Lesson 01

PAKISTANI SOCIETY AND CULTURE | ORIENTATION
Topic 001 - 004

Topic 001: Pakistani Society and Culture | Orientation

Course objectives

1. To enable the students to understand the basic concepts of culture and society
2. This course will help to understand these basic concepts of culture and society in relation to Pakistani Context
3. This will orient the students to Specific features, Typology, and sociological perspective on Pakistani society and culture

Topic 002: Basic Sociological and Cultural Terms and Definitions

1. **Society**
   "Society refers to people who interact in a defined territory and share a culture".
2. **Social Structure**
   Social structure the framework that surrounds us, consisting of the relationships of people and groups to one another, which gives direction to and sets limits on behavior
3. **Social Institutions**
   Social institutions—the standard or usual ways that a society meets its basic needs—vitally affect your life. They not only shape your behavior but even color your thoughts. How can this be?
4. **Status**
   Status the position that someone occupies in a social group.
5. **Culture**
   Culture the language, beliefs, values, norms, behaviors, and even material objects that characterize a group and are passed from one generation to the next.
6. **Roles**
   Role the behaviors, obligations, and privileges attached to a status
7. **Values**
   Culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living. What ought to be.
   Examples of values: Equal opportunity, Achievement or success, Material comfort, Activity and work. Science, Freedom, Physical fitness, Health, Punctuality. Wealth, Education, Competition and Merit. Honesty, Dignity of labor, Patriotism. Justice and Democracy. Environmental protection, Charity and Development.
8. **Norms**
   Rules and expectations by which a society guides the behavior of its members. These are the shared expectations of the people that govern their behavior.
   Proscriptive norms: Mandating what we should not do. Forbidding from certain actions.
   Prescriptive norms: What we should do.
9. **Folkways**
   Society's customs for routine, casual interaction. These are of less moral significance. Examples can be: proper dress, appropriate greetings, and common courtesy. People usually ignore the violation of folkways.
10. **Mores**

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Society's standards of proper moral conduct. Such standards have been considered as essential to maintaining a way of life. These are the notions of right or wrong developed by society. Violation of mores brings a strong reaction from others.

11. Taboos

A social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing.

12. Symbols

Symbols: Anything that carries a particular meaning recognized by people who share culture. Whistle, flashing light, thumbs up are all symbols.

Human beings have the capacity to create symbols with different meanings associated with each. These symbols are used as means of communication and thereby become part of our language. Even the buildings, dress, the flag, and a type of color may be taken as symbols indicating some aspect of human behavior as well as society's outlook. Red, green, white, blue, pink, each of the colors stands for something in the society. Blue jeans are quite commonly used in Pakistan. Can you find out that these are symbol of what?

13. Languages

System of symbols that allows members of a society to communicate with one another. Symbols may be oral and these could be written words. We have oral cultural traditions. Human beings have developed different alphabet as part of written language. Language is the major means of cultural transmission. Is language uniquely human?

14. Diversity

There are many ways of life; hence there are differences in culture. In one society there could be differences in patterns of marriage and family, patterns of education, patterns of worship, and patterns of earning a living. One finds cultural difference within the province and across the provinces in Pakistan. Countries like Canada, which are inhabited by immigrants, display a big cultural diversity. People have migrated from all over the globe to Canada and brought cultural differences with them and in many cases are trying to continue with them.

15. Subculture

Cultural patterns that set apart some segments of a society's population. Cluster of patterns which both are related to the general culture of the society yet distinguishable from it. The example could be: student sub-culture, business sub-culture.

16. Counterculture

It is a subculture, which is in active opposition to the dominant culture. Cultural patterns that strongly oppose widely accepted patterns within a society. Example could be of hippies, and drug users.

17. Assimilation

The process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. The process of assimilating involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society.

18. Multiculturalism

A policy followed by some governments whereby they recognize cultural diversity in the society and promote the equality of all cultural traditions. Canadian government is following such a policy.

19. Ethnocentrism

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The practice of judging other's culture by the standards of one's own culture. People consider their own culture as superior to others and apply their standards for evaluating the patterns of behavior of others. The whole judgment is centered on one's own culture.

20. **Cultural relativism**
    The practice of judging a culture by its own standards; a particular pattern of behavior is right or wrong as it is declared by the people who follow it. Since those people are follow a particular practice, supposedly it might be serving some useful function in that society. Nevertheless, the same practice may be useful for one group and may be harmful for the other in the same society.
21. **Cultural Shock**
    Culture shock is the feeling of uncertainty, confusion, or anxiety that people experience when visiting, doing business in, or living in a society that is different from their own. Social norms can vary significantly across countries and regions. Culture shock can arise from an individual's unfamiliarity with local customs, language, and acceptable behavior.
22. **Tangible**
    Tangible things – material objects.
23. **Intangible**
    Intangible (non-material) items like values, beliefs, norms, language, and ideas (ideologies: perception of reality) that govern the way of life. The way we play our roles.

Topic 003: Do Non-human have a culture?

Culture is probably not rare in animals, although hard experimental evidence is lacking. The strongest case for culture is found in the species most amenable to experimental manipulation, rather than in nonhuman primates. Human culture is much more likely to be cumulative than animal culture, but the reasons for this are not well established. At this point, there is no reason to assume that cumulative culture depends critically on teaching, imitation, language, or perspective-taking. Currently, animals are being judged according to stricter criteria than humans (Laland and Hoppitt 2003).

Topic 004: Specific Feature of Cultures

The concept is sometimes easier to grasp by description than by definition. For example, suppose you meet a young woman from India who has just arrived in the United States. That her culture is different from yours is immediately evident. You first see it in her clothing, jewelry, makeup, and hairstyle. Next, you hear it in her speech. It then becomes apparent by her gestures. Later, you might hear her express unfamiliar beliefs about relationships or what is valuable in life.
All of these characteristics are indicative of culture—the language, beliefs, values, norms, behaviors, and even material objects that are passed from one generation to the next.

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Lesson 02

SPECIFIC FEATURE OF CULTURES
Topic 005 – 007

Topic 005: Components of Culture

1. **Social Organization:** Structured by organizing its members into smaller numbers to meet the cultures specific requirements. Social classes ranked in order of importance (status) based on the culture's core values. In example: money, job, education, family, etc.
2. **Customs and Traditions:** Rules of behavior enforced by the cultures ideas of right and wrong such as is customs, traditions, rules, or written laws.
3. **Symbols:** Anything that carries particular meaning recognized by people who share the same culture.
4. **Norms:** Rules and expectations, mores and folkways.
5. **Language:** A system of symbols that allows people to communicate with one another.
6. **Arts and Literature:** Products of human imagination made into art, music, literature, stories, and dance.
7. **Artifacts:** Distinct material objects, such as architecture, technologies, and artistic creations.
8. **Social institutions:** Family, Religion, Economy, Politics, Media, Education
9. In France, I was surrounded by a culture quite different from mine. It was evident in everything I saw and heard.
10. I also found myself immersed in an unfamiliar nonmaterial culture, that is, a group's ways of thinking (its beliefs, values, and other assumptions about the world) and doing (its common patterns of behavior, including language, gestures, and other forms of interaction).
11. For example: Pakistani religious beliefs that for a woman it is mandatory to cover head and not acceptable to wear bikini in public are examples of nonmaterial culture.
12. So are French assumptions that may assume otherwise. Like material culture, neither custom is "right."

Topic 006: Vocabulary of Culture and Society

Alienation:
A lack of power, control, fulfilment and satisfaction experienced by workers in a capitalist society where the means of producing goods are privately owned and controlled.

Anarchism:
Belief in the abolition of all government and the organization of society on a voluntary, cooperative basis without recourse to force or compulsion.

Anthropology:
The study of human biological and physiological characteristics and their evolution.

Art:

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The expression or application of human creative skill and imagination, typically in a visual form such as painting or sculpture, producing works to be appreciated primarily for their beauty or emotional power.

Behaviour:
The way in which one acts or conducts oneself, especially towards others.

Bourgeois:
A term meaning capitalist employed by Karl Marx.

Bureaucracy:
A formal organization marked by a clear hierarchy of authority, the existence of written rules of procedure, staffed by full-time salaried officials, and striving for the efficient attainment of organizational goals.

Capitalism:
An economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state.

Career :
an occupation undertaken for a significant period of a person's life and with opportunities for progress.

Charity :
An organization set up to provide help and raise money for those in need.

City:
An inhabited place of greater size, population, or importance than a town or village We spent the weekend in the city.

Civilization:
The process by which a society or place reaches an advanced stage of social and cultural development and organization.

Class:
Most sociologists use the term to refer to socioeconomic differences between groups of individuals which create differences in their life chances and power.

Collective:
A collection of things taken as a whole.

Commercialism:
Concern with the making of profit at the expense of artistic or other value.

Communication
The transmission of information from one individual or group to another.

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Community
A group of people who share a common sense of identity and interact with one another on a sustained basis.

Consensus:
Agreement on basic social values by the members of a group or society.

Consumer:
A person who purchases goods and services for personal use.

Conventional:
Based on or in accordance with what is generally done or believed.

Country:
A nation with its own government, occupying a particular territory.

Criticism:
The expression of disapproval of someone or something on the basis of perceived faults or mistakes.

Culture:
The values, norms and material goods shared by a given group. Your instructor prefers to restrict the term to refer to symbolic aspects (values and norms).

Democracy:
A form of government that recognizes the citizen as having the right to participate in political decision-making, or to elect representatives to government bodies.

Determine:
Something to occur in a particular way or to have a particular nature.

Development:
Development is a process that creates growth, progress, positive change or the addition of physical, economic, environmental, social and demographic components. ... The identification of these traps enables relating to political – economic – social conditions in a country in an attempt to advance development.

Dialect:
A particular form of a language which is peculiar to a specific region or social group.

Dialectic:
Relating to the logical discussion of ideas and opinions.

Doctrinaire:
Seeking to impose a doctrine in all circumstances without regard to practical considerations.

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Ecology:
The study of the system of relationships between organisms and their environment.

Educated:
The transmission of knowledge to members of society. The knowledge passed on is in the form of technical and cultural knowledge, technical and social skills, as well as the norms and values of the society.

Elite:
A select group that is superior in terms of ability or qualities to the rest of a group or society.

Empirical:
Originating in or based on observation or experience empirical data.

Equality:
The state of being equal, especially in status, rights, or opportunities.

Ethnic:
relating to a population subgroup (within a larger or dominant national or cultural group) with a common national or cultural tradition.

Evolution:
the process by which different kinds of living organism are believed to have developed from earlier forms during the history of the earth.

Experience:
Practical contact with and observation of facts or events.

Expert:
A person who is very knowledgeable about or skilful in a particular area.

Exploitation:
The action or fact of treating someone unfairly in order to benefit from their work.

Family:
A group of individuals related to one another by blood ties, marriage or adoption. Members of families form an economic unit, the adult members of which are responsible for the upbringing of children. All societies involve some form of family, although the form the family takes is widely variable. In modern industrial societies the main family form is the nuclear family, although a variety of extended family relationships are also found.

Fiction:
Literature in the form of prose, especially novels, that describes imaginary events and people.

Folk:
People in general.

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Formalist:
Rigorous or excessive adherence to recognized forms, as in religion or art. 2. An instance of rigorous or excessive adherence to recognized forms. 3. A method of aesthetic analysis that emphasizes structural elements and artistic techniques rather than content, especially in literary works.

Generation:
All of the people born and living at about the same time, regarded collectively.

Genetic:
relating to genes or heredity.

Genius:
Exceptional intellectual or creative power or other natural ability.

Hegemony:
The dominance in society of the ruling class's set of ideas over others, and acceptance of and consent to them by the rest of society.

History:
The study of past events, particularly in human affairs.

Humanity:
The definition of humanity is the entire human race or the characteristics that belong uniquely to human beings, such as kindness, mercy and sympathy. An example of humanity is all the people in the world. An example of humanity is treating someone with kindness.

Idealism:
The unrealistic belief in or pursuit of perfection.

Ideology:
A system of ideas and ideals, especially one which forms the basis of economic or political theory and policy.

Imperialism:
The process of empire-building associated with the colonial system.

Improve:
Develop or increase in mental capacity by education or experience.

Individual:
A single human being as distinct from a group.

Industry:
Economic activity concerned with the processing of raw materials and manufacture of goods in factories.

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Institution:
An organization founded for a religious, educational, professional, or social purpose.

Intellectual:
A person possessing a highly developed intellect.

Interest:
The feeling of wanting to know or learn about something or someone.

Isms:
A distinctive practice, system, or philosophy, typically a political ideology or an artistic movement.

Jargon:
Special words or expressions used by a profession or group that are difficult for others to understand.

Labour:
Work, especially physical work.

Liberation:
The action of setting someone free from imprisonment, slavery, or oppression; release.

Literature:
Written works, especially those considered of superior or lasting artistic merit.

Man:
an adult male human being.

Management:
Management is the coordination of all resources through the process of planning, organising, directing and controlling in order to attain stated goals.

Masses:
A large body of matter with no definite shap.

Materialism:
A tendency to consider material possessions and physical comfort as more important than spiritual values.

Media:
The main means of mass communication (broadcasting, publishing, and the internet) regarded collectively.

Mediation:
Mediation is a process of negotiation in a relationship to resolve differences.

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Medieval:
The definition of medieval is relating to the Middle Ages.

Modern:
Relating to the present or recent times as opposed to the remote past.

Monopoly:
The exclusive possession or control of the supply of or trade in a commodity or service

Myth:
A traditional story, especially one concerning the early history of a people or explaining a natural or social phenomenon, and typically involving supernatural beings or events.

Nationalist:
A person who strongly identifies with their own nation and vigorously supports its interests, especially to the exclusion or detriment of the interests of other nations.

Native:
a person born in a specified place or associated with a place by birth, whether subsequently resident there or not.

Naturalism:
The philosophical belief that everything arises from natural properties and causes, and supernatural or spiritual explanations are excluded or discounted.

Nature:
The phenomena of the physical world collectively, including plants, animals, the landscape, and other features and products of the earth, as opposed to humans or human creations.

Originality:
The ability to think independently and creatively.

Peasant:
A poor smallholder or agricultural labourer of low social status (chiefly in historical use or with reference to subsistence farming in poorer countries).

Personality:
The combination of characteristics or qualities that form an individual's distinctive character.

Philosophy:
The study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline.

Popular:
Liked or admired by many people or by a particular person or group.

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Positivist:
A philosophical system recognizing only that which can be scientifically verified or which is capable of logical or mathematical proof, and therefore rejecting metaphysics and theism.

Pragmatic:
The branch of linguistics dealing with language in use and the contexts in which it is used, including such matters as deixis, the taking of turns in conversation, text organization, presupposition, and implicature.

Private:
Belonging to or for the use of one particular person or group of people only.

Progressive:
A social or political movement that aims to represent the interests of ordinary people through political change and the support of government actions".

Psychological:
Affecting, or arising in the mind; related to the mental and emotional state of a person

Reactionary:
opposing political or social progress or reform.

Realism:
The attitude or practice of accepting a situation as it is and being prepared to deal with it accordingly.

Reform:
Make changes in (something, especially an institution or practice) in order to improve it.

Representative:
Typical of a class, group, or body of opinion.

Revolution:
A forcible overthrow of a government or social order, in favour of a new system.

Romantic:
Conducive to or characterized by the expression of love.

Science:
Blaming, punishing, or stigmatizing a relatively powerless individual or group for wrongs that were not of their doing.

Sensibility:
The quality of being able to appreciate and respond to complex emotional or aesthetic influences; sensitivity.

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Sex:
The biological categories of females and males.

Socialist:
A person who advocates or practises socialism.

Society:
A society is a group of people who live in a particular territory, are subject to a common system of political authority, and share a common culture.

Sociology:
The study of human behavior and societies, giving particular emphasis to the industrialized world.

Standards:
A level of quality or attainment.

Status:
A social position within a society. The term can also refer to the social honor or prestige which a particular individual or group is accorded by other members of a society.

Structural:
Sociological term to refer to all human institutions, groups and organizations.

Subjective:
Based on or influenced by personal feelings, tastes, or opinions.

Taste:
The sensation of flavour perceived in the mouth and throat on contact with a substance.

Technology:
The application of scientific knowledge for practical purposes, especially in industry.
Theory:
Summary statements of general principles which explain regularly observed events.

Tradition:
The transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way.

Unemployment:
Unemployment occurs when a person who is actively searching for employment is unable to find work. Unemployment is often used as a measure of the health of the economy.

Utilitarianism:
The doctrine that actions are right if they are useful or for the benefit of a majority.
Violence:

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Behaviour involving physical force intended to hurt, damage, or kill someone or something.

Wealth:
Accumulated money and material possessions controlled by an individual, group or organization.

Welfare:
Welfare refers to a range of government programs that provide financial or other aid to individuals or groups who cannot support themselves. Welfare programs are typically funded by taxpayers and allow people to cope with financial stress during rough periods of their lives.

Work:
The transfer of energy from one object to another, especially in order to make the second object move in a certain direction.

Topic 007: Difference Between the two Cultural Terms

Contemporary sociologists' approach to culture is often divided between a "sociology of culture" and "cultural sociology"—the terms are similar, though not interchangeable.
Sociology of culture: The sociology of culture is an older concept, and considers some topics and objects as more or less "cultural" than others. It often reduces culture to a “dependent variable” with society as the “independent variable.”
Cultural Sociology: By way of contrast, Jeffrey C. Alexander introduced the term cultural sociology, an approach that sees all, or most, social phenomena as inherently cultural at some level. It views society as already cultural; indeed, the social is in very significant ways culturally constituted.

