedom. He

exhorts the Muslims to be alert and watchful in order to keep their hard-earned freedom safe and secure. He also urges them to work hard at the double pace to achieve prosperity and strengthen the foundation of freedom. He emphasizes that today freedom has no real significance for the common people if it does not also mean freedom from want, ignorance and disease. Liaquat Ali has here tried to give a new meaning and a new interpretation to the concept of freedom as viewed in the context of the fast changing conditions of the present day World. But he emphasizes that faith alone is not enough if we want to claim our rightful and honorable place in the World. We must also acquire the valuable knowledge of science and technology. He says that only a happy combination of science with the leading powers of scientific knowledge and modern World. This is the dictate of phase of progress and we can not hold the clock back. Liaquat Ali Khan, a true Muslim and a die hard patriot is trying to set the Muslims on the rails of modern science, the only way to progress and honorable existence in the World. According to him the West should demonstrate their broadminded approach and assist the newly independent states of Asia and Africa in their political stability and economic progress. It is the moral and the human duty of the rich and advanced nations to hold in the development of the poor and backward people. This is necessary because they themselves can not enjoy the fullest fruits of their own progress when more that half the World remains backward. The World can not be called truly civilized unless the light of modern knowledge of science reaches the door of every house in the World. Jung Liaquat Ali Khan is here exhorting the people of America and Europe to realize their duty and help the poor people in the name of humanity and for the sake of the world peace.

Chapter 7 : 10 Most Advanced Countries in the World by HDI [Latest List]

Pakistan and the Modern World Introduction After the creation of Pakistan in the year , Mr Liaquat Ali Khan went on an official tour of the United States of America. His mission was to introduce to the Americans the newly formed country of Pakistan, to tell the Americans all about Pakistan and to bring the two countries close together.

Shabina August 29, 2 Comments The world is changing everyday and every hour. It is now very much difficult to live without advanced technology such as an Internet, mobile communication and such other technology. In our earlier article, we have compiled a list of the 10 most high tech cities in the world. In this article, we have compiled a list of the most advanced countries in the world in modern era according to HDI.

Canada Canada is one of the fastest growing countries in the world by HDI. Canada has an advanced system to live a modern life such as the best communication system, transportation system, high speed internet, advanced infrastructure and many other technology. Banff National Park, Alberta Canada 9. They are ranking in many global list, whether it is list of peaceful countries or most advanced countries. They have eco-friendly environment, good business policy, amazing social schemes, friendly people, and much more. Ireland have been ranked at the 8th place in the list of the most advanced countries in the world by HDI. They lead the world in gender equality as well as high per capita. The Netherlands is one of the largest exporters of agricultural products in the world. It is also the second largest natural gas producer in the European Union. The Netherlands is ranked at the seventh position in the list of the most advanced countries in the world. Tivoli Gardens, Copenhagen 5. Denmark Denmark is a beautiful travel destination, popular among the large number of travellers around the world. They have grabbed the same position as Singapore. Oresund Bridge, Denmark 5. Singapore One of the smallest countries in the world but considered as one of the most advanced countries in the world, that is Singapore. They are highly advanced country with best social life, amazing business environment, highly effective infrastructure, and best destination to live. They grabbed position five in the list. Mandarin Oriental, Singapore 4. Germany Germany struggled during the second world war. Right now, it is one of the most advanced countries in the world. The country has a good 80 years lifespan, one of the best lifespans in the world. Germany is one of the leading hubs of the automobile industries in the world. Most of cities, towns and villages have much amazing facilities with advanced economy. It is rated at the second position in the list of most advanced countries in the world by HDI. Hotel President Wilson, Geneva 2. It has one of the highest income per capita in the world. Australia is one of the fastest growing economies in the world. Sydney New Year Eve 1. Norway Norway is the most advanced country in the world and ranked at the first position in the list according to HDI. North Sea Oil helped Norway to earn more money and invest in the public services, healthcare system and education. Norway is also considered as one of the best countries in the world to spend retirement.

