



INTERNATIONAL CONFERENCE

# **GLOBALIZATION AND ITS IMPACT ON INDIGENOUS CULTURES**

Iqbal International Institute  
for Research & Dialogue



International Islamic  
University Islamabad



International Institute  
of Islamic Thought USA



International Conference

# **Globalization and its impact on Indigenous Cultures**

*Organized By*

Iqbal International Institute for Research & Dialogue (IRD)

Critical Thinking Forum of the  
International Islamic University Islamabad

International Institute of Islamic Thought, USA

November 17-18th, 2011  
(Thursday & Friday)

Venue: Quaid-e-Azam Auditorium, Faisal Mosque Campus IIUI



## Globalization and its Impact on Indigenous Cultures

It has been about two decades since the discourse of globalization has buttressed the theories of many liberal scholars and ideologues. Its earliest appearance in social sciences coincided with the implosion of the bi-polar world order and Fukuyama's work *End of History* claiming that democratic capitalism has triumphed. At that point in our recent history it was argued (and declared) that this western form of economic/political organization is 'universal', implying that it is and ought to be the path of progress to be taken by the indigenous peoples belonging to the non-western societies of Latin America, Africa and Asia. The notion and ideology of globalization was identified as a process that would help accomplish that goal.

Globalization is conceptualized and defined as the integration of capitalist economies, assimilation of social attitudes and cultural moors, and incorporation of global regimes through the advances of technology,

## About IRD

The Iqbal International Institute for Research & Dialogue (IRD) since its inception has fostered interdisciplinary approaches to the study of contemporary Islamic thought with particular emphasis on areas such as human rights, rule of law, pluralism, tolerance, democracy, Islam and the West, inter-faith dialogue and relations, and Islamic responses to religious extremism and violence. The IRD has won a respectable place as a global centre of excellence and as an open forum for creative work, candid conversation, and lively and productive debates on issues of contemporary relevance to Islamic societies.

The IRD has organized international conferences and more than two dozen panel discussions and public lectures by eminent international scholars and policy makers that include Karen Armstrong, Tariq Ramadan, Robert Jensen, David Barsamian, Tamara Sonn, Farid Essack, Ebrahim Moosa, Peter Mendeville, Pervez Hoodbhoy, Salman Seyed, Jack Straw and David Miliband.

transportation and communication. Such embryonic amalgamation emanating from the liberal



enlightenment worldview often spoke only about the perceived advantages of globalization. The downside of globalization was either not visible or it was deliberately suppressed by the vested interests of global powers, both states and corporations.

It is noteworthy that within the first few years of the concept of globalization's entry into social sciences, the Rio Earth Summit (1992) and many discerning

scholars started talking about the downside of this euphoria as a double edge sword which is likely to benefit the powerful entities but hurt a vast majority of people, their sustainable ways of life, and above all, their global ecosystem and its sub-systems. By then, enough evidence had already gathered showing that invasive development as a result of relentless growth-based economies has a negative correlation with a sustainable environment. This environmental threat owing to overdevelopment is to all creatures on the surface of this earth including the humans. Just like there are endangered species, there were endangered languages, cultures and ways of life that risked extinction because of the imposition or voluntary subscription to the

## IRD Mission

Drawing inspiration from the fundamental values and teaching of Islam as articulated by the writings of Allama Muhammad Iqbal, the IRD is engaged in taking steps towards evolving a culture of peace, tolerance, and harmony in Pakistan and among the Muslim Ummah. It is concerned with the promotion and development of dialogical rationalism, and the creation of awareness of humanity's common aspiration and endeavor to build a morally-informed, just social order.

modern ways of life. The demise of these cultural forms was tragic, because it led to a less colorful world, and also led to the permanent obliteration of wisdom and beauty of their traditions.

The focus of this conference on the "Impact of Globalization on Indigenous Cultures" is two-fold: firstly, to examine the existentialist situations of



indigenous cultures as a result of the inroads of globalization, and secondly, to understand analytically and non-sentimentally the relationship between these people and the processes of globalization. Lexically, indigenous means native, original, aboriginal, home-grown and local, whose exact antonym is the word 'foreign'. Political intrusion of foreign element has historically disturbed the sustainable social, cultural and economic ecosystem of the indigenous peoples. It is noteworthy that in early modern period of the Western world, the indigenous ways of life were broken down from within these societies by a system of thought that was initially alien and foreign, but became accepted by coercive imposition and acceptance through ideological subscription. The resistance against it was fierce, but ultimately defeated. The 'indigenous' resistance of the Western communities towards elements 'foreign' to their perception of human nature has still not ceased to this day. Communities of naturalists and conservationists are still around as reminders of the earliest reactions.