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Lesson 03

TYPOLOGY OF SOCIETY
Topic 008 - 013

Topic 008: Definitions Old vs New

The largest and most complex group that sociologists study is society, which consists of people who share a culture and a territory. Society, which surrounds us, sets the stage for our life experiences. The sociological principle is that the type of society we live in is the fundamental reason for why we become who we are. Not only does our society lay the broad framework for our behavior, but it also influences the ways we think and feel. Its effects are so significant that if you had grown up in a different society, you would be a different type of person.

- Thousands of years ago, societies were small, sparsely populated technologically limited. With competition for scarce resources, larger and more technologically advanced societies dominated smaller ones.
- Today, we have arrived at a global society. Characterized by highly evolved degrees of social differentiation and inequality, notably along class, gender, racial, and ethnic lines (Nolan and Lenski 2014).

Sociologists distinguish six types of societies based on the:

- complexity of their social structure
- the amount of overall cultural accumulation, and
- level of their technology.
- They are foraging, pastoral, horticultural, agricultural (called preindustrial societies), and
- then industrial and postindustrial societies.

Topic 009: Hunting and Gathering Societies

The members of hunting and gathering societies have few social divisions and little inequality. As the name implies, in order to survive, these groups depend on hunting animals and gathering plants. In some groups, the men do the hunting, and the women the gathering. In others, both men and women (and children) gather plants, the men hunt large animals, and both men and women hunt small animals. The groups usually have a shaman, an individual thought to be able to influence spiritual forces, but shamans, too, must help obtain food.

Economic Base:

Economic sustenance dependent on hunting and foraging

Social Organization:

Gender is important basis for social organization although division of labor is not rigid little accumulation of wealth Example: The African Pygmies.

Hunting and gathering societies are the earliest form of society. The members survive primarily by hunting, trapping, fishing, and gathering edible plants. The majority of the members' time is spent looking for and gathering food. A hunting and gathering society has five characteristics:

- Family is the society's primary institution. Family determines the distribution of food and how to socialize children.
- These societies are small compared to the others. They generally have less than 50 members.

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- Hunting and gathering societies are nomadic, which means that they move constantly in order to find food and water.
- Members of hunting and gathering societies are mutually dependent upon each other.
- Although there is an equal division of labour among the members of hunting and gathering societies, there is a division of labour based on sex. Men are typically responsible for hunting, and women are typically gatherers.

Topic 010:Horticultural and Agricultural Societies

Horticultural societies

Horticultural societies emerged between 10,000 and 12,000 years ago in Latin America, Asia, and parts of the Middle East. These societies rely on the cultivation of fruits, vegetables, and plants in order to survive. Horticultural societies are often forced to relocate when the resources of the land are depleted or when the water supplies decrease.

Pastoral societies began around 12,000 years ago. These societies rely on products obtained through the domestication and breeding of animals for transportation and food. Pastoral societies are common in areas where crops cannot be supported, for example in North Africa. Unlike hunting and gathering societies, pastoral societies only have to move when the land in which the animals graze is no longer usable. Pastoral societies also allow for job specialization, since not everyone is needed to gather or hunt for food. For example, while some people breed animals, others are able to produce tools or clothing, which allows for specialization in these areas.

1. Economic Base:
    1. Society marked by relatively permanent settlement
    2. production of domesticated crops
2. Social Organization:
    1. Accumulation of wealth
    2. elaboration of the division of labor
    3. different occupational roles (farmers, traders, craftspeople , and so on)
3. Example: Societies of Village and Tribal regions of Pakistan

Agricultural Societies

The invention of the plow about five or six thousand years ago once again changed social life forever. Compared with hoes and digging sticks, using animals to pull plows is immensely efficient. As the earth was plowed, more nutrients were returned to the soil, making the land more productive. The food surplus of the agricultural revolution was unlike anything ever seen in human history. It allowed even more people to engage in activities other than farming. In this new agricultural society, people developed cities and what is popularly known as “culture,” activities such as philosophy, art, music, literature, and architecture. Accompanied by the inventions of the wheel, writing, and numbers, the changes were so profound that this period is sometimes referred to as “the dawn of civilization.”

The social inequality of pastoral and horticultural societies turned out to be only a hint of what was to come. When some people managed to gain control of the growing surplus of resources in agricultural societies, inequality became a fundamental feature of life in society. To protect their

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expanding privileges and power, this elite surrounded itself with armed men. This small group even levied taxes on others, who now had become their "subjects." As conflict theorists point out, this concentration of resources and power—along with the oppression of people not in power—was the forerunner of the state.

Agricultural societies rely on the use of technology in order to cultivate crops in large areas, including wheat, rice, and corn. The technological advances led to an increase in food supplies, an increase in population, and the development of trade centers. This period of technological changes is referred to as the Agricultural Revolution and began around 8,500 years ago. Agricultural societies developed roughly in this order:

- Animals are used to pull plows.
- Plowing allows for the cultivation of larger areas of land.
- Soil aeration caused by plowing leads to higher crop yields over longer periods of time.
- High volumes of food production allow people to build permanent homes in a single location.
- Towns develop, which eventually grow into cities.
    1. Economic Base:
        i. Livelihood dependent on elaborate and large scale patterns of agriculture
        ii. increased use of technology in agricultural production
    2. Social Organization:
        i. Caste system differentiates the elite and agricultural laborers;
        ii. may include system of slavery
        iii. Example: Rural societies of Pakistan.

Topic 011: Industrial Societies

Industrial societies are based on using machines (particularly fuel-driven ones) to produce goods. Sociologists refer to the period during the 18th century when the production of goods in mechanized factories began as the Industrial Revolution. The Industrial Revolution appeared first in Britain, and then quickly spread to the rest of the world.

As productivity increased, means of transportation improved to better facilitate the transfer of products from place to place. Great wealth was attained by the few who owned factories, and the "masses" found jobs working in the factories.

Industrialization brought about changes in almost every aspect of society. As factories became the centre of work, "home cottages" as the usual workplace became less prevalent, as did the family's role in providing vocational training and education. Public education via schools and eventually the mass media became the norm. People's life expectancy increased as their health improved. Political institutions changed into modern models of governance. Cultural diversity increased, as did social mobility. Large cities emerged as places to find jobs in factories. Social power moved into the hands of business elites and governmental officials, leading to struggles between industrialists and workers. Labour unions and welfare organizations formed in response to these disputes and concerns over workers' welfare, including children who toiled in factories. Rapid changes in industrial technology also continued, especially the production of larger machines and

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faster means of transportation. The Industrial Revolution also saw to the development of bureaucratic forms of organization, complete with written rules, job descriptions, impersonal positions, and hierarchical methods of management.

1. Economic Base:
   - Economic system based on the elaborate machinery and
   - development of factory system
   - economy based on cash and wages

ii. Social Organization:
   - Highly differentiated labor force
   - complex division of labor , and
   - large formal organizations
   - Example: Sub-urban societies of Pakistan (e.g. Faisalabad, Mardan, Lasbela etc)

Post-Industrial Societies

Sociologists note that with the advent of the computer microchip, the world is witnessing a technological revolution. This revolution is creating a post-industrial society based on information, knowledge, and the selling of services. That is, rather than being driven by the factory production of goods, society is being shaped by the human mind, aided by computer technology. Although factories will always exist, the key to wealth and power seems to lie in the ability to generate, store, manipulate, and sell information.

Sociologists speculate about the characteristics of post-industrial society in the near future. They predict increased levels of education and training, consumerism, availability of goods, and social mobility. While they hope for a decline in inequality as technical skills and "know-how" begin to determine class rather than the ownership of property, sociologists are also concerned about potential social divisions based on those who have appropriate education and those who do not. Sociologists believe society will become more concerned with the welfare of all members of society. They hope post-industrial society will be less characterized by social conflict, as everyone works together to solve society's problems through science.

Economic Base:

- Information-based societies
- technology plays a vital role in social organization

Social Organization:

- Education increasingly important to the division of labor
- Example: Urban societies of Pakistan (Islamabad, Urban Lahore, Karachi)

Topic 012: Typology of Society Based on Solidarity: Mechanical vs Organic

Durkheim addresses the question that what holds societies together? To him, collective consciousness gives groups social solidarity. Collective consciousness, defined as the body of beliefs common to a community or society Create sense of belonging and a feeling of moral obligation to its demands and values. Where does the collective consciousness come from?
Argued that it stems from people's participation in common activities such as work, family, education, and religion in short, society's institutions.

According to Durkheim, there are two types of societies based on social solidarity:

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1. Mechanical Society:

   - Mechanical solidarity arises when individuals play similar-rather than different-roles
   - share the same values and
   - hold the same things sacred.
   - This particular kind of cohesiveness is weakened when a society becomes more complex.

2. Organic Society:

   - In contrast, organic {or contractual) solidarity occurs when people play a great variety of roles
   - unity is based on role differentiation, not similarity.

Mechanical solidarity is the social integration of members of a society who have common values and beliefs. These common values and beliefs constitute a "collective conscience" that works internally in individual members to cause them to cooperate. Because, in Durkheim's view, the forces causing members of society to cooperate were much like the internal energies causing the molecules to cohere in a solid, he drew upon the terminology of physical science in coining the term mechanical solidarity.
In contrast to mechanical solidarity, organic solidarity is social integration that arises out of the need of individuals for one another's services. In a society characterized by organic solidarity, there is relatively greater division of labour, with individuals functioning much like the interdependent but differentiated organs of a living body. Society relies less on imposing uniform rules on everyone and more on regulating the relations between different groups and persons, often through the greater use of contracts and laws.

Topic 013: Typology of Society Based on Solidarity Gemeinschaft vs Gesellschaft

Ferdinand Tonnies classified two types of societies; gemeinschaft and gesellschaft.
Each involves a different type of solidarity or cohesiveness.

1. ***Gemeinschafts*** **(communities)**

   - characterized by a sense of "we" feeling,
   - a very moderate division of labor,
   - strong personal ties,
   - strong family relationships, and
   - a sense of personal loyalty.

2. ***Gesellschaft,*** **(societies)**
   - importance is placed on the secondary relationships
   - less intimate and more instrumental relationships
   - such as work roles instead of family or community roles.

In Gemeinschaft und Gesellschaft (1887), Ferdinand Tönnies set out to develop concepts that could be used as analytic tools for understanding why and how the social world is organized.

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Gemeinschaft, frequently translated as "community," refers to individuals bound together by common norms, often because of shared physical space and shared beliefs. Familial ties represent the purest form of gemeinschaft, although religious institutions are also a classic example of this type of relationship. Such groupings based on feelings of togetherness and mutual bonds are maintained by members of the group who see the existence of the group as their key goal. Characteristics of these groups include slight specialization and division of labor, strong personal relationships, and relatively simple social institutions.

Gesellschaft, frequently translated as "society," refers to associations in which self-interest is the primary justification for membership. A modern business is a good example of an association in which individuals seek to maximize their own self-interest, and in order to do so, an association to coordinate efforts is formed. The specialization of professional roles holds them together, and often formal authority is necessary to maintain structures. Characteristics of these groups include highly calculated divisions of labor, impersonal secondary relationships, and strong social institutions. Such groups are sustained by their members' individual aims and goals.

The equilibrium in Gemeinschaft is achieved through morals, conformism, and exclusion (social control), while Gesellschaft keeps its equilibrium through police, laws, tribunals and prisons. Amish and Hassidic communities are examples of Gemeinschaft, while state municipalities are types of Gesellschaft. Rules in Gemeinschaft are implicit, while Gesellschaft has explicit rules (written laws).

Tönnies' distinction between Gemeinschaft and Gesellschaft, like others between tradition and modernity, has been criticized for over-generalizing differences between societies, and implying that all societies were following a similar evolutionary path, which he has never proclaimed.

Topic 014: Factors Defining Society

1. Human society is a system of social interaction, typically within geographical boundaries, that includes both culture and social organization.
2. Within a society, members have;
    i. A common culture, even though there may also be great diversity within it.
    ii. Members of a society think of themselves as distinct from other societies,
    iii. maintain ties of social interaction,
    iv. high degree of interdependence.
    v. interaction based on harmony or conflict
    vi. Social interaction is how people relate to each other and form social bonds.
3. Social interaction is the foundation of society, but
4. society is more than a collection of individual social actions
5. Like Emile Durkheim, described society as *sui generis*—meaning "a thing in itself, of its own particular kind.
6. This central sociological idea, means that society takes on a life of its own. It is patterned by humans and their interactions, but it is something that endures and takes on shape and structure beyond the immediacy of any given group of people.

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Lesson 04

TYPOLOGY OF CULTURE
Topic 015 - 020

Topic 015: Material Culture and Non-material Culture

Factors defining culture

i. Indigenization, tradition, history, language, social currents, dynamics,
ii. Changing factors,
iii. Different cultural traits, with variations

Material culture

i. Refers to physical things created by members of a society
ii. The objects or belongings of a group of people
iii. Examples; art, buildings, weapons, utensils, machines, hairstyles, clothing, and jewelry

The material culture—such things as jewelry, art, buildings, weapons, machines, and even eating utensils, hairstyles, and clothing—provided a sharp contrast to what I was used to seeing. There is nothing inherently "natural" about material culture. That is, it is no more natural (or unnatural) to wear gowns on the street than it is to wear jeans.

Nonmaterial culture

i. Consists of the ideas, attitudes, and beliefs of a society.
ii. Group's ways of thinking and doing including its beliefs, values, and other assumptions about the world and common patterns of behavior, including language and other forms of interaction
iii. It is also known as symbolic culture

I also found myself immersed in an unfamiliar nonmaterial culture, that is, a group's ways of thinking (its beliefs, values, and other assumptions about the world) and doing (its common patterns of behavior, including language, gestures, and other forms of interaction).

Topic 016: Ideal Culture and Real Culture

i. Refers to the values, norms, and goals that a group considers ideal, worth aiming for
ii. For example, Success is part of ideal culture
iii. Academic progress, hard work, and the display of material goods as signs of individual achievement
iv. In an ideal culture, there would be no traffic accidents, murders, poverty, or racial tension.

Real Culture

i. Includes the values and norms that are followed by a culture.
ii. However, usually falls short of the cultural ideal compared with their abilities

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iii. For example, most people don't work as hard as they could or go as far as they could in school
iv. In real culture, police officers, lawmakers, educators, and social workers constantly strive to prevent or repair those accidents, crimes, and injustices.

"Ideal" Versus "Real" Culture

Many of the norms that surround cultural values are followed only partially. Differences always exist between a group's ideals and what its members actually do. Consequently, sociologists use the term ideal culture to refer to the values, norms, and goals that a group considers ideal, worth aiming for. Success, for example, is part of ideal culture. Americans glorify academic progress, hard work, and the display of material goods as signs of individual achievement. What people actually do, however, usually falls short of the cultural ideal. Compared with their abilities, for example, most people don't work as hard as they could or go as far as they could in school. Sociologists call the norms and values that people actually follow real culture.

Topic 017: Subculture

- Group whose values and related behaviors distinguish its members from the general culture
- Each subculture has its own values and norms giving them a common identity
- Subcultures can form around any interest or activity, such as an occupation, ethnicity, language
- Develops specialized ways of communicating with one another
- People may belong to several subcultures
- Most subcultures are compatible with the mainstream culture
- Subculture provides its members distinctive ways of viewing the world
- Membership in subculture is not easily awarded
- Examples; Truck drivers, Models, Ironworkers

Topic 018: Counterculture

i. Values, beliefs, norms, and related behaviors place its members in opposition to the broader culture
ii. An assault on core values is always met with resistance
iii. To affirm their own values, members of the mainstream culture may ridicule, isolate, or attack members of the counterculture.
iv. Examples; motorcycle gangs; drug addicts, traffic rules' violators, also value dirtiness and contempt toward women, work, and education.

Topic 019: Elite Culture vs Popular Culture

1. Elite Culture

i. Cultural experiences and attitudes in the highest-class segments of a society
ii. High culture is often associated with:
    - intellectualism
    - aesthetic taste
    - political power
    - prestige
    - Wealth

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iii. It is also called high culture
iv. Events considered high culture can be expensive and formal—attending a ballet, purchasing and collecting expensive paintings, or buying latest gadgets/vehicles etc.

2. Popular Culture

i. Refers to the pattern of cultural experiences and attitudes that exist in mainstream society
ii. Examples of Popular culture events might include a parade, a cricket match, or a music concert
iii. Popular culture is often expressed and spread via commercial media such as radio, television, movies, the music industry, and corporate-run websites
iv. Unlike high culture, popular culture is known and accessible to most people

Topic 020: Cultural Universals

Cultural universals are patterns or traits that are globally common to all societies. One example of a cultural universal is the family unit: every human society recognizes a family structure that regulates sexual reproduction and the care of children.

In Pakistan, for example, family members from all generations commonly live together in one household. In Pakistani culture, young female adults will continue to live in the extended household family structure until they marry and join their spouse's household, or they may remain and raise their nuclear family within the extended family cercles.
In western society, by contrast, individuals are expected to leave home and live independently after entering into the age of maturity and before forming a family unit consisting of their own offspring.

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Lesson 05

FACTORS DEFINING CULTURE
Topic 021 - 022

Topic 021: Factors Defining Culture

Having established the broad working definitions of culture, the study went on to examine the factors that shape culture and the elements that determine the values and behaviors which shape cultures:

- Administrative System
- Traditions; long lasting, identifiable, recurrent ways of doing things
- History
- Languages; symbolic culture of a society
- Social Currents

Topic 021: Changing Factors

Changing Factors

It includes of different factor that impact the acculturation and variation of cultural traits. Cultural changes are set in motion in three ways;

- Invention
- Discovery
- Diffusion

Invention is the combination of existing elements of culture into something new. Inventions produce new objects, ideas, and social patterns. Invention of ideas, objects and social patterns bring social change.