Chapter 8 : List of sovereign states - Wikipedia

Answer: ' Pakistan and the Modern World' is, in fact, the speech of Liaquat Ali Khan that he made at University of Kansas, America in In his speech he tried to introduce Pakistan to the modern world by justifying the causes of its creation and highlighting its future expectations from the developed nations of the world.

In his speech he tried to introduce Pakistan to the modern world by justifying the causes of its creation and highlighting its future expectations from the developed nations of the world. He brought to light all the major causes which made it necessary for Muslims to establish an independent state for them. In the united sub-continent, there was a multitude of nations including Muslims, Hindus, Sikhs, Parsees and such other nations. Hindus and Muslims were two main nations in that part of the world. They were living together for centuries but nothing common could be developed among them. Both wanted freedom from the British. The Muslims did, however, not want to lead the life of a perpetual political minority. They had their different cultural, social, economical and educational back-grounds. They had a definite prejudice and bias towards each other to the effect that they could never intermarry nor inter-dine. So it was impossible for them to live independently under one rule. Hindus were in majority with the ratio of 1: When the English government decided to quit from sub-continent, Hindus were ready to capture the reign after the departure of British. So for the Muslims, freedom from British rule was nothing but a change of masters. Sub-continent was vast enough to be divided into two independent parts. A fear of political and social disturbance could always be there. He pointed out the countless problems, which the Pakistanis had been confronting since the creation of Pakistan. At the time of partition Pakistan had to face many hardships and problems. Pakistan was quite a new state having no capital, no flag and no administrative power. It received no military equipment. So it was very difficult for Pakistan to manage things for its survival. Industry was poor and people were backward. Major industries were in India. He further pointed out that there was a flood of millions of refugees. Pakistan had also been facing the problems of want, disease and ignorance since its establishment. Freedom and independence with a poor economic condition had set Pakistan on a blind way which had the light of goal far away. Liaquat Ali Khan mentioned in his speech the duties which our freedom demanded from us. According to his point of view, it was our first and foremost duty to maintain and safeguard the freedom. Freedom from foreign rule was not the real freedom. Real freedom was freedom of common man from the threat of poverty, disease, social security and ignorance. So it was necessary for the people of Pakistan to utilize all the qualities of their mind and soul to get the maximum out of least given to them.

Chapter 9 : International rankings of Pakistan - Wikipedia

Pakistan is a member of the United Nations, the Shanghai Cooperation Organisation, the Non-Aligned Movement, the Organisation of Islamic Cooperation, the Commonwealth of Nations, the Economic Cooperation Organisation, the South Asian Association for Regional Cooperation, the Developing Eight, and the G20 developing nations, Group of 24, Group of 77, and ECOSOC.

