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DE-GLOBALIZATION (LOCALIZATION) AND ITS IMPACT ON PUNJABI:

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ABSTRACT:

Globalization was best product offered to developing world by developed countries for financial interaction. Supposedly, the process should make integration among people, companies, and governments. It all took nose dive in 2008, when financial realities hit all world alike. Financial markets boomed for 12 years, after a brief recession at the end of USSR. The idea of free trade and globalization triumph, in developing world markets Foreign buyers were active, that led to boom in some, visa relaxation helped poor countries to send labour force to developed world, mass economic hysteria led countries believe that the music will go on, but underneath all that fraudulent practices developed., shady trades, widespread default took over markets, the idea of Globalization died on the eve of 15th September and all countries are left with scares that need to heel but a brutal shock of localization started to took over. In this article we will focus on the impacts of globalization on Pakistan's Punjabi language and what is taking place right now.

INTRODUCTION:

On financial crisis than French President Nicolas Sarkozy sums up the event in words that idea of globalization is dying with the end of a financial capitalism, idea of the all-powerful market that could not be contradicted by any rules, by any political intervention was a crazy idea. The idea that the market is always right is a crazy idea. (Nicolas Sarkozy, Public Speech 25th September) ⁱ

Globalization had three major areas, economic, cultural, and political globalization. On economic and political front, post financial crisis era led to rise of far right in developed world. Anti-White doctrine of Far right in general explained that progressive (Globalist) forces are helping immigrants and color

people to settle in their countries and giving them voting rights so local people can be deprived from their political and legal rights. This issue was a dominant force in rise of trump, le Penn and German far right. In developing countries nationalist like Modi, Rajapaksa, Erdogan, Taliban, etc held to power. In Pakistan localization had more fearful implication, where all provinces are led by its local leader and no national political force is left to lead nation from political turmoil. In Pakistani Punjab first Urdu and than English took a status of medium to communicate. The national Language Punjab is still not taught in schools neither its is used as mean to communicate at any level of state apparatus. This trend is now under scrutiny by Punjabi authors. This new generation of Punjabi authors is also criticizing the space in society given to other ethnicity, especially Pakhtons and Baloch. Baloch tribes settled in south of province are demanding to divide Punjab into two administrative units which is another reason for the growing Punjabi nationalism.

Globalization and Language Issue:

As fishman stated that cross-cultural contact is often viewed as a potential source of unmanageable, or at least undesirable, culture change and of language shift, given that power differentials are to be expected between ethnic groups in interaction. (Fishman, 1989).ⁱⁱ

Language forms a culture through vocabulary, humor, folks tales. Language is substance culture, enabling groups to inform them about common heritages. This medium enables us to know new horizons, increase our understanding of ourselves and of our neighbors. So its is the main lifeline of globalization.

An American lead globalization was a social process English language and its culture became the driving force not just in Films, Dramas and literature but even it became imperative for local story telling to be of international standard, or American standard. Ndimele Ozo-mekuri a Nigerian author demanded from Government that indigenouse language should be part of local production because wave of cultural globalization is further marginalize local languages. (Ndimele Ozo-mekuri, 2007)ⁱⁱⁱ

At this point we should make it clear that there is a difference between globalization as a rhetoric and as a discourse. We are not discussing a process of genuine systematic way of globalization which was settling in within pan of decades but a Neo-libral agenda forced on communities to become globalized. The forced globalization allowed some languages and cultures to spread and dominate on a global scale, but this domination was on weak culture and languages which paid the price and many are on verge of extinction. If we only take Punjab in last two decades, against globalization strong localization came in face of religious extremism. If we only see marriage celebration, anyone can feel difference where it has become more like a religious gathering than a festival.

Though Punjabi don't have and existential threat but in Pakistan and in its own land, it is getting hammered hard. More than half the world's languages have fewer than 5,000 speakers, and there are many hundreds that have as few as a

dozen. It's clear that globalization is making English important not just in universities, but in areas such as computing, diplomacy, medicine, shipping, and entertainment but also symbolizing employment, education, modernity, and technology.

This branding is leading underdeveloped local speakers, their representatives, and elites ruling them more radical towards their approach.

Great Replacement Theory (Localization in Developed Countries):

Financial crisis and war led Immigration in Europe gave birth to "Great Replacement Theory". Over the years it has not only echoed by Far Right but also in mainstream media and political parties. Renaud Camus in his book "Le Grand Remplacement" emphasized that "industrialisation", "despiritualisation" and "deculturation" had created a "replaceable human, without any national, ethnic or cultural specificity" which is leading towards "global replacement". Indigenous French people are being replaced by non-European peoples, specially by African and the Middle Eastern people, who are serving local elites in form of cheap labour. He claimed that "replacementist elites" as "collaborationist", in this collaboration global capitalists, Globalists, and French elites are taking part, so they can rule of other centuries. (Renaud Camus, 2013)^{iv}

Scientifically "every reaction had an equal and opposite reaction", the way globalization was forced, with same force localization came to existence, even countries like America, which was built by immigrants and became a monolithic global power after cold war, became sensitive to immigration policy due to internal political localization.