Discovery occurs when people take note of existing elements of the world. Medical advances, for example, offer a growing understanding of the human body. Human body has been there but perhaps in the olden times humans did not know much about its functioning and dis-functioning. Discoveries about the functioning of human body have added to the scientific knowledge. Beyond the direct effects on human health, medical discoveries have stretched life expectancy. Increase in life expectancy is change in society.

Diffusion is the transference of cultural traits from place and/or group to another. Diffusion creates change as products, people, and information spread from one culture to another. Many of the familiar elements of culture may have come from other cultures. For purposes of diffusion to take place, it is necessary to have contact between two cultures. In the past contact used to be physical contact through whatever means i.e. exchange of visits of people belonging to different cultures; one way visit of travelers, traders; conquerors who may invade, plunder, and leave with booty; other invaders who conquer and stay as rulers; colonizers who rule their colonies. All these situations demonstrate diffusion situations where the establishment of contact leads to borrowing of cultural traits from each other. The invaders and colonizers may bring their own culture and impose it on the local people. Nevertheless, these very rulers may have picked up some elements from the local culture. In the present times, for purposes of diffusion, the two different societies don't have to have a physical contact with each other. Presently mass media of communication

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has demolished the physical boundaries for contacting other cultures. Now perhaps you have to have a control over the "mouse" and reach anywhere in the world, know about its culture, understand it, and if like may borrow its cultural traits. Look at borrowing of fashions from outside, mixing of cultures, and exchange of communication across the cultures.

- Different cultural traits with variations in a culture
- These cultural traits are the characteristics of human actions that is acquired by people socially and transmitted to one another via various modes of communication
- It also includes the objects created by different human behavior

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Lesson 06

CHARACTERISTICS OF SOCIETY-I
Topic 023 - 028

Topic 023: Origins of the Concept of Society

The term society is most fundamental to sociology. It is derived from the Latin word socius which means companionship or friendship. Companionship means sociability. According to George Simmel it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. Man is a social animal said Aristotle centuries ago. Man needs society for his living, working and enjoying life.

Society has become an essential condition for human life to continue. We can define society as a group of people who share a common culture, occupy a particular territorial area and feel themselves to constitute a unified and distinct entity. It is the mutual interactions and interrelations of individuals and groups.

Definitions of Society

August Comte the father of sociology saw society as a social organism possessing a harmony of structure and function. **Emile Durkheim** the founding father of the modern sociology treated society as a reality in its own right.

According to **Talcott Parsons** Society is a total complex of human relationships in so far as they grow out of the action in terms of means-end relationship intrinsic or symbolic. **G.H Mead** conceived society as an exchange of gestures which involves the use of symbols.

Morris Ginsberg defines society as a collection of individuals united by certain relations or mode of behavior which mark them off from others who do not enter into these relations or who differ from them in behavior. **Cole** sees Society as the complex of organized associations and institutions with a community. According to **Maclver and Page** society is a system of usages and procedures of authority and mutual aid of many groupings and divisions, of controls of human behavior and liberties. This ever changing complex system which is called society is a web of social relationship.

The **origin of society** in general, that is, of association among animals, and of human society in particular, can no longer be regarded as purely a speculative question. During the seventeenth and eighteenth centuries social philosophers gave so many and so varied answers to this question, from the supernatural to the contract theory that it deservedly fell into disrepute. The advances of nineteenth-century science have made it evident, however, that the problem of the origin of society is no more insoluble than the problem of the origin of species. This is not saying, of course, that there remain no unexplained elements in the problem, or that there is general agreement among all sociologists upon this question. Life in general remains a mystery to science, and as long as it does the origin of association as a phase of the life-process must remain also to a certain extent a mystery. Fundamentally the problem of the origin of society is a bio- logical question.' The psychological sociologist, in his discussion of the problem, needs only to point out that the life-process is essentially social from the start; that is, it involves from the first the interaction of individual organisms. This interaction, while in its lowest phases purely physical, gives rise in its higher stages to that psychical interaction which we call association or society. Life is not, and cannot be, an affair of individual organisms. The processes of both nutrition and reproduction, in

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all higher forms of life, involve a necessary interdependence among organ- isms of the same species, which, except under unfavorable conditions, gives rise to group life and psychical interaction.

Society is no more the result of the coming together of individuals developed in isolation than the multicellular organism is the result of the coming together of cells so developed. Society, that is, the psychical interaction of individuals, is an expression of the original and continuing unity of the life-process of the associating organisms. Looked at from the standpoint of the whole evolution of life, it is really the result of the breaking-up of the life-process into several relatively independent centers while the process itself remains a unity. The functional interdependence on the psychical side which constitutes a group of organisms a society is a mark at once of their original unity in a common life-process and of the fact that they now constitute a higher, more complex unity. In this view, the social process is strictly a phase of the life-process, even in the biological sense.

The social process, then, grows spontaneously out of the life- process. It grows out of both of the fundamental phases of the life-process-the food-process and the reproductive process. The food-process, or the activities connected with nutrition, seems to act chiefly in a negative way upon the earliest beginnings of association. As a rule, organisms of one species remain together as long as food is abundant, and they scatter only when the conditions of nutrition become unfavorable. The thing to be explained in the organic world is not the living together of large numbers of one species, but rather the scattering and separation of individuals. As has already been said, separation usually takes place on account of lack of food supply; while where food supply is abundant and sufficiently concentrated the individuals of a species remain together in large numbers. Now, where living forms remain in close proximity to each other they tend to take on functional interrelations both in the food-process and in the reproductive process. The conditions of food supply thus become the physical basis of the inter relations among organisms, interrelations which later become psychical. When the conditions of food supply become un- favorable, the tendency to scatter, moreover, may be overcome by new adaptations on the part of organisms which give rise to superior ways of co-operating, so that an adequate supply of food shall be assured. Or when scattering does take place it may be by bands, and those bands whose members co-operate best in finding a food supply would have the best chance of survival.

The position already implied is that the processes involved in human association are fundamentally the same as in animal association; in other words, that animal society is the precursor of human society, and that, strictly speaking, human society is but a form of animal society. Human society is, however, so different from animal society that it is considered by many to be sui generis. But the whole difference between the two, it can readily be shown, is in the forms and definiteness of the psychical interaction between individuals. What especially distinguishes human society from animal groups is the possession of articulate language. It is this which makes possible the communication of definite ideas, giving a far greater degree of definiteness to the whole process of social interaction and making possible among human beings many higher forms of co-operation. Articulate speech, of course, rests in some degree upon the power of forming abstract or general ideas, though it in turn reacts to develop that power. Upon these two great differences between man and the other animals-articulate speech and the power of abstract thought-rest the chief differences between animal and human society; for the other great distinctive marks of human society, such as the rationality and self-consciousness of its individual members, religion, and

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government, all go back to, or are intimately associated with, language and the power of abstract thought.

Topic 024: Characteristics of Society

Maclver believes that society means likeness. Hence one of the characteristics is likeness. Though the meaning of likeness has changed from traditional to modern societies whereas in traditional societies, family, kinship or blood relationship defined the attribute of likeness. In modern societies, social likeness has broadened its attribute to the principle to one world. Though likeness is the basic feature of society, the feature of difference cannot be ignored. Difference here means diversity or reciprocity in relations. It is a society all are alike then their will be very less interaction and society would not be diverse. The difference or diversity compliment opposite or reciprocal relationships. There are various differences of diversity on the basis of sex, interest, nature etc. Such difference brings diversity to society and hence gives different aspect to society.
In a society one unit depends upon another hence all are interdependent. One institution of society cannot fulfill all the requirement of society. It is the interdependence that fulfills the need of society and its goal. In modern society not only countries but also several countries are interdependent on another. For a society to be in harmony and proper functioning cooperation is required. No society can exist in isolation. Harmonious relations are must for smooth functioning of the society. Society is a complex system of social relationship. Various institutions of society interact with each other to maintain cordial relations.

Grouping of individuals

No doubt society consists of individuals. But mere collection of individuals is not society. It is something more than that and something beyond the individual. Durkheim is right when he remarked that society is more than the sum of its parts i.e. individuals.

Common interest

Likeness is the most important characteristic of society. Famous sociologist Maclver opines that society means likeness. Without a sense of likeness, there could be no mutual recognition of' belonging together' and therefore no society. This sense of likeness was found in early society on kinship and in modern societies the conditions of social likeness have broadened out into the principles of nationality. Society consists of like bodied and likeminded individuals. Friendship intimacy and association of any kind would be impossible without likeness. It also helps in the understanding of one by the other. That is why F.H. Giddings opines that society rests on the 'Consciousness of Kind'. Along with likeness, differences is another important characteristic of society. Because society involves differences and it depends on it as much as on likeness. That is why MacIver opines that "primary likeness and secondary differences create the greatest of all institutions-the division of labour". Because, differences is complementary to social relationship. If people will be alike in all respect society could not be formed and there would be little reciprocity and relationship became limited. Family as the first society based on biological differences and differences in aptitude, interest and capacity. Though differences is necessary for society but differences by itself does not create society. Hence differences are sub-ordinate to likeness.

System of social interaction

Social interaction is a dynamic sequence of social actions between individuals (or groups) who modify their actions and reactions due to actions by their interaction partner(s). A social interaction

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is a social exchange between two or more individuals. These interactions form the basis for social structure and therefore are a key object of basic social inquiry and analysis. Social interaction can be studied between groups of two (dyads), three (triads) or larger social groups.

Shared/distinctive culture

Culture is another important characteristic of society. Each and every society has it's own culture which distinguishes it from others. Culture is the way of life of the members of a society and includes their values, beliefs, art, morals etc. Hence culture is comprehensive because it fulfills the necessities of social life and is culturally self-sufficient. Besides each and every society transmits its cultural pattern to the succeeding generations.

Social institutions are the core organs

Five basic institutions are called the family, government, economy, education and religion. The five primary institutions are found among all human groups. They are not always as highly elaborated or as distinct from one another but in rudimentary form at last, they exist everywhere. Their universality indicates that they are deeply rooted in human nature and that they are essential in the development and maintenance of orders.

Usually same geographic boundaries

Social boundaries occur where social differences lead to unequal access to resources and opportunities. Some of these boundary issues include race, gender, religion, and physical abilities.

Interdependence

Interdependence is another important characteristic of society. This fact of interdependence is visible in every aspect of present day society. Famous Greek Philosopher, Aristotle remarked that 'Man is a social animal'. As a social animal he is dependent on others. The survival and well being of each member is very much depended on this interdependence. No individual is self sufficient. He has to depend on others for food, shelter and security and for the fulfillment of many of his needs and necessities. With the advancement of society this degree of interdependence increases manifold. Family being the first society is based on the biological interdependence of the sexes. Not only individuals are interdependent but also the groups, communities and societies.

Cooperation, conflict and division of labour

Both co-operation and conflict are two another important characteristics of society. Because famous sociologist Maclver once remarked that "Society is Cooperation crossed by conflict". Co-operation is essentially essential for the formation of society. Without co-operation there can be no society. People can't maintain a happy life without co-operation. Family being the first society rests on co-operation. Co-operation avoids mutual destructiveness and results in economy in expenditure. Like co-operation conflict is also necessary for society. Conflict act as a cementing factor for strengthening social relations. In a healthy and well developed society both co-operation and conflict co-exist. Because with the help of these two universal process society is formed. Conflict makes co-operation meaningful. Conflict may be direct and indirect. However both are necessary for society.

Different works of society is allotted to individuals on the basis of efficiency. Every society has a clear division of labour among its population on the basis of age, sex and efficiency. It will also leads to progress.

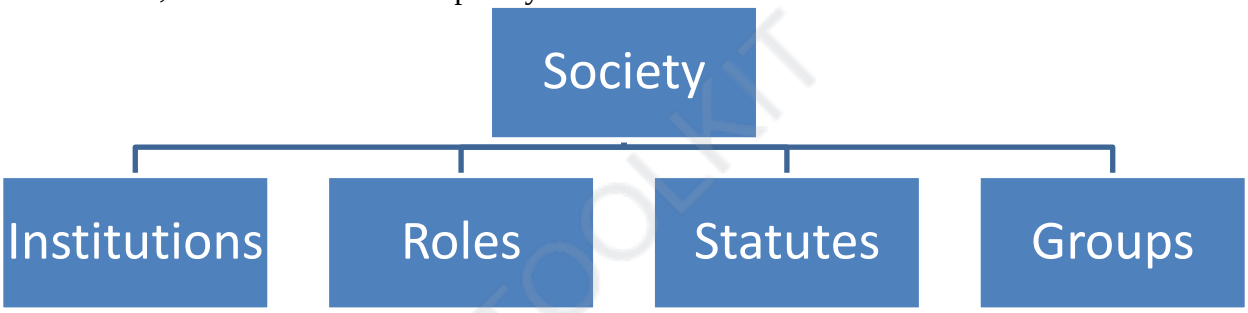
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Dynamism

The very nature of society is dynamic and changeable. No society is static. Every society changes and changes continuously. Old customs, traditions, folkways, more values and institutions got changed and new customs and values takes place. Society changes from it's traditional nature to modern nature. Hence it is one of the most important characteristic of society.

Topic 025: Social structure

- Social structure refers to the organized pattern of social relationships and social institutions that together compose the society.
- Social structures are not immediately visible to untrained observers.
- Nevertheless, they are present, and they affect all dimensions of human experience in society
- philosopher Marilyn Frye (1983) aptly uses the metaphor of birdcage to describe the concept of social structure
- Social structure, like the birdcage, confines people; their motion and mobility are restricted; and their lives are shaped by social structures



Example; Social class distinctions

- Class shapes the access that different groups have to the resources of society.
- It shapes many interactions people have with each other.
- People may form sense of belonging with those who share similar class standing.
- They may identify with certain values associated with a given class.
- Class then forms a social structure—one that shapes and guides human behavior at all levels.

Topic 026: Diversity

In society on one hand people have shared culture; on the other hand there is great diversity. Diversity…the wide range of differences among people, families, and communities based on their cultural and ethnic backgrounds as well as physical and academic abilities.
Diversity among groups of people and individuals is based on:

Race/Ethnicity

Race and ethnicity are linked but are not the same thing. Race is not accepted as a scientific concept, but it is a social construction for identifying differences. Skin color is a signifier of race, but many states declared a person nonwhite historically if they had any percentage of nonwhite heritage. Whites seldom think of color for themselves. White has become the "norm." So many

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whites have trouble understanding "white privilege". National origin is the primary determinant of ethnicity.

Socioeconomic Status
Social stratification…levels of social class ranking based on income, education, occupation, wealth, and power in society. High or low rankings not just based on SES criteria. Race, age, gender, religion, disability also are contributors. Class structure…working class, middle class, upper middle class, upper class.

Gender
The major difference between boys and girls is the way adults respond to them."

Language
Language can be considered a particularly human invention. People need language to communicate with one another in order to survive. Language is a systematic form of communication that can take a variety of forms. Systematic refers to the fact that language is composed of rules. Language is an important part of culture, elements of knowledge, ideas, beliefs, etc., that are passed along from one generation to the next. Language is a great vehicle for knowledge because people use it to tell their children stories and other lessons that will guide them through life. As an element of culture, language helps people with the proper knowledge to communicate with others. This communication can be performed for a variety of reasons, but the important thing about language is that it helps people to work in groups.
Linguistic diversity is sometimes a specific measure of the density of language, or concentration of unique languages together. This diversity covers varied types of traits including language family, grammar, and vocabulary. The linguistic diversity of a place, like a country or locale,

Religion
This type of diversity refers to the presence of multiple religions and spiritual beliefs.

Geographical Area
Geographic area is based on urban and rural population.

Topic 027: Social Mobility

The term "social mobility" refers to the process by which individuals move from one position to another in society—positions which by general consent have been given specific hierarchical values.
When we study social mobility we analyze the movement of individuals from positions possessing a certain rank to positions either higher or lower in the social system.
In every complex society there is a division of labor and a hierarchy of prestige. Positions of leadership and social responsibility are usually ranked at the top, and positions requiring long training and superior intelligence are ranked just below. The number of leaders and highly educated individuals constitutes everywhere a small minority. On the other hand, the great majority is made up of persons in the lower strata who perform manual and routine work of every sort and who command scant rewards and little prestige. In keeping with this division between "the few" and "the many" the stratification of society has often been pictured as a pyramid or a diamond; in the first analogy, society consists of a series of strata that become larger and more populous as we

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move down the hierarchy of reward and prestige, and in the second, it has small numbers at the top and bottom, with the mass of the population concentrated between. However it may be depicted, the point is that men grapple with the problems of determining the number of people at each rank in their society, and that through history various methods for doing this have been devised.

Topic 028: Social Influence

Social influence is the change in behavior that one person causes to another, intentionally or unintentionally, as a result of the way the change is perceived by the person himself in relationship to the influencer, other people and society in general.

1. The social influence of brand/ community
2. Social influence effects the online product ratings
3. Social influence on risk perception during adolescence
4. Social influence on pleasurable or hedonic experiences
5. On belief, Attitudes, or behavior

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Lesson 07

CHARACTERISTICS OF SOCIETY-II
Topic 029 - 034

Topic 029: National Characteristics of Society

Society is generally analyzed at a national level. Despite the degree of commonality across national borders, national history and the natural history of the region within the national borders binds the citizens of a country into an integrated unit that we commonly think of as a society.
National laws, a constitution, and central national government, all reinforce the country as being the **primary unit** of a modern society.