When it comes to the non-West, evidence is more than plentiful that most of the world has not benefited from liberal capitalism which the arm of globalization wants to extend to other nations people and extinguish their habits of sustainability. While the transformation of the indigenous societies to modern capitalist ones is a constant process, reactions to the 'neo-colonial' foreign element remain equally robust. It is interesting to note that this double edge sword can also be reversed to the advantage of the oppressed. The 'Arab-Spring' revolts, Islamic resurgence, environmental movements, anti-WTO movements, Occupy Wall Street movement, the Naxalite movement, and other reactions to the excesses of global transgressions of justice are examples of how leaderless entities have used communication technologies to orchestrate revolts against injustice.

IRD in collaboration with the Critical Thinking Forum (CTF) and International Institute of Islamic Thought, (IIIT), America has organized this two-day long conference comprising of four panels and 10 eminent scholars to discuss this



subject. The conference will be held in the old campus (Faisal Mosque) of International Islamic University on November 17-18, 2011. The conference is open for IIU students, faculty members and general public.

## About the Critical Thinking Forum

Critical Thinking Forum is a research body established by Iqbal International Institute of Research and Dialogue (IRD), International Islamic University Islamabad (IIUI) in order to provide a platform for emerging researchers and intellectuals. The Forum has the following objectives

- Development of pedagogical strategies for nurturing critical thinking
- Fostering critical reflection on local and global cultural and socio-political issues and values
- Initiation of interdisciplinary research projects
- Organization of seminars, conferences, roundtables and lectures on the above issues

Since its inception the Forum has been regularly conducting fortnightly reading and discussion sessions on key theorists and intellectuals who have contributed to the development of criticality such as Michel Foucault, Antonio Gramsci, Franz Fanon, Paulo Freire, Frederic Jameson, Talal Asad and Saba Mahmood. The Forum has an interdisciplinary character and brings together research scholars from a variety of disciplines including Literary Studies, Politics and IR, Islamic Studies, History and Education. The Forum is chaired by Dr. Munazza Yaqoob (Chairperson Department of English, Female Campus). Members of organizing committee include Sonia Irum, Amal Sayyid, Sofia Hussain and Farhana Shamim.



## About International Institute of Islamic Thought (IIIT) USA

The International Institute of Islamic Thought (IIIT) is a private, non-profit, academic, cultural and educational institution, concerned with general issues of Islamic thought and education. The Institute was established in the United States of America in 1981 (1401 AH). It is independent of local politics, party orientations and ideological bias.

The headquarters of the Institute are situated in Herndon, Virginia, in the suburbs of Washington DC. IIIT has established cooperation with a number of institutions and organizations in a number of capitals world-wide in order to carry out the Institute's activities and programs. The Institute is governed by a Board of Trustees that meets regularly and periodically elects one of its members to serve as President.

The Institute is an intellectual forum working on educational, academic and societal issues from an Islamic perspective to promote and support research projects, organize intellectual and cultural meetings, publish scholarly works, and engage in teaching and training. It has established a distinct intellectual trend in Islamic thought which relates to the vivid legacy of the Ummah (Muslim nation) and its continuous efforts of intellectual and methodological reform, principally in the field of education, classical knowledge and social science. This involves a large number of researchers and scholars from various parts of the world.





## Conference Programme





## First Day: November 17, 2011

Inaugural Session: 9:30 a.m. – 11:00 a.m.

|            |            |  |
|------------|------------|--|
| 09:20 a.m. |            | Students to be seated  |
| 09:25 a.m. |            | Guests to be seated  |
| 9:30 a.m.  | 9:35 a.m.  | Recitation from the Holy Quran   |
| 9:35 a.m.  | 09:50 a.m. | Opening Remarks by<br>Dr. Mumtaz Ahmad,<br>President, IIUI/Executive Director, IRD |
| 9:50 a.m.  | 10:05 a.m. | Welcome Address by<br>Professor Fateh Muhammad Malik,<br>Rector, IIUI              |
| 10:05a.m.  | 10:35 a.m. | Keynote Address by Ms. Noor Amna Malik,<br>DG (Learning Innovation) HEC            |
| 10:35a.m.  | 11:00a.m.  | Discussion session   |

Tea Break: 11:00 a.m.-11:30 a.m.