DISCUSSION AND ANALYSIS:

Renaud Camus is a localizer and intellectual of his political sphere and in no way compared to localizers of Pakistan in general and Punjab in particular, but issue of localization is also getting attention in Punjab.

If we see the work of Rifat Abbass, a prominent Punjabi author we see a localization in it. In intro of his novel he wrote the "views of a local person", in which he states that we are fighting a war of myths because of this strategy we were able to survive, otherwise aggressors always claimed to end our story. (Rifat, 2017)^v He is dismissing orientalist view of Punjab history and referring to Folklore and oral history, were they fought bravely. In another book intro he wrote that in reality they won every war imposed on them, but we have always forgive the aggressors, we have forgiven Irani's in name of Hafiz poetry. (Rifat, 2018)^{vi}

Rifat in his poetry wrote about importance of local dance Jhomor, and mention problems about it, he said that if you want to do Jhomor its like going through rough forest, first due to foreign religious views and war mentality. (Rifat, 2012)^{vii} At another place in his poetry he said the ruling elite has misrepresented his history, shown him what he is not, and all he wants a free breath so he we can rethink what has happened to them. (Rana Mehboob, 2012)^{viii} At another place he advocated that Punjabi should grow only

local trees as local birds don't nest on foreign trees because they are not part of our culture. (Rifat, 2012)^{ix}

Kashif Baloch a renowned local activist talked about Riffat Abbass novel "Lon Jiwan Ghar" commented that it revolves around a village where a local elder died but villagers were not ready to accept it so they decided to find him, in so they search the dreams, folklore and myths, they all realized that history that colonial history written by aggressors is wrong, the celebration associated with anti-life acts like war and death are wrong, the caste and class system can destroy the village, so they found the elder consciousness. It emphasized that non-locals actually misrepresented Punjab and its local tradition and tried to mold it in their interest. It is a growing realization within Punjab and its good for its culture and generations to come. (Kashif Baoch, 2020)^x

Ashiq Buzdar is a renowned intellectual and is from southern parts of Punjab, he wrote book "Qaidi Takh Lahore Day" (Prisoners of Kingdom of Lahore), Lahore is the administrative capital of Province Punjab, as title suggests Punjab is facing a growing movement against centralization. Ashiq Buzdar in his poetry has used only the references of local myth, local birds, local trees, he consciously used all this reference because for him everything non local is associated with the culture of aggressor. In his famous poem "Court Marshal" he depicts the story of an army officer stationed at Pak India Wagha Border (Lahore) who meets an Indian Punjabi Officer who asked him about Pakistani Punjab and if it is like old days, when people dance and sing and recite poetry of Fareed? But he told him that things have changed Punjabi culture is lost and they don't sing but instead use religious jargon to legitimate fight. At the end of meeting, he came back and suddenly both sides started firing, but he was unable to fire a bullet because it's his motherland and a soldier on the other side is also a son of soil. His bullet can only hit her mother so he decided to quit and came out from his Barrack. Afterwards he was arrested for being a traitor. (Rana Mehboob, 2012)^{xi} Ashiq in his poem reflects to modern day longing related to division of Punjab. It reflects that Punjabis after seven decades of division are still in pain and have deep love for Punjabis living on the other side of the border.

Ashiq in his famous poem Prisoners of Lahore wrote the misery of the southern belt. He stated that from the front centre is continuously exploiting the southern belt and we have hunger on our back. (Rana Mehboob, 2012)^{xii} His poetry is about miseries faced by local people and his demand is a local identity with a new administrative unit, by administrative division within Punjab, because he thinks the current political elite systematically used settlements to change the demography of the area. He claimed that the first Urdu speaking community, now Pakhtons are taking over their land and business opportunities, the first establishment made the political system dysfunctional for their interest and now they are using settlement tactics to further isolate them within their lands.

This localized replacement version is the most popular political slogan in the region and today no party is able to counter it, instead they are using this slogan for political gains. This has led to a consensus that in the near future legislation would be done to make another administrative unit within Punjab. Economic hardship has led people to the conclusion that under current demonstration and overall

governing structure is unfit to rule current boundaries of Pakistani Punjab. This localization is evident in other parts of Pakistan as well but currently we are only studying the localization in Punjab.

In central Punjab localization has another face where Punjabi's are fighting with centre Islamabad and their values which led to their cultural degradation. A local poetess Tahira Sara in her book *Sisha (Glass)* wrote that her book is big "no" towards society traditions and imposed foreign cultural values. In her one liner (Boli) she says that she is using poison to brush her teeth and now living in foreigner culture reside in her home. (Tahira Sara, 2019)^{xiii} Another place she wrote when she used local plant of caltop for her dress, people got angry with her. She tried to make a point that local things are not cherished and if someone use it, they are not welcomed because foreign values have taken over our land. (Tahira Sara, 2019)^{xiv} She like all localist in central Punjab are blaming ruling elites in Islamabad for the cultural imposition and destroying Punjab culture so they can rule without objections because this will make a permanent identity crisis in Punjab and they will never be able to stand against elite plundering resources. They all see southern Punjab issue from this lens.