1. Despite sociology's origin as a collectivistic social philosophy, its founders were too concerned with progress and the regeneration of humanity to pay much attention to national character in a society. (The Sociology of National Character, Don Martindale)
2. Society as encompassing the population of a single country does tend to spill across national borders, with cultural and ethnic influences between countries, but at present there does still appear to be a relatively strong sense of the social order of a country as being relatively distinct from even adjacent and relatively similar countries. Maybe someday that will change, but for the indefinite future it seems to be the operative mode for how a society organizes itself.

Sociological orientations to national character

Sociology arose as a form of nineteenth-century collectivism closely akin to those traditions bearing the reified concepts of "group minds" and "folk spirits". However, the early sociologists were largely indifferent to the problem of national character. Later, when various theoretical and methodological problems led to the emergence of a variety of social theories, the proponents of some of these positions showed considerable interest in national characteristics. There have been a number of classifications of sociological theories. If one takes as a basis for classification the general assumption of the theories about the nature of social reality, theories can be divided into two major types: those reasoning from the presumed primacy of the large complexes of social interaction (holism) and those reasoning from the presumed primacy of some unit factor such as social action, social relation, social form (elementarism). However, one may also subdivide social theories in terms of their reliance on methodological models derived from the physical sciences (positivism) in contrast to those relying on models of procedure derived from the humanistic disciplines (nonpositivism) . One may then trap the various types of theories in terms of a cross-tabulation of general theoretical and methodological procedure. Historically, the major forms of social theory appeared in the sequence: positivistic organicism, conflict sociology, sociological formalism, social behaviorism, and functionalism. These theories have been unequally receptive to the concept of national character. While the positivistic organicists held a point of view similar to those which were bearers of reified concepts of group mind, folk spirit, people's genius, and the like, the early sociologists were under the spell of progress evolutionism and the ideal of the reconstruction of humanity. By the time later forms of holism developed interests that pointed toward national character, the positivistic impulse in sociology had begun to bring these types of reifications into question. The conflict theorists also approached social life from the standpoint of the whole. However, they were impressed not by its harmony, but by its tensions. It almost always split into warring factions. This notion automatically thrust into the foreground of interest the properties displayed by individuals when they confront one another in opposed groups. The

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conflict theorist thus automatically tended to that selective point of view of the traits individuals display as members of groups which was earlier described as appearing at an "intermediate distance". Walter Bagehot, for example, observed that one of the primary effects of binding men into communities (polities) was to impress on them "a certain set of common images" and a "national character".

Toward a Sociology of National Character

Despite repeated approaches, a sociology of national character remains to be developed. If sociologists are to address themselves to the critical problems of our age, it is unavoidable. The suppositions that they bring to the task are clear. Sociologists locate the peculiarity of man's social and individual life in his capacities for learning and invention, which expanded as the instinctive predetermination of behavior declined. Individually and socially, man's fate lies to an extensive degree in his own hands. Moreover, groups cannot simply be visualized as opposed to individuals. Group actions are always individual actions, and when individuals experience themselves as in tensions with groups this tension in some measure may be of one as opposed to another part of their own activities. Moreover, while individuality is sacrificed to groups, there are forms of self-realization possible only in and through groups. National characteristics are a category of traits that individuals come to display in national groups. Their importance derives from the place of the nation in the contemporary world. Though the old heartland of nationalism, western Europe, may possibly be collapsing into a transnational community, nationalism has never been more world-wide. Former colonial areas are aflame with its passions; minorities everywhere tend to cast their aspirations in national form. The course of the great national confrontations rests in large measure on the properties that individuals see in themselves and in other nationals. The fact that the traits which members of one group assign to another tend to harden into stereotypes does not render the notion of national character unimportant. The stereotypes are themselves bases for action which may have a formative influence on national characteristics.

Sociologists could, potentially, contribute much to the understanding of nationalism, the parochialism of our age, and the traits men display as they confront one another across national boundaries.

Topic 030: Geographic Characteristics

Territorial boundaries of society that have shared culture. The term "society" is generally used to cover both a number of political and scientific references as well as a variety of other features. E.g. Western Society, Asian Society, American Society, Indian Society, etc.

Thousands of years ago, societies were small, sparsely populated, and technologically limited.

In the competition for scarce resources, larger and more tech-nologically advanced societies dominated smaller ones.

Today, we have arrived at a global society with highly evolved degrees of social differentiation and inequality, notably along class, gender, racial, and ethnic lines (Nolan and Lenski 2014).

Topic 031: Difference between National & Geographic Characteristics

- National: It is marked by specific political territory, and national culture, and institutions. e.g. Pakistani Society
- Geographical: It is marked by geographical boundaries of specific culture, regardless of the political boundaries. e.g. Western Society, Asian Society etc.

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Topic 032: Culture as Learned Behaviour

Culture is an acquired quality or behaviour. It is not biologically inherited but learnt socially by individuals. In other words any behaviour or quality which is socially acquired or learned is called culture. Behaviour's learned through socialization habits and thoughts are called culture. Human being learns or acquires culture by living in group. He learns it from society through education.

- Much of learning culture is unconscious.
- We learn culture from families, peers, institutions, and media
- The process of learning culture is known as enculturation.
- Humans have basic biological needs such as food, sleep, and sex, the way we fulfill those needs varies cross-culturally.

Topic 033: Culture is Shared

- Culture is not individual but social in nature
- As a social product culture develops through social interaction
- People share culture with other members of group
- Culture is inclusive of the expectations of the members of the groups.
- Makes individuals able to act in socially appropriate ways
- Makes possible to predict how others will act
- Despite the shared nature of culture, doesn't mean that culture is homogenous

Topic 034: Culture is based on Symbols

- A symbol is something that stands for something else.
- Symbols only have meaning when people in a culture agree on their use.
- Vary cross-culturally and are arbitrary.
- Examples: Language, money and art are all symbols.
- Language is the most important symbolic component of culture.

Man makes and uses symbol. He also possesses capacity of symbolic communication. Culture is based on symbol and it communicates through different symbols. Common ideas and social heritage etc. are communicated from one generation to another. In Indian culture red colour symbolizes danger. Hence, culture is communicative in nature.

Reference

Martindale, D. (1967). The sociology of national character. *The Annals of the American Academy of Political and Social Science, 370*(1), 30-35.

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Lesson 08

CHARACTERISTICS OF SOCIETY-III
Topic 035 - 038

Topic 035: Culture is Integrated

Parts of a culture are interconnected. All aspects of a culture are related to one another. To truly understand a culture, one must learn about all of its parts, not only a few. Culture helps hold society together, giving people a sense of belonging.

Topic 036: Culture is Dynamic and Adaptive

Culture possesses adaptive capacity. It is not static. It undergoes changes. Different aspects of culture adapt with new environment or challenges posed by social and physical environment. Adaptation refers to the process of adjustment. And culture helps man in this process of adjustment. After biological adaptation, humans increasingly rely upon cultural adaptation. Not all adaptation is good, and not all cultural practices are adaptive. Some features of a culture may be maladaptive. Because culture is adaptive and dynamic, once problem is recognized, culture can adapt again, in a more positive way, to find solutions. Examples of maladaptive culture: fast food, pollution, nuclear waste and climate change.

Topic 037: Culture is Trans-missive

Culture is transmitted from one generation to another. It passes from parents to children and so on. This transmission is a continuous and spontaneous process. It never remains constant. Man inherits or learns culture from his ancestors and passes it to his successors. In this way culture constantly accumulate. Physical and biological characteristics of human beings. They are influenced by the cultural environment. Food, Shelter, and Nutrition, for instance, are greatly influenced.

Topic 038: Culture is Idealistic

Culture is idealistic in nature. It embodies the ideals, values and norms of the group. It sets ideal goals before individuals which is worth attaining. In other words culture is the sum of ideals and values of individuals in society.

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Lesson 09

CHARACTERISTICS OF SOCIETY-IV
Topic 039 – 042

Topic 039: Culture is Gratifying
Culture fulfills many social psychological, needs of individuals. Culture is created and maintained because of different needs. It fulfils needs of both society as well as individuals. For example, religion used to fulfill the solidarity and integrative needs of society. Our need for food, clothing, shelter, name, fame, status and position are fulfilled as per our cultural ways.

Topic 040: Culture Shapes Reality
Humans rely on culture to meet their needs and ensure our survival. People's morals and beliefs are also the construct of culture. Culture defines what is perceived as beautiful and ugly, right and wrong, good and bad. Culture instructs on how to behave, and what to think in particular situations.

Topic 041: Culture is Taken for Granted
No way of life is "natural" to humanity. Human beings, join to create their own way of life. However most people around world take their culture for granted. It can be difficult for people within a culture to see their culture as anything but "the way the things are." Seen from outside, everyday habits and practices can seem bizarre. We take our own culture for granted to such a degree that it can be difficult to view other cultures without making judgments based on one's own cultural views.

Topic 042: Culture as Complex Whole
Culture is the complex system of meaning and behavior. That defines the way of life for a given group or society. It includes beliefs, values, knowledge, art, morals, laws, customs, habits, language, and anything acquired by man as member of society. Culture includes ways of thinking as well as patterns of behavior. Observing culture involves studying what people think, how they interact, and the objects they use.

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Lesson 10

SOCIOLOGICAL PERSPECTIVES ON CULTURE AND SOCIETY-I
Topic 043 - 047

Topic 43: Understanding Sociological Perspectives

Framework/ ideology /worldview/ lens /outlook. Ability to see societal patterns that influence individual and group life. How society influences different people's experiences within it.

- C. Wright Mills (1916–1962) was one of the first to write about the sociological Imagination
- To him, the task of Sociology is to understand the relationship between individuals and the society in which they live

Beginnings of the sociological perspective can be as simple as the pleasures of watching people or wondering how society influences people's lives. Then Sociologists convert this curiosity into the systematic study of how society influences different people's experiences within it. Sociology should be used, Mills argued, to reveal how the context of society shapes our lives.

Topic 044: Private Trouble vs Public Issue

- Personal Troubles: Difficulties that are in individual biographies
- Public issues: Difficulties or problems that affect lager population are linked to the Social structure
- Sociologists using sociological imagination "translate private troubles into public issues".
- Look for general patterns in the behavior of particular people.
- Application of imaginative thought to the asking and answering of sociological questions

Personal troubles have their origins in societal arrangements. People are shaped by social forces larger than their individual lives. People feel the impact of social forces in their personal lives, even though they may not always know the full dimensions of those forces. This is where sociology comes into play—revealing the *social structures that shape the different dimensions* of our day-to-day lives.

Examples: Translating personal troubles into public issues

- The boomerang generation" or "accordion families"
- Refer to the pattern whereby many young people, after having left their family home to attend college, are returning home after graduation.
- Although this may seem like an individual decision to save money on housing or live "free" while paying off student loans,
- When a whole generation experiences this living arrangement, there are social forces at work that extend beyond individual decisions.
- In other words, people feel the impact of social forces in their personal lives, even though they may not always know the full dimensions of those forces.

Example of unemployment: cannot find work—he or she has a personal trouble.

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The personal trouble unemployment brings may include financial problems as well as the person feeling a loss of identity, becoming depressed, or having to uproot a family and move. The problem of unemployment, however, is deeper than the experience of any one person. Unemployment is rooted in the structure of society; this is what interest's sociologists. What societal forces cause unemployment? Who is most likely to become unemployed at different times? How does unemployment affect an entire community?

Topic 045: Functionalism Perspective on Society and Culture

How social order is possible and how society remains relatively stable. Functionalism interprets each part of society in terms of how it contributes to the stability of the whole. Society constituted with component parts. Each part is "functional" for society- contributes to the stability of the whole. The different parts are primarily the institutions of society. Each of which is organized to fulfill different needs and each of which has consequences for the society. When one part of society is not working (or is *dysfunctional, as they would* say), it affects all the other parts and creates social problems. Disorganization in the system, such as leads to negative change. Change may be for better or worse. Changes for the worse stem from instability in the social system. Institution no longer meeting people's needs. Functionalism emphasizes cohesion within society- stability and shared public values/consensus.

Topic 046: Manifest , Latent Functions and Dysfunctions

- Manifest functions*:* stated and intended goals of social behavior.
- Intended function of social policies, processes, or actions that are consciously and deliberately designed to be beneficial in its effect on society
- Latent functions are neither stated nor intended.
- Latent function is one that is *not* consciously intended, but that, nonetheless, has a beneficial effect on society
- Dysfunctions, type of unintended outcome that is harmful in nature.

Topic 047: Criticism on Functionalism

- Understates the roles of power and conflict in society.
- Disagree with the explanation of inequality offered by functionalism
- Social inequality creates a system for the fair and equitable distribution of societal resources
- Inequality serves a purpose in society:
- It provides an incentive system for people to work and promotes solidarity among groups linked by their common social standing.
- Functionalism is too accepting of the status quo.

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Lesson 11

SOCIOLOGICAL PERSPECTIVES ON CULTURE AND SOCIETY-II
Topic 048 – 052

Topic 048: Conflict Perspective on Society and Culture

Emphasizes the role of conflict and power in society and the ability of some to influence and control others. Society as comprised of groups that compete for social and economic resources. Social order is maintained not by consensus but by domination with power in the hands of those with the greatest political, economic, and social resources. When consensus exists, people being united around common interests, often in opposition to other groups.

Conflict and inequality in Society

Inequality exists because those having resources actively defend their advantages. Those with the most resources exercise power over others creating inequality and power struggles see inequality as inherently unfair. Persisting only because groups who are economically advantaged use their social position to their own betterment. Shaping the beliefs of other members of the society by controlling public information holding power in institutions such as education and religion that shape what people think and know.

Topic 049: Conflict and Change in Society

Conflict and power struggles between groups are the source of social change. Those with the greatest power are typically able to maintain their advantage at the expense of other groups.

Topic 050: Criticism on Conflict Perspective

- Neglects the importance of shared values and public consensus in society while overemphasizing inequality
- Reductionistic approach to view society and individuals as in permanent conflict.
- Conflict theorists generally see power as the central feature of society, power isn't necessarily bad: it is a primary factor that guides society and social relations.
- Too politicized by its association with Karl Marx and its reductionistic approach to view human interrelationships.
- It downplays unity in society while taking a negative view of society, full of conflicts, tension and coercion.

Topic 051: Symbolic Interactionism Perspective on Society and Culture

Analyzes society by addressing the subjective meanings that people impose on objects, There is no objective reality events, and behaviors. Creation of meaning is how they interpret the different behaviors, events, or things that happen in society.

- People, institutions, and events are viewed subjectively and labeled either good or evil according to the interpretation of the evaluator.
- Symbolic meaning that people develop and employ in the process of social interaction
- Symbolic interaction sees society as socially constructed through human interpretation
- Social meanings are constantly modified through social interaction.

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- In observing society, symbolic interactionists see not simply facts but "social constructions," the meanings attached to things.
- Can help explain why people do things that seem contrary to expectations

The symbolic interaction paradigm provides a ***micro-level orientation,*** meaning a *focus on social interaction in specific situations.*
The ***symbolic-interaction paradigm*** *sees society as the product of the everyday interactions of individuals.* "Society" amounts to the ***shared reality*** that people construct as they interact with one another.

- Human beings are the creatures who live in the world of symbols, attaching *meaning* to virtually everything.
- Symbols attached to reality (material or non-material).
- Meanings attached to symbols.
- Symbols are the means of communication. Therefore:
- Symbols as the basis of social life
- Without symbols we would have no mechanism of perceiving others in terms of relationships (Aunts and uncles, employers and teachers). Only because we have these symbols like aunts and uncles that define for us what such relationships entail. Compare these symbols with symbols like boyfriend or girlfriend; you will see that the relationships change quite differently.
- Without symbols we cannot coordinate our actions with others; we would be unable to plan for a future date, time, and place. Without symbols there will be no books, movies, no schools, no hospitals, and no governments. ***Symbols make social life possible.***
- Even self is symbol, for it consists of the ideas that we have about who we are. May be changing. As we interact with others we may constantly adjust our views of the self, based on how we interpret the reactions of others. We define our realities. The definitions could vary. The definitions could be subjective. For example who is a homeless? Who is a police officer – a provider of security or creator of anxiety? It has a subjective meaning.

Topic 052: Feminist Perspective on Society and Culture

- Feminist theory is developed to understand the status of women in society
- With the purpose of using that knowledge to better women's lives.
- Feminist theory takes gender as a primary lens through which to view society
- Focused on highlighting gender inequality and discrimination
- Cannot understand society without understanding how gender is structured in society and in women's and men's lives.

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Lesson 12

INTRODUCTION TO PAKISTANI SOCIETY AND CULTURE-I
Topic 053 - 058

Topic 053: Introduction to Pakistani Society and Culture

Daily life and social customs in Pakistan:

- Family organization is strongly patriarchal
- People live with large extended families the same house or family compound
- Eldest male is the family leader and makes all significant decisions regarding the family and its members
- Woman's place in society has been secondary to that of men

Women are responsible for performance of domestic chores and to fulfilling the role of a dutiful wife and mother. In the Punjab, cotton picking is exclusively a woman's job. Houses of those who practice purdah have a men's section (*mardānah*) at the front of the house, so that visitors do not disturb the women.

Among the wealthiest Pakistanis, Western education and modes of living have eliminated purdah. In wealthy peasant and landowner households and in urban middle-class families, the practice of keeping women in seclusion (purdah) is still common. Among the rural poor, women have duties on the farm as well as in the house and do not customarily observe purdah. Change has occurred most rapidly among the urban middle-income group because of increasing exposure to western values and women's entry into workforce In middle class, education of women has been encouraged. Many women are gaining distinctions in their professional lives.