## Session I: 11:30 a.m.-1:30 p.m.

Chair: Dr. Sahibzada Sajid ur Rehman, Vice President (AFP), IIUI

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|----|---|------------------------|
| 1. | Globalization and Language Policies in Pakistan:<br>Conflict, Confrontation, and Consent<br><b>Dr. Shahid Siddiqui</b>            | 11:30 a.m.- 11:50 a.m. |
| 2. | Iqbal's Perceptions of Globalization<br>& International Politics<br><b>Dr. Talib Hussain Sial</b>                                 | 11:50 a.m. -12:10 p.m. |
| 3. | Religion and the Threat of Greed : Globalization's<br>Impact on Ecology, Human Life & Paths to Redemption<br><b>Dr. EjazAkram</b> | 12:10 p.m.-12:30 p.m.  |
| 4. | Discussion Session  | 12:30 p.m.-1:30 p.m.   |

Prayer and Lunch Break: 1:30 p.m.-2:30p.m.



**Session II:** 2:30 p.m.– 4:00 p.m.

Chair: Dr. Khalid Masud

|    |   |                       |
|----|---|-----------------------|
| 1. | Liberal and Islamic world order in a Globalized World<br><b>Dr. Tahir Amin</b>            | 2:30 p.m. – 2:50 p.m. |
| 2. | Globalization or Glocalization: A Critique of Political Economy<br><b>Dr. Noor Fatima</b> | 2:50 p.m. -3:10 p.m.  |
| 3. | Globalization and the Politics of Academic Research<br><b>Dr. Munazza Yaqoob</b>          | 3:10p.m.-3:30 p.m.    |
| 4. | Discussion Session  | 3:30 p.m.- 4:00 p.m.  |

## **Second Day: November 18, 2011**

**Session I:** 10:00 a.m.-1:00 p.m.

Chair: Dr. Asad Zaman, D.G. IIIE, IIUI

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|----|--|-------------------------|
| 1. | Globalization-New Threats and Old Insecurities: Bangladesh Perspectives<br><b>Dr. M. Nazrul Islam</b>  | 10:00 a.m. – 10:20 a.m. |
| 2. | From the Cold War to Promoting Polyarchy: The Historical Trend of American Foreign Policy Towards Turkey after 1950s<br><b>Dr. Tugrul Keskin</b> | 10:20 a.m. -10:40 a.m.  |
| 3. | The Religious and Worldly Dimension of the Gulen Movement<br><b>Dr. Ugur Komecoglu</b>   | 10:40 a.m.- 11:00 a.m.  |
| 4. | Radical 'Islamization' and Globalization: Impact on Cultural Multiplicity in Pakistan<br><b>Dr. Safeer Awan</b>                                  | 11:00 a.m.-11:20 a.m.   |
| 5. | Discussion Session   | 11:20 a.m.-11:50 a.m.   |
| 6. | Recommendations of Conference  | 11:50 a.m.-12:40 p.m.   |
| 7. | Vote of Thanks   | 12:40 p.m.-1:00 p.m.    |

Prayer and Lunch Break: 1:00 p.m.-3:00 p.m.

**Session II:** 3:00 p.m.-5:00 p.m.

|    |                                    |                       |
|----|------------------------------------|-----------------------|
| 1. | Screening of Documentary "Barakah" | 3:00 p.m. – 4:10 p.m. |
|----|------------------------------------|-----------------------|



## Conference Committees

### 1. Steering Committees

Prof. Fateh Muhammad Malik, Rector, IIUI

Dr. Mumtaz Ahmad, President, IIUI

Dr. Zafar Ishaq Ansari, VP (HSR), IIUI

### 2. Programme Committee

1. Prof. Dr. Ijaz Akram, Iqbal Fellow, IRD

2. Dr. Munazza Yaqoob, Chairperson, Department of English/Incharge Critical Thinking Forum, IIUI

3. Dr. Husnul Amin, Chairperson, Department of Politics & IR

4. Mr. Shams Tabraiz, Iqbal Fellow

5. Mr. Junaid Ahmad, Asstt. Professor, LUMS

6. Ms. Amal Syed, RA, English Department, IIUI

### 3. Organizing Committee

1. Dr. Talib Hussain Sial, Director (Programs), IRD

2. Mr. Muhammad Jamil, DDO, IRD

3. Mr. Muhammad Ismail, Assistant Director, IRD

4. Mr. Muhammad Umer Qudafi, TRA, IRD

5. Mr. Furqan Shakil, Assistant (Admn.), IRD





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