When it comes to capital of Punjab intellectual elites are getting localised as well. 8 March is considered as the important date in Feminist movement in Pakistan. In all provinces feminist move to street and gave message against victimization. It is not associated with any political party, NGO and Government sector, its a feminist movement often look as a purely led by intellectual elites. In Lahore this year they used all the material published in Punjabi and used Punjabi as there mean to communicate message. Such thing was unthinkable few years back, as Punjabi is not used even as medium of instruction in schools, so coming out with Punjab Slogans and messaging in Punjabi was a real change. Before they were using mainly Urdu and English to present their view. In there theme music they used local folk poetry to depict the conditions, they asked men not to be poisonous, and questioned society why they are against women protesting on roads, when parents wont give them right in marriage papers they wont have any authority in marriage. Aurat March questioned that Punjab women have fought battles, everyday work in fields, but they are not given rights, state love harassers and protest them but women are not protected in country. (Ayesha, 2020)^{xv} These all messages were against ruling elites and specially religious carders who are dictating a view not local in any sense but its more close to Arabs culture.

Baba Najmi famous poet of Punjab and respected in both Pakistan and India alike, wrote that we opt to a language which is not ours, people like him are fighting for Punjabi against tide, its rich cultural roots will make sure that our mother tongue will rise again in Pakistani Punjab and it will be more rich during this oppression. (Baba Najmi, 2002)^{xvi} He consider this era as oppression against Punjabi's and its language and ruling elites are enforcing Urdu on Punjab. In another point he question that people who are not proud of Punjabi identity and teaching other language to kids are not Punjabi at all. He also asked friends not to introduce him with people who don't own their mother tongue. Baba Najmi think Punjabi's who are not proud on thier culture are traitors. (Baba Najmi, 2002)^{xvii} He talks about misery of local Punjabi workers who had

to work even on Eid's to make their end meet. He also question religious class that they gave respect to tombs but local workers are not given fare share for his work. He asked God that why don't you take action against people who are grabbing lands of poor Punjabi's for settlement of new housing societies for settlers. Baba Najmi in a poem asked Punjabi to move back to village because he thinks that big cities and its people are destroying cities themselves and their motherland. (Baba Najmi, 2002)^{xviii}

In an other poem made a point that Punjab has local heroes but ruling elite had made foreign invaders our heroes. He wrote Dullah Bhatti, Bhgat Singh and Jabro are our heroes and our blood, so we cannot stand with Mehmood Ghaznavi and Tamoor. (Baba Najmi, 2002)^{xix} He also challenged the foreign policy by stating that Pakistan should consider friendship with its neighbor (India) and not with a country that his on the other end of world.

CONCLUSION:

To wrap up this argument, languages have been a battle ground of ideas for ages. Any language which can accommodate new ideas and present them in a better palatable way to its users it is certain to flourish among native and foreign speakers. As we have discussed clash between globalization and localization and its impact on languages, it is evident that economic, cultural and political factors play key role for survival, sustainability and growth of a language. Pakistani Punjab has been witnessing a wave of cultural and political awakening in this regard. A considerable number of writers, artists, intellectuals and common people are insistent on using Punjabi as a medium of teaching in schools as well as a tool for political struggle against ruling elite. They also want to put Punjab on the way of cultural correction by rejecting foreign values and reinventing local traditions. A major part of their efforts is concerned with the history of Punjab. To put back Punjab on the cultural map of world it is necessary to rewrite or correct its history which is mostly written by invaders. There is an African proverb that says, "Until the lions have their historians, the history of hunt will always glorify the hunters". Africa and Punjab are thousands of miles apart, and yet they have suffered at the hands of their oppressors politically, economically and culturally. Thus, the emergence of a common sentiment against oppressors everywhere is not a surprise. This universal resistance have also moved people of Punjab to revisit their history from their own perspective. The most important factor for any language to establish its control over a vast majority of people and its superiority to other languages is certainly the economy. In this technological age, one cannot deny superiority of English over other languages. It is because a large part of recent major breakthroughs in the fields of science, medicine, computing and economy are easily presentable and available in English. And yet, there are countries and people who challenge this control. Russia, China, Germany, France, Japan and Korea do not rely on English language. The main source of their power obviously lies in deep cultural roots that provides them with a solid political platform to stand shoulder to shoulder with other nations. This deep rooted cultural awareness and political stability provide an economy friendly environment. Therefore, the sustainability of local languages and culture is important for sustainable growth of man in an ever growing and changing world.

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