Topic 054: Religion & Beliefs

Muslim 97% (Sunni 77%, Shi'a 20%), Christian, Hindu, and other (inc. Sikh) 3%. Islam is practiced by the majority of Pakistanis and governs their personal, political, economic and legal lives. Among certain obligations for Muslims are to pray five times a day - at dawn, noon, afternoon, sunset, and evening. Friday is the Muslim holy day. Markets, Institutes are supposed to be closed during prayer time. During the holy month of Ramadan all Muslims must observe fasting from dawn to dusk and are only permitted to work six hours per day Fasting includes no eating, drinking, cigarette smoking, or chewing gum.

Topic 055: Social Organization and Family System

In traditional parts of Pakistan, social organization revolves around kinship rather than around the caste system. The baradari (*berādarī*; patrilineage, literally "brotherhood") is the most important social institution Endogamy is widely practiced. Extended family is the basis of the social structure and individual identity. It includes the nuclear family, immediate relatives, distant relatives, tribe members, friends, and neighbors.

Loyalty to the family comes before all other social relationships, even business. The family is more private than in many other cultures. Families are quite large by western standards, often having up to 6 children. The preferred marriage for a man within many Pakistani communities is with his father's brother's daughter, and among many other groups marriages are invariably within the *baradari.*

Nepotism is viewed positively, since it guarantees hiring people who can be trusted, which is crucial in a country where working with people one knows and trusts is of primary importance

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Female relatives are protected from outside influences. It is considered inappropriate to ask questions about a Pakistani's wife or other female relatives.

Topic 056: Languages in Pakistan

- Seventy-three languages spoken in Pakistan
- Urdu is the only national language of Pakistan
- English is the official language and often the lingua franca of the Pakistani elite and most of the government ministries

DR Tariq [Abdur] Rahman's research says that there are 74 languages spoken in Pakistan. Dr Atash Durrani puts the figure at 76. But the latest edition of Ethnologue, a web-based publication that carries out research on over 7,000 languages of the world (www.ethnologue.com, www.ethnologue.com/country/PK), says there are 73 languages spoken in Pakistan. Ethnologue's 19th edition, published in 2016, names 7,457 languages of the world and of these 360 are "dead languages". The remaining 7,097 languages are listed by Ethnologue as "living languages". But many of these living languages are 'endangered' and something must be done to save them, otherwise many would become extinct.

Many other languages are spoken in Pakistan including:

- Punjabi,
- Siraiki,
- Sindhi,
- Pashtu,
- Balochi,
- Hindko,
- Brahui,
- Burushaski,
- Balti, Khawar, Gujrati and other languages with smaller numbers of speakers.

Urdu is closely related to Hindi but is written in an extended Arabic alphabet rather than in Devanagari. Urdu also has more loans from Arabic and Persian than Hindi has.

Some of the endangered languages are spoken in Pakistan. In fact, Pakistan's linguistic diversity is amazing and in the northern areas alone 30 languages are spoken

These languages belong to Indo-Aryan family of languages, some are Indo-Iranian, and others are Sino-Tibetan.

But one language, namely Burushaski, has not been classified by the linguists because of its unique characteristics. It is considered a "language isolate", as linguists have not been able to find its "demonstrable genetic relationship" with other languages.

Topic 057: Dressing Patterns

Pakistani clothing styles are similar in many ways to those found in India. The *shalwar-kamiz* combination—a long knee-length shirt (*kamiz,* camise) over loose-fitting pants (*shalwar*)—is the most common traditional form of attire. As a more formal overgarment, men wear a knee-length coat known as a *sherwani*; women frequently wear a light shawl called a *dupatta*. Among conservative Muslim communities, women sometimes wear the burqa, a full-length garment that may or may not cover the face.

In earlier generations, the fez hat was popular among Muslim men, but more often the woolen, boat-shaped Karakul hat (popularized by Mohammed Ali Jinnah) is associated with Pakistan

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However, many other hat styles are worn, especially in tribal areas. Western clothes are popular among the urban young, and combinations of Western and Pakistani styles can be seen in the streets.

Topic 058: Pakistani Cuisine and Dining

Pakistani cuisine also has affinities with that of India. Curry dishes are common, as are a variety of vegetables, including potatoes, eggplant, and okra. In more rural areas, it is still common to eat meals from a knee-high round table while sitting on the floor. Eat only with the right hand

Each region (and, often, each household) has its own preferred mixture of spices—the term *masala* is used to describe such a mixture. In addition to the many spices that are also associated with other countries of South Asia, yogurt is a common ingredient. Favourite meats include chicken, mutton, and lamb.

Lentils are a standard dish, and various types of wheat bread are the national staple. The most common breads are chapati (unleavened flat bread) and naan (slightly leavened). Pakistanis drink a great deal of hot tea (chai), and *lassi* (a type of yogurt drink), sherbet, and lemonade are popular. As in most Muslim countries, alcoholic beverages are considered culturally inappropriate, but there are several domestic breweries and distilleries

Many people in urban areas do not use eating utensils, although more westernized families do. Guests are served first. Then the oldest, continuing in some rough approximation of age order until the youngest is served. Do not start eating until the oldest person at the table begins.

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Lesson 13

INTRODUCTION TO PAKISTANI SOCIETY AND CULTURE-II
Topic 059 – 064

Topic 059: Major Celebrations and Festivals

Muslim Pakistanis celebrate the two major Islamic holidays:

- Eid al Fitr (which marks the end of Ramadan) and
- Eid al Adha (which marks the end of the hajj

The most famous festival in Pakistan is undoubtedly the seasonal kite flying festival of *'Basant'* which marks the beginning of Spring and falls late January or early February

Another much loved festival is the annual *'Utchal'* festival which is held on the 15th – 16th July to celebrate the harvesting of wheat and barley

The national *Horse and Cattle Show* is a five-day festival held in Lahore during the third week of November

This is an exciting pageant of Pakistani culture and involves activities such as folk dancing, music, folk games and activities, cattle racing and cattle dancing.

Pakistan also has 6 formal national holidays which fall on:

23rd March **(Pakistan Day)**, 1st May **(May Day)**, August 14th **(Independence Day)**, 6th September **(Defence of Pakistan Day**), 11th September **(Death of Ali Jinnah)** and 25th December **(Birthday of Ali Jinnah)**

Unfortunately however, this festival has been banned in many areas for the immediate future due to accidents and deaths associated with the festival. It is hoped that the implementation of relevant safety measures will enable this much loved festival to resume**.**

Topic 060: Arts and Music

Pakistan's cultural heritage dates to more than 5,000 years ago, to the period of the Indus civilization. However, the emphasis on Islamic ideology has brought about a strong romantic identification with Islamic culture—not only that of the Indian subcontinent but of the broader Islamic world.

- Literature, notably poetry, is the richest of all Pakistani art forms; music and, especially, modern dance have received less attention
- The visual arts too play little part in popular folk culture
- Painting and sculpture, however, have made considerable progress as expressions of an increasingly sophisticated urban culture
- Pakistan shares with the other parts of South Asia the great Mughal heritage in art, literature, architecture, and manners
- The ruins of Mohenjo-daro, the ancient city of Taxila, and the Rohtas Fort of Shīr Shah of Sūr are but a few of the places in Pakistan that have been named UNESCO World Heritage sites
- The Mosque of the Pearls, Badshahi Mosque, and Shalimar Garden, all in Lahore, are among the country's architectural gems
- Popular traditional folk dances include the bhangra (an explosive dance developed in Punjab)
- *khatak* is a martial dance of the tribal Pashtuns
- There are a number of traditional dances associated with women: Giddha, Kikli, Luddi

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Traditional dances associated with women include a humorous song and dance called the *giddha*, a whirling dance performed by girls and young women called the *kikli*, and a form in which dancers snap their fingers and clap their hands while bounding in a circle. The *luddi* is a Punjabi dance usually performed by males, typically to celebrate a victory—formerly victory in a military conflict but now in a sports contest.

Pakistan has a rich culture of arts and crafts which have in some cases been traced back to the artistic culture of the Indus Valley civilization

- Arabic calligraphy – Arabic calligraphy (This beautiful art form, has its roots in Islam) can be found adorning most celebrated places such as mosques and important buildings
- This art form also extends to calligraphy on copper pieces, which are widely used as ornaments in homes and public buildings
- *Naqashi* - This art form is essentially a form of papier mache, which was much loved by the Mughal Emperors. Naqashi artisans are typically use a fine and intricate form of decoration which is said to impact vision in the long term if practiced over too long a time scale
- Pottery – The production of handcrafted and artistically decorated pottery is just one of the arts with its roots in the Indus Valley civilization.
- Blue Pottery is a specialist craft which is particularly influenced by Kashgar in China and celebrated for being a unique and unparalleled art form

Topic 061: Cultural institutions

- Pakistan's long and rich history is reflected in the number of fine museums found there
- The Lahore Museum (1894) has a splendid collection of arts and crafts, jewelry, and sculpture from various historical periods
- The National Museum of Pakistan, in Karachi (1950), has several galleries, which include displays of objects from the Indus civilization and examples of Gandhara art
- There are several archaeological museums and several private museums with specialized exhibits
- In 1967 Quaid-i-Azam University (QAU), Islamabad, was authorized by Ministry of Education, Government of Pakistan, to establish a Centre for the Study of the Civilizations of Central Asia in order to cooperate with UNESCO as a participating member representing Pakistan in its program on Central Asia.
- The Taxila Institute of Asian Civilizations (previously Centre for the Study of the Civilizations of Central Asia) at Quaid-i-Azam University, Islamabad with cooperation of UNESCO established to promote archaeological and ethnographical research in the Asian region, and to search out convergences and divergences in Pakistani culture in the framework of continuity and change.
- The National College of Arts (founded in 1872 as the Mayo School of Industrial Art) in Lahore is the only degree-granting institute of fine arts in the country.
- There are several private art galleries located in larger cities
-

Topic 062: Sports and Recreation

- Cricket is a national favorite, and the country has produced some of the world's best players, including Asif Iqbal and Imran Khan

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- The Pakistani national team won the World Cup in 1992 and has a number of victories in one-day international competitions
- Cricket is governed by the Pakistan Cricket Board
- Among team sports, only field hockey compares to cricket in popularity
- The country has won World Cup and Olympic championships in field hockey several times
- Squash is one of the most popular individual sports; Pakistan dominated world competition during the 1980s and '90s, when Jahangir Khan and Jansher Khan (who are not related) won a combined 14 World Open Championships

Topic 063: Gender Roles

Gender roles are cultural and personal. They determine how males and females should think, speak, dress, and interact within the context of society. Learning plays a role in this process of shaping gender roles. These gender schemas are deeply embedded cognitive frameworks regarding what defines masculine and feminine. While various socializing agents—parents, teachers, peers, movies, television, music, books, and religion—teach and reinforce gender roles throughout the lifespan, parents probably exert the greatest influence, especially on their very young offspring. Sociologists know that adults perceive and treat female and male infants differently. Parents probably do this in response to their having been recipients of gender expectations as young children. Traditionally, fathers teach boys how to fix and build things; mothers teach girls how to cook, sew, and keep house. Children then receive parental approval when they conform to gender expectations and adopt culturally accepted and conventional roles. All of this is reinforced by additional socializing agents, such as the media. In other words, learning gender roles always occurs within a social context, the values of the parents and society being passed along to the children of successive generations.

- Traditional gender roles in Pakistan are fairly marked
- Women are far more likely to stay in the home than go out to work
- Although women have the right to work in any profession or to manage their own businesses, the majority that do work are typically employed in roles such as nursing or teaching
- Women are very well represented in government as demonstrated by the appointment of Benazir Bhutto to prime minister in 1988
- Women are also represented as ministers and ambassadors and a number of female judges preside within the high courts
- Pakistani women also have the same rights to vote and receive an education as men
- Unfortunately, crimes against women appear to be on the increase but government interventions are being put in place to try and reverse this issue.

Topic 064: Taboos in Pakistani Society

Human behaviour is governed by many social factors such as affiliations, norms, practices, beliefs and actions (Strong, 2005). Societies have often shared values and standards which are recognized as acceptable norms for the members of the society to practice (Zia, 2012). A society or culture basically guides the behaviour of the individuals through these norms and practices. Social taboos are specific beliefs of people about various dimensions of life (Colding & Folke, 2001). These beliefs are developed over many years and provide strong guidelines to the people to adopt or

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avoid certain habits or practices in a particular society. Social taboos have a deeper effect on social development of people. People behave, dress, eat and pattern their lives according to the prevailing social norms. Actually social norms are the driving forces behind the functioning of societies and individuals (Fehr & Fischbacher, 2004). Social norms play a key role in developing the patterns of human personality and behaviour called socialization or humanization (Young, 2011). Socialization is a process of development of individuals in which they come in contact with other members of the society, practices and beliefs. This interaction forms the foundation of the ideology or social temperament of the individuals which in turn plays a vital role in the development of personality of a person. There is a close relationship between social norms and socialization (Fershtmen, Gneezy, & Hoffman, 2011). Almost in very society of the world social taboos exist. However, it is believed in Pakistani society the prevalence of social taboos have deeply affected the academic development of students. The social taboos exist in the form of jargons, terms, euphemisms and different metaphoric expressions. (Hussain & Khan, 2008).

- Homosexuality; being sexually attracted solely to people of one's own sex
- Dating: go out with one in whom one is romantically or sexually interested
- Challenging Islamic beliefs
- Alcohol
- Casinos

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Lesson 14

TYPES OF PAKISTANI SOCIETY-I
Topic 065 - 066

Topic065: Types of Pakistani Society

Types of societies are categories of social groups that differ according to;

- Subsistence strategies
- Way that humans use technology to provide needs for themselves.
- Degree to which different groups within a society have unequal access to advantages such as resources, prestige or power.
- Process of social stratification

Pakistani society comprises of numerous ethnic groups

- Major divisions are:
  Punjab, Sindh, KPK, Balochistan
- Each of them on one hand similarities while on the other hand their own unique cultural characteristics
- There are differences in culture among the different ethnic groups in matters such as dress, food, and religion, especially where indigenous pre-Islamic customs differ from Islamic practices.

Topic 066: Punjab| Society and Its Culture

Punjabi Culture is the culture of the Punjab region. It is one of the oldest in world history, dating from ancient antiquity to the modern era. The scope, history, sophistication and complexity of the culture are vast. Some of the main areas include: Punjabi Philosophy, poetry, spirituality, education, artistry, music, cuisine, architecture, traditions and values and history. Punjab derives from the Persian words **Panj** (Five), and **Āb** (Water), i.e. (the) Five Waters. Punjab is Pakistan's second largest province, with about 56% of the country's total population. The Punjabis found in Pakistan are composed of various social groups, castes and economic groups. Muslim Rajputs, Jat, Tarkhans, Dogars, Gujjars, Gakhars, Khatri or Punjabi Sheikhs, Kambohs, and Arains.

The western Punjab was assimilated into new country of Pakistan while the east Punjab joined India. This led to massive rioting as both sides committed atrocities against fleeing refugees. The undivided Punjab, of which Punjab (Pakistan) forms a major region today, was home to a large minority population of Punjabi Sikhs and Hindus unto 1947 apart from the Muslim majority. At the time of independence in 1947 and due to the later horrendous exchange of populations, the Punjabi Sikhs and Hindus migrated to India. Punjabi Muslims were uprooted similarly from their homes in East Punjab which now forms part of India. Approximately 7 million plus who moved to Pakistan, over 6 million settled in Punjab. In 1947 the Punjab province of British India was divided along religious lines into West Punjab and East Punjab.

Its land is the land of five rivers namely River Sindh, River Ravi, River Sutlej, River Jehlum, and River Chenaab. Punjabi language has its originating source in Sanskrit Punjab has always been land of great Saints and Fighters. Lahore has traditionally been the capital of Punjab for a thousand years; it is Punjab main cultural, historical, administrative and economic center.

Characteristics of Punjabi Culture

Languages: The main languages are Punjabi and Saraiki. Punjabi is the most spoken language of Pakistan. Punjabi is spoken as first language by over 44.15% of Pakistanis. Punjabi's are dominant

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in key institutions such as business, agriculture, industry, government, army, navy, air force, and police which is why about 70% of Pakistanis can understand or speak Punjabi. Major Punjabi dialects are Pothwari, Pahari, Hindko, Maji, Seraiki, Potohatri, Dhanni and Rachnivi.

Food: Punjab is famous for its food. Punjabi people are known for spicy food. One of the main features of Punjabi cuisine is its diverse range of dishes. There are certain dishes which are exclusive to Punjab, such as Makay di roti and Saron Da Saag. The main spices in a Punjabi dish consist of onion, garlic and ginger. Typical Punjabi foods include Lahori Pulao, Chicken Karahi, Kaju Aloo, Sarso Ka Saag, Archari Bhindi, Aloo Ghost, Paya, Gol Gappay, Special Punjabi Salad, Murgh Channa, Tilmilli Tali Machli, Lassi, Jalebi, Habshi Halwa, Rasgoole, Gajrela, Sohan Halwa, Kulfi, Lauqi ka halwa, Pherni, Kheer, Moti Chur ke Ladoo and many more. Wheat is the main food of Punjabis; however, they do enjoy eating rice on festivities and other special occasions. The philosophy of life for most of the Punjabis is to eat, drink and make merry.

Dressing:
Costumes of Punjab are indicative of the bright and vibrant culture and lifestyle of the people. The costumes are a mix of colour, comfort and beauty. It may be noted here that the state of Punjab is well known for the use of phulkari in its costumes. Other commonly worn clothes by people in Punjab are pagri, dhoti, lacha, kurta, khusa, gharara, paranda, choli and shalwar kameez.