Javid Husain September 06, In my last article published in TheNation on August 23, I argued that the 21st century would prove to be a period of transition from the ascendancy of the West to the ascendancy of the East, as the 18th century was for the rise of the West. China because of its phenomenal economic growth, which would gradually translate itself in growing military might, would be in the driving seat in this process of global transformation. I also argued that while the West gained ascendancy over the East in the second half of the 18th century, the intellectual and scientific foundation for its rise was laid in the preceding centuries. I further noted that the wild card in this shift of power from the West to the East remains the performance of the Muslim world. It remains to be seen whether the Muslim world would rise to the challenges of modernity through an intellectual, scientific and technological revolution or will remain mired in sloth, ignorance and backwardness. The challenges facing Pakistan are not different from those confronting the Muslim world. The foremost out of them is an intellectual revolution to free ourselves from dogmas and traditions of the past, which have lost their relevance in the modern world, while remaining faithful to the fundamental and ever-lasting principles of Islam. In short, we need to rely on ijihad, as advocated by Iqbal in reordering our lives as individuals and as a society. This would require revolutionary changes in Islamic jurisprudence, in the way our society is organised, in the manner in which our economy operates and in our political life. The past practices, which have lost their relevance and utility in the modern world and are not enshrined in the fundamental principles of Islam, must be discarded. The Muslim world needs great thinkers, who can produce a synthesis of the traditional and the modern thought to overcome the challenges facing it. The crying need of the Muslim world is for renaissance and reformation. Unfortunately, what we have now is either reckless reaction to the challenge posed by the Western advancement, especially in science and technology, as symbolised by Al-Qaeda, the Taliban and other obscurantist organisations, or slavish and superficial imitation of the West, which fails to come to grips with the real challenges of modernity. Of course, there have been some modern Muslim thinkers and intellectuals, like Iqbal and Iranian scholar Abdel Karim Soroush, who have advocated a dynamic interpretation of Islam while remaining faithful to its basic principles. But there is a need for increased focus on bringing about an intellectual revolution to face the social, political and economic challenges of modernity in the Muslim world, especially in Pakistan that is facing an existential threat from the wave of extremism and obscurantism sweeping the country. In particular, Islams message of peace, human brotherhood and equality, tolerance and social justice needs to be highlighted. The present international order is power-based and knowledge-driven. Pakistans leadership must keep this reality in mind in the formulation of the countrys internal and external policies. Although the United Nations and international law are based on the concept of sovereign equality of states, the fact of the matter is that decisions on strategically important issues of peace and security are taken in the ultimate analysis on the basis of power calculations or realpolitik, rather than purely on legal and moral grounds. The moral is that as the first line of defence for safeguarding their national interests, states, like Pakistan, must strengthen the development of international law and international organisations on the basis of the concept of sovereign equality of states. But they should not ignore power realities in decisions on major foreign policy issues. Further, they must enhance their power through an optimum combination of internal and external policies, that is, through the adoption of a well calculated grand strategy. Knowledge is not only a source of enlightenment, but also of power. In the present knowledge-driven international order, the importance of the acquisition of knowledge, particularly sciences and technology, for the enhancement of national power and well being cannot be exaggerated. Unfortunately, it is precisely the field of education, which has been given the lowest priority by the successive governments in Pakistan. As against the international norm of 4 percent of GNP, hardly any government in Pakistan has

allocated more than 2 percent of GNP on education. In the financial year , the national expenditure on education was as low as 1. Our literacy percentage There is hardly any world class university in Pakistan. We remain far behind other countries in sciences and technology. Our national expenditure on Research and Development is extremely low. This pathetic state of affairs needs to be reversed by our government by according the highest priority to the education sector, particularly to sciences and technology, and allocating the requisite resources for this purpose. The disintegration of Soviet Union has brought home the primacy of economic strength in international politics. A credible military superstructure can be erected only on the foundation of economic strength. Historically, nations have developed their economic power before building up their military might. In modern times where military strength is a function of the industrial, scientific and technological advancement, it is inconceivable for a country to do otherwise. Yet, this is precisely what Pakistans short-sighted leaders have done over the past six decades. In other words, we have put the cart before the horse by placing the lions share of the national resources at the disposal of the military, while neglecting or assigning lower priority to economic development and welfare. For instance, during the current financial year, the defence sector would claim a total of Rs billion, including Rs billion for defence affairs and services, Rs billion for armed forces development programme and Rs73 billion for military pensions. The US military assistance in the form of Coalition Support Fund amounting to Rs80 billion approximately would be over and above the budgetary allocation of Rs billion. As against that, the allocation for the federal public sector development programme during is only Rs billion Because of such neglect of economic development, our GDP growth rate declined to 2. India, on the other hand, has been recording GDP growth rate of 8 percent approximately for several years. The target for GDP growth rate during the current financial year again remains as low as 4. Of course, there are several other factors responsible for our dismal economic performance, notably our low national saving rate Corruption and inefficiency of the government departments or corporations take their toll in lowering the capacity of the government to deliver, given the limited resources available to it. If Pakistan is to come to grips with the challenges of the modern world, it will have to move resolutely and fast on all the fronts outlined above - intellectual, educational, scientific, technological and economic. The inability of our leadership and the people at large to rise to the challenges facing them will make Pakistan irrelevant to the global transformation and the shift of power from West to East that are likely to take place during the 21st century. The writer is a retired ambassador.