Casts: people live in Punjab have different cast like some of which are Rajput, Gujjar, Syed, Sheikh, Ara

Heritage: The main site of Indus valley civilization in Punjab was the city of Harrapa. Punjab has been the cradle of civilization since times immemorial. The ruins of Harappa show an advanced urban culture that flourished over 8000 years ago. Taxila, another historic landmark also stands out as a proof of the achievements of the area in learning, arts and crafts in previous ages.

Music: of Punjab famous all over the world specially the Bhangra – the most eminent feature of culture. Classical music forms are an important part of the cultural wealth of the Punjab. The Muslim musicians have contributed a large number of ragas to the repository of classical music. The most common instruments used are the Tabla, Sitar, Bansuri and Harmonium. Dhol is the major musical instrument of Punjab. For the popular taste however, light music, particularly Ghazals and folk songs, which have an appeal of their own, the names of Mehdi Hasan, Ghulam Ali, Nur Jehan, Malika Pukhraj, Farida Khanum, Roshen Ara Begum, and Nusrat Fateh Ali Khan are well-known.

Dances: Punjabi are very hardworking, love to hear music and dance. Due to the long history of the Punjabi culture and of the Punjabi people, there is a large number of dances. These dances are normally performed at times of celebration. These dances are normally performed at times of celebration the most prominent being at Punjabi weddings. Punjabi dances are designed for either men or women. Common female Punjabi dances are: Sammi, Giddha, Jaago, Kikli and Luddi. Common male Punjabi dances are: Bhangra, Malwai, Giddha, Jhumar, Luddi, Julli, Dankara and Dhumal.

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Crafts: The crafts in the Punjab are of two types: the crafts produced in the rural areas and the royal crafts that flourished in the urban centre particularly in Lahore. The former include cotton textiles, basketry, embroidery etc. while the latter are tile and woodwork skills, silver and gold work, naqqashi and architectural crafts. Lahore is the centre of hand-made carpets. The hand-woven cotton cloth like khaddar of Kamalia, are popular. Multan is famous for beautiful hand-woven bed covers. Women weave durries (a pile less cotton spread, which can be used on a bed or on the floor). Mud works, weaving, embroidery, wood works, folk toy making, parandis and miscellaneous crafts are also included.

Fairs and Festivals: The fairs and festivals of Punjab reflect the entire range of its folk life and cultural traditions. These mainly fall in following categories. The fairs held at the shrines of Sufi saints are called Urs. They generally mark the death anniversary of the saint. The most important urs are: urs of Data Ganj Buksh , Hazrat Sultan Bahu , Hazrat Shah Jewna , Hazrat Mian Mir , Baba Farid Ganj Shakar and many more. Punjabis celebrate seasonal and harvest festivals which include Lohri , Basant , Baisakhi and Teej . Others include Basant, Lok Mela, National Horse and Cattle Show, Defence Day parade, Mela Chiraghan

Architecture: Pakistan’s architecture is a feast for the eyes. The breathtaking architecture includes: Taxila is an archaeological site including buildings, fortifications and settlements, showing architectural influences. Symbolizing the beauty, passion and grandeur of the Mughal era, Lahore's Badshahi mosque is a famous landmark and a major tourist attraction. Wazir Khan Mosque has been described as ' a mole on the cheek of Lahore'. The Lahore Fort, Mochi Gate, Minar-e-Pakistan, Bhong Mosque and Katasraj Mandir are various other architectural attractions of Punjab, Pakistan, Sialkot and Faisalabad clock tower.

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Lesson 15

TYPES OF PAKISTANI SOCIETY-II
Topic 067 - 069

Topic 067: Sindh | Society and Its Culture

Sindh is one of the four provinces of Pakistan and historical home to Sindhi people. Also known as "Mehran" and has been given the title of "Bab-ul-Islam" (The Gateway of Islam), and also called as "Indus Valley". Sindh is bounded to the west by Indus River and Balochistan, to the north by Punjab, the east by the Indian states of Gujrat and Rajasthan and to south by the Arabian Sea. The capital of Province is Karachi, the largest city of the Pakistan and financial hub. Most of the population in province is Muslim, with sizeable Hindu minorities. Geographically it is the third largest province of Pakistan. Sindh was home to one of the world's oldest civilizations, the Indus Valley civilization. It is hot in the summer and mild in winter. People of Sindh love to wear Sindhi toppi(cap), that is the most eminent feature of sindh culture. Karachi is the largest city, main seaport and the as well as the capital of the province of Sindh

Characteristics of Sindhi culture

Language: Sindhi is the most spoken language

Dressing: The people of Sindh wear Sindhi dresses i.e. loose Kameez and the Shalwar, Ajrak, Sindi topi. In Sindhi culture men usually wear the shalwar and Kameez along with the Sindhi Topi and Ajrak. Sindhi women are fond of wearing heavy worked dresses along with the Sindhi Ajrak as a security of women. Now a days it compulsory for girls to wear Ajrak with their uniform of collages and Schools.

Food: In typical Sindhi weddings, the food Is mostly Sindhi mutton, curry, *Palak*, *Channa daal*, *Dilpasand* Curry. Sindh has its own unique foods which are totally different from other provinces of Pakistan. There are some vegetables only cultivated in few areas of Sindh and mostly used there. E.g., Pali Maani, Sindhi Biryani, The Meal (Roti) made up from floor of rice.

Handicrafts: Sindi handicrafts have a unique and a different style.

Sports: There are many regional sports that are played in Sindh. "Malakhiro" is one the famous sports of Sindh. Malakhiro is traditional sindhi wrestling competition. Other sports include "Wanjh Watti" "Kodi Kodi" etc.

Sindhi Music: Sindhi music has its own unique quality, it is performed in many different ways. Sufi music is performed at shrines and other simple music is performed at studios and gatherings. Most famous Sindhi music is Shah Jo Raag over all in Sindh in which 30 basic Surr are included and all these Surr are derived from Shah Jo Rissalo. All Surr are sung when Shah Abdul Latif Bhittai's verses are being sung by singers. Instruments used in Sindhi Music are Yaktaro, Tanpura, Alghoza, Narr, Dhol.

Sindhi Dance: Ho Jamalo, This dance is done on the verses of song "Ho Jamalo" wearing Sindhi topi and Ajrak. All sindhi makes the circle and dance together, also called as Sindhi dance.

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Dhammal Performed at Sufi shrines/dargahs in Sindh and Punjab. Sindhi Jhumar, It is slower and rhythmic dance.

Festivals: There are so many cultural festivals in Sindh but the most popular is "Ekta Day" or also called as "Topi Ajrak Day" which is celebrated in worldwide by Sindhi people. On this festival all Sindhi wears the Sindhi Topi, Ajrak and shows the unity with each other. On this festival Sindhi sings the songs verses "Jeay Sindh Jeay Sindh wara jean Sindhi topi ajrak wara Sindh Jeay Sindh wara jean Sindhi topi ajrak wara Jean" or "Ho Jamalo" and dances on these verses to show their love with their culture.

Sindhi Poetry: like the poetry of Shah Abdul Latif Bhattai, Sheikh Ayaz, Ustaad Bhikhari, Sachal Sarmost is very famous in Pakistan.

Sindh's People: are quite hardworking, hospitable, open minded and peaceful in their nature.

Topic 068: Balochistan | Society and Its Culture

Balochistan is the largest province (by area) of Pakistan. Approximately 48% of Pakistan area is covered by this province and scarcely populated.
The history of Balochistan covers thousands of years from the first century to the third century with Iranian and Afghanistan. Before partition of the subcontinent Baluchistan was an independent state but when Pakistan came into being then Mir Ahmed khan who was the king of Baluchistan decided to affiliate with the government of Pakistan. Balochistan is the largest province of Pakistan by area. Its capital city is Quetta which is the beautiful hill station. There are 30 districts and 6 divisions in Baluchistan. Our province is rich in mineral and held international importance due to Gawadar sea port.

Characteristics of Baluch Culture

- **Baloch culture** is primarily tribal and more close to traditional values.
- **Food:** Their special food item Sajji is liked and loved by a lot. They also eat roasted lamb sand mutton. Balochi dry fruits are very famous all over the world.
- **Dressing pattern:** Their dress code is very special i.e Shalwar Qameez and Turbun. Women like to wear Frocks and Shalwar. Their jewelry is made of metal which has a great attraction for them. Most of the women do embroidery on clothes.
- **Balochi leather work** has gained much popularity in the world. Now shoes, sandals, prayers mats, matting for stone shelter are getting popular.
- **Dance and music:** Dance in a circle (chaap). Baluchi folk violin and drums are played.
- **Festivals:** Sibi mela is social festival that is traces its roots to ancient human civilization. This festival attracts people from across the country. It is attended by the common folk, ministers and other government officials.
- Balochi culture is also rich in **poetry and literature**.

Topic 069: Khyber Pakhtunkhawa | Culture and Society

- Previously known as the North-West Frontier Province

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- It is divided in to seven divisions and tribal areas know as FATA (Federal Administered Tribal Areas)

Characteristics of KPK Culture

- **Main ethnic group:** Pashtuns. Others are Hazarewalas & Chitralis.
- **Language:** The principal language is Pashto, other languages like Hindko, Kohistani
- It was named as NWFP by the **British administration** during the colonial period as this was the last frontier of the British Empire.
- The mighty **river Indus** that starts from Himalayas and flows down through Pakistan up to the Ariban Sea is natural boarder of KPK with the Punjab province.
- **Landscape:** surrounded by high beautiful mountains with snow clad peaks decorated by nature with wonderful pine forest and orchards of apples, apricots, peaches, plums and oranges at the foothills
- Most **beautiful lakes** of the world situated in these mountains like the Saif-ul-Malook a legendry lake in the Hazara division, the Mahodand in Swat, Lulusar, Pyala, and the Siri lake to name a few
- There are **glaciers** in Kalam, Swat, and Kaghan, and a unique variety of Trout fish in the Swat area.
- **Gender Roles:** Pukhtoon society has always given great protection and respect to their females. The mother, sisters and wife take care of the house hold and children. And no one expects any financial support from the female. The head of a family who is always a male takes care of the family's needs of cloths, food and education etc
- The **people of KPK** are very hospitable, loving, caring and brave. They are known for their love and respect to their guests.

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Lesson 16

CHARACTERISTICS OF PAKISTANI CULTURE AND SOCIETY
Topic 070 - 076

Topic 070: Heterogeneity

The society and culture of Pakistan comprises numerous diverse cultures and ethnic groups: the Punjabis, Kashmiris, and Sindhis in east, Muhajirs, Makrani in the south; Baloch and Pashtun in the west; and the ancient Dardic, Wakhi and Burusho communities in the north. These Pakistani cultures have been greatly influenced by many of the surrounding countries' cultures, such as the Turkic peoples, Persian, Afghan, and Indians of South Asia, Central Asia and the Middle East.

Pakistan has a cultural and ethnic background going back to the Indus Valley Civilization, which existed from 2800–1800 B.C., and was remarkable for its ordered cities, advanced sanitation, excellent roads, and uniquely structured society. Pakistan has been invaded many times in the past, and has been occupied and settled by many different peoples, each of whom have left their imprint on the current inhabitants of the country. Some of the largest groups were the 'Aryans', Greeks, Scythians, Persians, White Huns, Arabs, Turks, Mongols, Afghans, Buddhists and other Eurasian groups, up to and including the British, who left in the late 1940s.

Pakistani society is largely multilingual, multi-ethnic and multicultural. The newly born Pakistan had to have a sub continental leaning, having been a part of for last 5000 years of its civilization. However, the Indus Valley, present day Pakistan, culture was different from the rest of North India or South India".

Muslim society of Pakistan took great influence from Hindu and British culture after long and intimate association. Influence is prominent from the language, literature, art, painting, music, dress and diet.

- **Languages:** Pakistan is a large country which comprises of four provinces. All of these component parts have their own regional languages. As such Punjabi, Pashtu, Sindhi, Balochi, Barohi and Kashmiri are regional languages. However, Urdu is the national language which is spoken and understood in all parts of the country.
- **Literature:** Pakistani culture is rich in the literatures of Urdu, Punjabi, Sindhi, Pashtu, Baruhi, Baluchi and Kashmiri languages. Urdu literature boasts of the masterpieces of Maulana Azad, Iqbal, Shibli, Hali, Ghalib, Agha Hashar, Manto and Faiz whereas the Punjabi literature stands out with great names like Waris Shah, Sultan Bahu, Ghulam Farid, Bulhay Shah and Shah Hussain etc. Similarly, Sindhi literature glitters with the masterpieces of Shah Abdul Latif, Sachal Sarmast, Shah Qadir Bakhsh, and Faqir Nabi Bakhsh. The Pushto literature also boasts of names like Sheikh Saleh, Raghoon Khan, Akhund dardeeza, Khushal Khan Khattak and Rahman Baba. The Baluchi literature comprises of masterpieces of Jam Durk, Muhammad Ali, Zahoor Shah Hashmi, Ghani Parvez, Hasrat Baluch, Abbas Ali Zemi and Aziz Bugti etc.
- **Dress:** Pakistani culture is rich in variety of dresses: The people of Punjab, the Pathans of KPK, the Baluchi people and the Sindhis wear their own distinct dresses. These dresses are very colourful and prominent and give attractive look during national fairs and festivals.
- **Cuisine:** Culinary art in Pakistan comprises a mix of Middle Eastern, Iranian, Afghan, north west Indian, and Turkish cuisine that reflects the country's history as well as the variation of cooking practices from across the surrounding regions. Urban centers of the country offer an amalgamation of recipes from all parts of the country, while food with specific local ingredients and tastes is available in rural areas and villages. Besides the main dishes of salan,

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with or without meat and cooked with vegetables or lentils, there are a number of provincial specialties such as karahi, biryani and tikka, in various forms and flavors, eaten alongside a variety of breads such as naan, chapati and roti. There are also local forms of grilled meat or kebabs, desserts, and a variety of hot and cold drinks.

- **Music:** Pakistani music is represented by a wide variety of forms. It ranges from traditional styles such as Qawwali and Ghazal to more modern forms that fuse traditional Pakistani music with Western music. Popular forms of music also prevail, the most notable being film music and Urdu and Punjabi pop music. There are also the diverse traditions of folk music, as well as modern styles, with rock bands.
- **Crafts:** Pakistani truck art is not the only world-famous example of craftsmanship. Passed down through generations, Pakistani craft includes a plethora of styles, materials and aesthetics. Calligraphy in Arabic is one of the most prominent skills found in many local buildings and sites and wall hangings, like copper work, paintings and carved wood. Pottery, especially blue pottery, typical of Sindh and Multan, is loved all over the world for its look. Naqashi, or the art-making of camel-skin lamps, is another example of local craft, along with colourful tile work, which is a Mughal legacy.

Topic 071: Religious Uniformity and Core Values

Pakistan is an ideological Islamic state. Pakistan came into existence to provide its people with a system based on Islam. The people, in spite of some language differences, customs and traditions commonly follow one religion. Islam is practiced by all Pakistanis.

- Majority of population comprises of Muslims
- Social customs and traditions are very simple and reflect Islamic touch
- Major Islamic Values prevalent in the country are:
  - Belief in one Allah
  - Prophethood of Hazrat Muhammad (SAW)
  - Brotherhood
  - Equality and social justice
  - Safety of life, honor and property of the nation
  - Respect for parents, teachers and religious leaders
  - Chastity and modesty of women
  - Cleanliness; truth; wearing national dress; and respect for the Holy Quran and Arabic writing.
  - Pakistani society is very cooperative. National calendar is marked by religious days which are observed with great devotion

Topic 072: National and Regional Languages

Language is one of the basic factors in culture. Pakistani society is largely multilingual. Pakistan is a multilingual country and its official language is Urdu. It, indeed, plays an important role in creating and maintaining collective identity, as it unites the people of all the four provinces because of its neutrality. Despite this, regional languages are equally important. Keeping this in view, it has been theorized that a strong relationship exists between language and ethnicity, since a language represents the culture of a country or region.

Against this backdrop, Pakistan is a country with six major and more than 57 small languages. It is also a multicultural country, where people from different ethnic identities live together. Most of

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them belong to one of the five major ethno-linguistic groups; Punjabis, Sindhis, Pashtuns, Mohajirs and Balochis. Needless to say, Punjabi is the regional language that is widely spoken (mainly in Punjab) and, in fact, understood by a large segment of the population across Pakistan.
Pushto is the second largest regional language spoken in the country. Likewise, Sindhi and Balochi are the two other major languages that give a different ethnic and racial identity to the people who speak them.

- The regional languages of Pakistan are:
  - Sindhi,
  - Punjabi,
  - Baluchi,
  - Pushto, Saraiki, Brahvi, Gojri and Hindku
  - Balti, Shina, Wakhi, Burushaski, Khowar, Domaki,
  - Urdu was adopted as a national language
  - English Language is official language in the country

These major languages, along with many other small regional languages, can be used as a tool to integrate or disintegrate the people.
More so, all the four provinces have different cultures. In Pakistan, culture diversity is reflected through language, literature, art and architecture. All these manifestations together become a part of its cultural heritage. But, as said earlier, language is a natural and direct expression of any region or culture. So, regional languages can be the best source of cultural cohesion.

National language: Urdu is the national language of Pakistan. Derived from Persian, Arabic and a combination of local dialects, it is the language of the Subcontinent along with Hindi. Long before it was declared the national language, it was the lingua franca of Mughal kings and courtesans, and spoken in the literary as well as social circles. It was declared the national language after the emergence of Pakistan and is spoken and understood widely in the region now.

Topic 073: Fairs and Festivals in Pakistan

The culture of Pakistan has great tradition of Fairs and festivals. These fairs are held in all parts of the country. Moreover, annual urs of great saints are held to commemorate their anniversaries. On these occasions, fairs are also held in which people take part in great numbers. Out of these the Horse and Cattle shows of Lahore, Mianwali and Sibi are famous whereas the Polo festival of Gilgit is prominent at national and international level. Moreover annual urs of Hazrat Daata Ganj Bakhsh, Madhu Lal Hussain, Baba Bulhay Shah, Baba Farid Gunj Shakar, Baba Gulu Shah, Pir Jamaat Ali Shah, Abdul Latif Bhitaii, Hazrat Noshah Ganj Bakhsh, Bari Imam, Lal Shahbaz Qalandar, and Bahauddin Zakriya are celebrated with great fervor.

- The customs of the Muslims of Pakistan are mainly the same every where
- Religious festivals
  - Eidul-Fitar
  - Eidul Azha
  - Eid Milad-un-Nabi
  - and Urs at the shrines of the Saints are held every year.
- Cultural festivals
  - Sibi Festival
  - Sindh horse and cattle show
  - Basnat

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- Shandor polo festival
- Lok Mela
- National horse and cattle show Lahore
- Saints Mela

Topic 074: Cultural Heritage and Art in Pakistan

Pakistan has been one of the countries known as homes to archeological sites around the globe. The remains of civilizations and their living patterns depict the image back to thousands years ago. Significance Archaeological and Historical sites of Pakistan are:

- **Archaeological Ruins at Moenjodaro**

Moenjodaro is situated on the right bank of Indus River, Larkana, Sindh province. Looking back to the start of 3rd millennium BC, Moenjodaro is 5000-year-old city found as one of the largest settlements in South Asia. This earliest urbanized place of living was first discovered in 1922 and further exploration of ruins was conducted on large scale in 1930's. Then a decision was taken to stop further excavation with respect to the sensitivity of ruins after 1965.

- **Buddhist Ruins of Takht-i-Bahi and Neighbouring City Remains at Sahr-i-Bahlol**

Buddhist monastic complex named, Takht-i-Bahi dating to the 1st century BC. The ruins are situated on 152 m high hill, 16 km from Mardan. The hill can also be accessed by Peshawar at the distance of 80 km. Court of Stupas, a monastic complex, a temple complex, and a tantric monastic complex are those 4 groups which are the part of this Buddhist monastery.

- **Fort and Shalamar Gardens in Lahore**

The masterpieces of Mughal era, the Lahore Fort and Shalamar Gardens are two royally built complexes in Lahore, Punjab. The Fort is located at the northwest corner of the city and is now a part of greater Iqbal Park. The Shalamar Gardens commissioned by the great Mughal emperor Shah Jahan in 1642. The gardens occupy 16 hectares of land area and its design is inspired by Persian and Islamic architecture.

View of Shalimar Gardens, a Mughal garden complex situated in Lahore, in Punjab Province, Pakistan. It is the only survived Mughal garden of several built in Lahore. The Gardens are now rather run-down and a far cry from their former glory, but still popular with locals.

- **Historical Monuments at Makli, Thatta**

In archaeological city of Thatta, Makli is a metropolis. The ruins of city date back to 14th century. The uniqueness of architecture made with quality bricks, stones and tiles advocate the quality construction of that era.

- **Rohtas Fort**

A centre of tourism attraction, Rohtas Fort which is located about 16 km from Jhelum, Punjab. Rohtas fort was built by Sher Shah Suri and is standing like a remarkable Islamic military architecture. To control the Ghakkars, the construction strategy was there to built it on the hill alongside the Kahan River.

- **Harapa**

Harappa is one of the most famous archaeological sites of the Pakistan which is located 24 kilometres west of Sahiwal city in Punjab province. Harappa and Moenjo-daro are supposed as the most ancient civilizations of Indus valley. Harappa has prominent significance among all the ancient civilizations because the harappans was more civilized than other and they started making effort to read and write priory. Harappans were used to live life with discipline and proper planning. The remains of this ancient city indicate about the tremendous infrastructure which is the proof of their commendable living style.

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➢ **Mehrgarh**

Mehrgarh is an ancient archeological site is on the Western part of River Indus, on the Kacchi Plain, Balochistan. The Mehrrgarh civilians were amongst the first ones who started practicing agricultural values. The people who lived here had a connection with the old ancient Harappan Civilization. The archeologists found so many indications that pointed out the Harappan lifestyle.

➢ **Buddhist Remains in Swat**

A fairly large number of Buddhist sites preserving stupas, monasteries, viharas, settlements, caves, rock-carvings and inscriptions are scattered all over the Swat Valley.

➢ **Katas Raj Temple**

The Katas Raj Temples near Chakwal in Punjab province of Pakistan are attributed to the eras of the Hindu Shahis (kings) dating from about 615-950 CE and are dedicated to Lord Shiva. As such they constitute one of the most important Hindu pilgrimage sites in Pakistan and are still in use to this day by members of the Hindu community both in the country and those who make the journey there every year from abroad.

➢ **Derawar Fort**

The history behind the beautiful Derawar Fort is that it was initially created in the 9th century by a Hindu ruler, its original name being 'Dera Rawar' which lead to the current version of its name: 'Derawar.' This huge fort was made to commemorate the king of current day Jamshedpur and Bahawalpur, Raja Deoraj Bhatti. It was then captured by Abbasi rulers in the 18th century, after which it was rebuilt. Eventually, a fight ensued over ownership of the fort between the Abbasi ruler Nawab Sadiq Muhammad and Bahawal Khan in the late 1700s till 1804, when the son of Nawab Muhammad took control of the fort. By then, it had been heavily damaged. The fort has since been on the verge of collapse with no restoration in sight.

Pakistan has a rich literature and culture of arts

- Classical literature reflects more or less common background
- Shah Abdul Latif Bhittai from Sindh, Rehman Baba from KP, Bhulley Shah from Punjab and Gul Khan Naseer from Baluchistan have much in common
- Popular poets: Amir Khusro, Allama Iqbal, Ghalib

Popular writers

- Sir Syed,
- Deputy Nazir Ahmed,
- Maulanai Hali,
- Maulana Shibli,

Popular folklores

- Arif Lohar,
- Noor Jehan,
- Lata

Art

Muslim period was the great era of painting and history writing

- The art of Music has been served a lot by the Muslim
- Pakistan is famous in art of naqashi, Papier-mâché and pottery that is typically use for decoration

Topic 075: Variety of Dressing Patterns

- Pakistani culture is rich in variety of dresses

Tap Here To Join Our Offical Community

- The people living in the provinces of country Punjab, KP, Baluchistan and the Sindh wear their own distinct dresses
- These dresses are very colorful and prominent and give attractive look during national fairs and festivals

Topic 076: Food

Every major city is known for its special dishes; apart from cities, villages that host the majority of the population of Pakistan, have their own food culture. The food culture in these areas is so deep and vast.

- Pakistani cuisine is known for its richness and flavor
- It has been partly influenced by Arab, Persian, and Indian Cuisine, it retains its own distinct Pakistani flavor
- Due to regional and climate variations in Pakistan, variety of food is available in Pakistan. The main branches of food cultures can be defined with the geographical areas, as every province of Pakistan has their own branch of food culture.
- **Punjab:** that is famous not only in Pakistan but all around the world. This food has its own fan base. A special type of beverage made from milk called "Lassi'' is the most famous thing here. Apart from that Paye, Gol Gappy, Murgh Chany, Biryani and different types of Kebabs are the favorite food here.
- **Sindh:** Sindh is as diverse as Punjab is; a lot of amazing dishes are famous here. Biryani, Haleem, Nihari, Fish, Sea foods etc are favorites among the people here.
- **Balochistan:** Balochistan, the biggest province of Pakistan but least populated one among other provinces. Because it is a dry mountains and desert type area. People who live here are tough so they prefer to eat food rich with proteins like dry fruits, Pulses, chicken. Saji that is a whole chicken roasted on coals, and khadi kabab that is roasted goat buried under coal for almost half a day.
- **KPK**, the province of Pathan Tribes, one of the most cherishing communities of Pakistan, are unique with their food too. One of the famous things from here is Chapli Kababs that are made from beef or mutton; people all around the world love to eat this special dish. Also curry, Afghan Karahi that is made with chicken, beef or mutton is the specialty of this area.
- People Eat only with the right hand
- Pakistani dishes are known for having spicy flavours, and some dishes often contain liberal amounts of oil which contributes to a richer flavour. Cumin seeds, chilli powder, turmeric, Garam Masala is a very popular blend of spices used in many Pakistani dishes

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Lesson 17

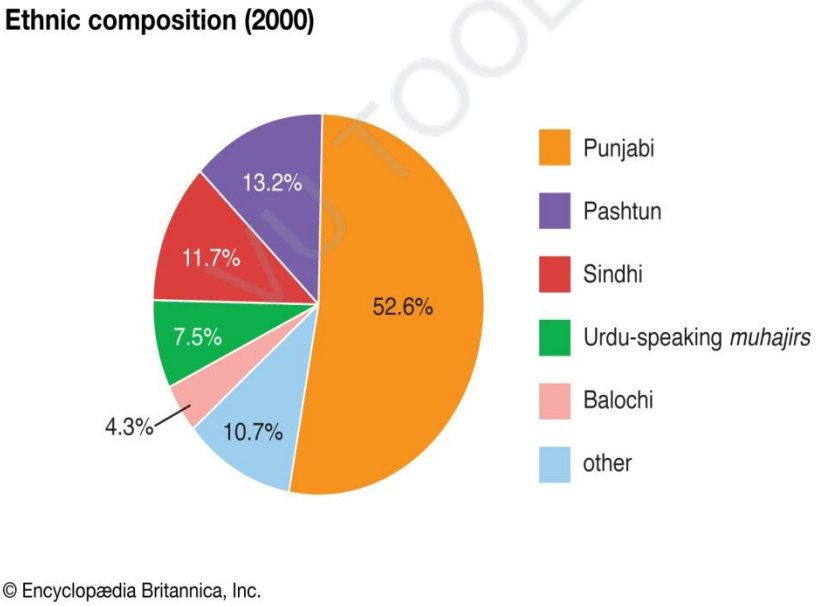
LINGUISTIC FEATURES OF PAKISTANI CULTURE-I

Topic 077 – 080

Topic 077: Languages of Pakistan

- Language plays an important role in creating and maintaining collective identity
- Pakistan is a multi-lingual country
- People from different ethnic identities live together a country with 6 major and more than 57 small languages.
- National language of the country is Urdu and English as co-official language.
- People speak as many as 74 languages in Pakistan, according to Ethnologue, a website on languages. Sixty-six languages are local and eight are foreign
- English language is also used as a medium of instruction in the educational institutions.
- Majorly there are five regional languages
- Punjabi, Sindhi, Pushto, Baluchi and Kashmiri.
- These languages have greatly contributed in Pakistani culture through rich literature, poetry, folk songs, spiritual quotes of their respective saints regional languages are distinct from each other in their forms and expression of thoughts

Ethnic/Linguistic composition of Pakistan



https://www.britannica.com/place/Pakistan/People

Topic 078: National Language-Urdu

- Urdu language is member of the indo-Aryan group of languages
- Urdu is the national language of Pakistan
- It is a mixture of Persian, Arabic, Turkish and various local languages

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- Around 1,000 AD, the modern Indo-Aryan era began and with the arrival of Muslims Arabic, Persian and, to a lesser extent, Turkish vocabulary began assimilating into local dialects. One of those dialects later evolved further and became an early version of Urdu/Hindi.
- It is the official state language of Pakistan and is also officially recognized, or "scheduled," in the constitution of India
- Significant speech communities exist in the United Arab Emirates, the United Kingdom, and the United States as well. Notably, Urdu and Hindi are mutually intelligible.
- The modern period in Urdu literature coincides with the mid-19th-century emergence of a middle class that saw in Western thought and science a means to needed social reform
- It is quite like Hindi but written in Arabic script
- Most of the Urdu verbs have their roots in Sanskrit
- Predominantly spoken in Pakistan and India
- Urdu language originated during the Mughal period (early 16th to mid-18th century), Urdu is the youngest of the regional languages
- Urdu is spoken as a first language by nearly 70 million people and as a second language by more than 100 million people
- Modern period in Urdu literature coincides with the mid-19th-century emergence of a middle class
- Naẓīr Aḥmad wrote novels about the conflicts of Muslim middle-class people
- The more famous novelists of the later period are Ratan-Nāth Sharshār, ʿAbd-ul-Ḥalīm Sharar, and Mīrzā Ruswā
- The fathers of modern Urdu poetry were Ḥālī and Muḥammad Ḥusayn Āzād, the latter particularly characterized by a fine sensitivity for the past
- The greatest modern poet is Iqbāl

Topic 079: Regional Languages-Punjabi

- Punjabi is the regional language that is widely spoken (mainly in Punjab)
- Punjabi is the most widely spoken language in Pakistan
- Fifty Two (52) percent of the population speaks Punjabi
- Punjabi is rich in mystical and romantic poetry
- It has its links with the Aryan language Prakrit. Before partition it was spoken in Delhi, Dhirpur, Peshawar and Jammu too. However as time rolled on the vocabulary of Punjabi language became a mixture of Persian, Arabic and Turkish words. It has different dialects in different parts of Punjabi like Saraiki and Potohari but the basic language remains the same.
- The 11th most widely spoken in India and the third most spoken native language in the Indian Subcontinent
- It also has a significant presence in the United Arab Emirates, United States and Australia
- Punjabi is written in both the Shahmukhi and the Gurmukhi scripts
- Some of the famous poets of Punjabi language include Baba Farid Shakar Ganj, Mian M. Baksh, Madhu Lal Hussain, Sultan Bahu, Bullay Shah and Waris Shah
- These all have done excellent literary work in Punjabi language

Topic 080: Regional Languages-Pashto

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- Pashto also spelled Pashtu, also called Pakhtu, member of the Iranian division of the Indo-Iranian
- Originally spoken by the Pashtun people
- It is spoken by more than 35 million people, most of whom reside in Afghanistan or Pakistan
    - Scholars have found it difficult to reach consensus regarding specific claims about Pashto's origins. Nonetheless, it is clear that the speech community's location in a contested part of the ancient world instigated extensive contact with, and borrowing from, other languages, including varieties of ancient Greek, Saka, Parthian, and Persian. Pashto also converged with the northwestern Indian languages, especially the Prakrits, Balochi, and Sindhi. From these languages, Pashto acquired retroflex sounds (sounds produced with the tip of the tongue curled against the roof of the mouth) and approximately 5,550 loanwords.
    - The Pashto language has also borrowed words from Tajik (a form of Persian) and Uzbek (a Turkic language);
    - Southern, which preserves the ancient /sh/ and /zh/ sounds, and the northern, which uses /kh/ and /gh/ sounds instead.
- Became national language of Afghanistan in 1936
- Smaller communities exist in Iran, Tajikistan, the United Arab Emirates, and the United Kingdom
- Difficult to reach consensus regarding Pashto's origins
- The dialects of Pashto fall into two main divisions: the southern and the northern
- The sentence construction of Pashto is akin to that of Hindi
- Pashto is written with a modified Arabic alphabet
- earliest literary form is poetry; Mohammad Hotak's Pata Khazana (1728–29; "The Hidden Treasure"
- Other well known poets of Pushto language are: Amir Karoro, Rehman Baba, Sher Shah Soori, Saif ullah, Kazim Khan

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Lesson 18

LINGUISTIC FEATURES OF PAKISTANI CULTURE-II

Topic 081 - 085

Topic 081: Regional Languages-Sindhi

- Sindhi regional language of sindh province
- Sindhi was spoken in the Indus Delta from ancient times
- The grammatical structure of Sindhi is heterogenous
- The noun and branches belong to Sanskrit
- Verbs and adverbs are formed from Persian models
- Thareli or Dhatki, Kachi, Lari, and Lasi are dialects of Sindhi
- The script of Sindhi is Arabic in character, principally Kufic
- The 52 sounds in Sindhi are represented by the 30 letters of Arabic
- The Sindhi language possesses a voluminous literature in both poetry and prose.
- Famous poets of sindh are: Shah Karim of Burli (1537-1628), Shah Latif Bhitai (1698-1750) and Sachal Sarmast (1739- 1828), Makhdoom, Noor Shah Inayat , Bedil
- During British period Sindhi poetry tended to adopt Persian verse forms, and this trend continues to date
- 12 percent of the people speak Sindhi, 10 percent Seraiki and English.
- Saraiki is not the dialect of Sindhi, It's claimed as the dialect of Punjabi, though It's claimed to be oldest than punjabi

Topic 082: Regional Languages -Baluchi

- Balochi language, also spelled Baluchi or Beluchi
- One of the oldest living languages of the Indo-Iranian group of the Indo-European languages
- Balochi is spoken by about five million people as a first or second language in Pakistan, Afghanistan, Iran, India, and Baloch diaspora communities
- Eastern Balochi has been influenced by Sindhi, while Western Balochi has been influenced by Persian. Pronunciation varies depending upon dialect group. For example, *ph* is generally pronounced /f/ in the east but is pronounced /p/ in the west.
- Balochi is the regional language of Balochistan Province of Pakistan
- Balochi is generally divided into eastern, southern, and western dialect groups
- Three percent people in Pakistan speaks Balochi
- There are two types of Balochi namely; Sulemani and Makrani
- Balochi called Makrani or Southern Balochi, is spoken in Makran, the southern region of Balochistan, which borders Iran
- Balochi poetry dates to at least the middle of the 15th century CE
- During the mid-18th century, Jam Durrak, the chief poet of the court of Mir Muhammad Nasir Khan of Kalat, wrote songs and poems that are still sung by Balochs.
- Some of the most literacy figures are: Azad Jamaldini, Ulfat Naseem, Abdul Qadir Shahwani, Malik Mohammad Ramzan and Mir Aaqil Maingal
- Well known poets of Balochi language are Jam Darag, Shah Murid, Shahdad

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Topic 083: Regional Languages-Kashmiri

- Kashmiri is the language of the people of inhabiting the occupied Kashmir and Azad Kashmir
- This language has been derived from Sanskrit
- Kashmiri is generally spoken in Muslim families of the valley
- It contains many Turkish, Arabic and Persian words and is written in the Persian Script
- Kashmiri is spoken by 7 million people.
- Rambani, Kashtawari, and Poguli dialects.
- Began with the literature by Rajanka Shiti Kantha during 1250s.
- Poetry was first done in Kashmiri by Lalleshvari during 14th century in four-line couplet style.
- Kashmiri like all the regional languages of Pakistan had its own early literature in the form of poetry, which began with the composition of folk songs and ballads.
- Famous authors of Kashmiri language are; Sh. Nooruddin, Khatoon Lillah Anifa, and Baba Nasiruddin

Topic 084: Regional Languages of Pakistan-Balti

Balti is a Tibetan language spoken in Baltistan district of the Northern Areas of Pakistan. It is closely related to Ladakhi, the majority language of the adjacent Ladakh district of Jammu and Kashmir in Indian-held territory.
Baltistan is generally said to be comprised of five major valleys:

- Skardu,
- Rondu,
- Shigar,
- Khaplu,
- Kharmang

Balti is the dominant language throughout Baltistan, there are settlements of Shina speakers in several of the valleys as well. Shina-speaking villages may be found in Rondu, Kharmang, and in some of the smaller side valleys near Skardu. Balti speakers refer to these people as Brokpa, and to their language as Brokskat. It is reported that most of the Shina speakers living in Baltistan can also speak Balti.

Three of these, Kharmang, Skardu, and Rondu, are actually separate sections of the Indus Valley which runs the length of Baltistan from southeast to northwest. Skardu is the central section, and the town of Skardu is the district headquarters of Baltistan. Rondu is located downstream, to the northwest of Skardu, while Kharmang lies in the opposite direction, and extends up to the international cease-fire line. The Shigar Valley lies to the north of Skardu, and Khapalu to the east, on the Shyok River. In addition to the five major valleys, there is also the high, sparsely populated Gultari Valley in the south, separated from the rest of Baltistan by the famous Deosai Plains.

- In 1866, H.H. Godwin Austen, the famous surveyor of the Karakoram mountains, became the first European to publish a vocabulary of Balti
- George Grierson included a somewhat more precise, though small, vocabulary and some notes on the grammar of both Balti and Purki in Volume III of his Linguistic Survey of India (1908:32-50)
- Balti speakers refer to both themselves and their language as Balti
- The origin of this name is unknown, but it is apparently of great antiquity

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- Ptolemy, the second century Alexandrian astronomer and geographer, recorded and preserved the name as Byltae
- The people of Baltistan, like those of Ladakh, are originally of Mongolian/Tibetan stock
- The Baltis have intermarried extensively with the Aryan Dard population who came to the area from the south and west, so that modern Baltis are a mixed race
- In ancient times, Buddhism was the common religion of both Baltis and Ladakhis
- It later spread to Baltistan and was widely practiced there by A.D. 400
- The Baltis are believed to have been first converted to Islam by one Syed Mohammad Noor Bukhsh around the middle of the fifteenth century (Afridi 1988:26)
- Some fifty years later, Mir Shamsuddin Iraqi converted many Baltis to the Shiah faith, which the majority of them still profess

Balti shows a surprising degree of uniformity in its vocabulary throughout Baltistan. There is some regional variation, to be sure, but in general, it consists more of slight pronunciation or usage differences than of actual lexical differences. These differences are very rarely significant enough to hamper communication between Balti speakers.

Topic 085: Regional Languages of Pakistan-Burushaski

- Burushaski is spoken in the central Hunza Valley as well as in the valley of the Nagar river,
- One of the primary tributaries of the Hunza river
- The language is also spoken in a slightly different form in the Yasin Valley, located in the extreme northwest of Gilgit district
- Since Yasin is separated from Hunza and Nagar by many miles of very rugged mountain terrain, the language has developed rather differently there
- The Yasin variety of Burushaski is sometimes called Werchikwar
- In Nagar, Burushaski speakers are found in the Nagar Valley itself and on the south side of the Hunza river
- In Minapin, and most of the villages below it, Shina is the predominant language, with the exception of Sikandarabad, where Burushaski is spoken

In Hunza, Burushaski is found in the central, westward flowing, section of the river, between the Shina-speaking area on the south, and the Wakhi-speaking area on the north. In addition, there are a few settlements of Burusho (Burushaski speakers) farther north in the valley, interspersed among the Wakhi villages. These include Khudaabad, Nazimabad, and Misgar, as well as the mixed language of Khaibar

- Contemporaries Dr. G. W. Leitner and Colonel John Biddulph were the first Europeans to investigate and write about Burushaski after separate visits to Hunza and Nagar in the late 19th century
- Biddulph recorded a sizeable vocabulary and a brief grammatical description in his 1880 work, Tribes of the Hindoo Koosh
- Leitner's vocabulary and other notes on the language were published in The Hunza and Nagyr Handbook in 1889
- Both works refer primarily to the Nagar dialect
- The next significant contribution was the landmark work by Lt. Col. D.L.R. Lorimer, The Burushaski Language, published in three volumes from 1935 to 1938
- It contained a number of texts and a large vocabulary, in addition to a grammar which has remained the standard for over 50 years

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- Georg Morgenstierne, in his Notes on Burushaski Phonology (1945), the first attempt at a systematic description of the Burushaski sound system
- Burushaski-speaking people refer to themselves as Burusho and their language as Burushaski or Mishaski
- The label Hunzakut is also used to refer to persons from Hunza
- In Nagar, Khajuna was given as an alternate name for their language
- In Yasin, Werchikwar [wVrcIkwar] was given as a name which outsiders have used for their language
- This name is Khowar in derivation and was used by most of the early linguists when referring to the Yasin dialect

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Lesson 19

SPORT IN PAKISTANI CULTURE
Topic 086 - 087

Topic 086: Sport in Pakistani Culture

Sports in Pakistan are a significant part of Pakistan culture. Sports are an important social phenomenon having a large impact on key areas of social life. It affects national relations, business life, social status, fashion forms, ethical values, and people's lifestyle. Sports is a continuous social experiment, in which mankind shows it's potential, accumulating and improving human capital, expanding its potential. Sports, by performing developmental, educational, patriotic, communicative function, integrate and coordinate individuals and social groups, help the nation to develop. It is directly connected to the subsystems of health, science, culture, upbringing and education. Sport has a significant impact on the socio-economic and political processes of any modern society.

Over recent years there has been an increase in sporting activity in Pakistan, with Pakistani sportsmen and women participating at many national and international events. The Pakistan Sports Board was created in 1962 by the Ministry of Education as a corporate body for the purposes of promoting and developing uniform standards of competition in sports in Pakistan comparable to the standards prevailing internationally, and regulating and controlling sports in Pakistan on a national basis.

The Ministry of Culture, Sports and Tourism, now has control over the Pakistan Sports Board. The PSB controls all 39 sporting federations. The Pakistan Sports Board is supported by the Pakistan Sports Trust which assists players and associations so that they can continue participating in sports despite meager resources. Numbers of events they participate are Olympic Games, Asian Games, World Games and Commonwealth Games. Squash, Hockey, Cricket, and Football are the most popular sports in Pakistan.

Topic 087: Sport in Pakistani Culture: Cricket/Hockey/ Kabaddi/ Squash

Cricket is one of the most popular sports in Pakistan. Cricket is played in most districts of Pakistan. Pakistan has won various international events like ODI World Cup (1992) and the T20 World Cup (2009) as well as being runner-ups in the 1999 ODI World Cup and in 2007 T20 World Cup. Some of the best cricketers in the world like Waqar Younis, Wasim Akram, Javed Miandad, Imran Khan, Ramiz Raja and many more are from Pakistan. Pakistan started to play test cricket in 1952, when they toured India. Like Cricket, hockey is also played widely across the country. It is national sport of Pakistan.

Hockey was introduced in Pakistan by the Britishers. Raja Ghazanfar Ali Khan was the first President of the Hockey Federation of Pakistan. Hockey in Pakistan is administered by the Pakistan Hockey Federation that was founded in the year 1948. Pakistan has won the Hockey World Cups (Mens) four times in the year 1960, 1968, 1984, 1994 Hockey championship trophies during the year 1978, 1980 and 1994. Pakistan won three gold medals at the Olympics in Field Hockey. Some of the all time favorite hockey stars of Pakistan are: Sohail Abbas, Mohammad Saqlain, Hassan Sardar, Shahbaz Ahmed, Shahid Ali Khan.

Kabaddi is the most popular traditional sport in Pakistan. It is a form of contact sport that came from South India. It is native sport of Punjab and is actually the national sport of other countries like Bangladesh and Nepal. Kabbadi in Pakistan is mainly organized by the Pakistan Kabaddi Federation. Mostly countries of South Asia and South East Asia play Kabbadi. Pakistan is a

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powerful contender in Kabaddi, the country is yet to make its presence known in the international arena.

Squash is a popular sport that has a large following in Pakistan. Pakistan has been dominating this sport for a long period of time. Pakistani Squash players who have made a mark internationally include Jansher Khan and Jahangir Khan. Jansher Khan won the World Open eight times and the British Open six times. He was ranked number 1 in the world for six years

Jahangir Khan is the greatest professional squash player of all time with a record of having a 555-game winning streak.

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Lesson 20

FESTIVALS IN PAKISTANI CULTURE
Topic 088 - 090

Topic 088: Religious Festivals in Pakistani Culture

Religious festival celebrated at end of fasting month Rammadan, on 1st of Shawwal. It is a three days celebration. Exchange of sweet dishes, visits family and friends gather for long meals and chitchat. **Eid-ul-Fitar** day starts with the special Eid prayers. People exchange gifts and give alms to the poor and the needy. Ramadan is the 9th month of the Islamic calendar observed throughout the Islamic Republic of Pakistan. Fasting is one of the five pillars of Islam. Adults fast of both food and water from sunrise to sunset for the duration of the 30 days. During Ramadan, more than a billion Muslims around the world observe one of the Five Pillars (duties) of Islam: Fasting. Fasting is the fourth pillar of Islam, which Allah made obligatory on Muslims in the second year of the Prophet's migration (Hijrah) to Madina with the statement: "O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may gain Taqwa (piety). Pakistani Muslims devote this month to salat (prayer), recitation of the Quran, and the doing of charitable deeds. Suhoor occurs just before dawn and is followed by the first prayer of the day while Iftar is eaten at the sunset, at the time of Maghreb prayer.

Religious festival commemorating the great sacrifice offered by Prophet Abraham. Celebrated on 10 Zilhaj, 12th month of Islamic Calendar. **Eid-ul-Azha** is a three days celebration. Muslims from all over the world offer a sacrifice by slaughtering a sheep, cow, or goat following the traditional Islamic customs. It is also called the Festival of Sacrifice. The meat from the sacrifice is shared by friends, neighbors, relatives, and also distributed to the poor and needy.

Shab-e-Barat is a religious festival celebrated on 14th of Shaaban. The festival of Shab-e-Barat is celebrated with the passion and enthusiasm by Muslims all over the world. Muslims believe that on the night of Shab-e-Barat Allah writes the destinies of all people for the coming year by taking into account the deeds committed by them in the past. On this day, prayers, fireworks, exchange of sweet dishes and visits to friends and families are held.

Eid Milad-un Nabi is the birthday of our beloved Prophet Muhammad (PBUH). It is celebrated by all the Muslims with religious enthusiasm and solemnity across the world. It is celebrated on the 12th of Rabi'-ul- Awwal every year. This is a day of remembrance for Muslims, marked by prayers and reading of the Holy Quran.

Topic089: National Festivals in Pakistani Culture

Pakistan Day is a momentous milestone in the history of Pakistan movement. This event is held to mark the anniversary of Pakistan Resolution passed by the Muslims of South Asia on March 23, 1940 at Minto Park (now Iqbal Park), Lahore. The nation commemorates this day with great zeal and enthusiasm, to honor the most outstanding achievement of the Muslims of South Asia Passed the historic Pakistan Resolution resulting in the creation of Pakistan under the dynamic leadership of Quaid-e-Azam Muhammad Ali Jinnah.

Independence Day is celebrated with zeal and fervor on August 14. Special programmes are arranged in all big and small towns and rural areas. On this day, meetings, processions and rallies are held all over the country. The whole country is decorated with the national flags on this day.

Defence day 6th of September is a golden chapter in the history of Pakistan when Pakistan people and its military stood united in 1965 against the oppressive move by India to attack Pakistan. This

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historic day is commemorated through parades and exhibitions of military equipment at Rawalpindi, Lahore, Peshawar, Quetta and Karachi. Air shows and other programs mark the PAF's heroic role in defending the nation. This day is celebrated by the display of latest aircrafts, ammunition and military equipment of Pakistan army.

Topic090: Cultural Festivals in Pakistani Culture

Mela Chiraghan (festival of lamps) is a mega event for the people of Punjab. Mela Chiraghan is a 3-day festival commemorating the death of Shah Hussain, a Sufi saint and poet who lived in Lahore during the 16th century used to be the largest Punjabi festival, but now ranks second. While it used to take place in the famed Shalimar Gardens, it was moved to the shrine in 1958. Mela is one of the oldest continuing celebrations of the Subcontinent, and the story of Shah Hussain is quite a compelling one. Shah Hussain was the pioneer of Punjabi Kafi poetry. The festival takes place at Hussain's shrine in the Baghbanpura, Lahore. The festival attracts a large number of performing artists who mostly sing Shah Hussain's kafees and dance to the drum beats.

With the arrival of spring, **Basant Festival** is celebrated with pomp and show in the mid February every year in Lahore. People traditionally fly kites on the roofs of their houses. Moreover some five-star hotels also arrange this function on their roof top for foreigners and other high-class gentry and also arrange variety of dishes with musical concert.

The **Shandur Polo Tournament** is played every year in the month of June. One of the biggest tourist attractions to Chitral and Gilgit in Northern Pakistan. It is held on the highest polo ground of the world (11,000 ft above sea level) - The Shandur Pass (Chitral district). Pakistan Polo Association (PPA) organizes the sport, and the national side takes part in the Polo World Cup. Polo is played professionally with a number of Argentine players, who specially come to Pakistan. Allied activities include folk music, folk dances and variety of food. A tent village along Shandur Lake is set up in cooperation with the local administration.

The four-day annual Kailash Spring Festival — known as **Chilam Joshi** — is held every summer in the scenic Kailash valley. The Kailashi people celebrate the four-day spring festival across all three of Kailash valleys of Rumbur, Bumburet and Birir. A large number of domestic and foreign tourists attend the festival. Chilam Joshi begins with "milk distribution" among the family members on the opening day, and then this continues for the next ten days among the villagers. On the day of the festival, the Kailash people offer their respect to the tourists. The festival reflects their unique culture, the harmony in their society and the message of peace to the world. They ask for blessings from God and pray for a prosperous year of agriculture, and health and safety of their herds. The main objective of the festival is that Kailashi men and women can find partners and get married. The women wear traditional attire decked in lively colours and a striking headgear decorated with flowers on it. They wear beaded necklaces which compliments their dresses and headgears. Men wear traditional Shalwar Kameez with a waistcoat made of wool. Much of the dancing takes place in large circles around a bonfire and people chant with mesmerizing repetitions - with just a drumbeat accompanying the voices. The girls wear intricate dresses made of cowry shells, coins and beads with beautiful hair braiding and headwear. Each headdress weighs several kilogrammes and is presented to a girl by her uncle. The jewelry includes necklaces made of apricot kernels, a traditional gift during the festivals.

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Lesson 21

DRESSING PATTERNS IN PAKISTAN-I
Topic 091 - 093

Topic 091: Dressing Patterns in Pakistan

Dressing/ Clothing is an important component of culture. Traditional and cultural dresses provide important information and knowledge about the cultural and historical heritage of a society. Pakistan is a country with multiple traditions, cultures, religions and customs. There are four provinces and each province contains different culture and lifestyle. Regional dressing represents the dressing patterns of various ethnics of Pakistan. Regional Cultures include Punjabi culture, Sindhi culture, Balochi culture, Pashtun culture and Kashmiri culture. Dress in each regional culture reflect weather conditions, way of living and distinctive styles. Pakistani dressing has similarities with Indian dressing because of pre-partition culture. However the religious factor was always there which makes a difference. Shalwar kameez is the national dress of Pakistan and is worn by men and women in all four provinces. Pakistani clothes range from exquisite colors and designs to the type of fabric (silk, chiffon, cotton, etc.)

Topic 092: Regional Dressing of Pakistan-Punjab

In Punjab, mostly both genders wear cotton/lawn clothes that normally reach to the knees of the people. Females mostly have a scarf/dopata over tops which is wrapped over left shoulder.
Punjabi women prefer light embroidery on simple Shalwar Kameez or Kurta. Traditional Lacha and Bangles are also used. Paranda is the special traditional, colorful and unique Punjabi item for women which is used to tie the hair. In rural areas, Punjabi women wear Pothohari shalwar, Patiala shalwar, laacha, grara, kurti, lehenga and phulkari. Punjabi men wear straight cut Punjabi shalwar kameez, kurta, dhoti and lungi. Other Punjabi shalwar styles include Pothohari Shalwar, Multani Shalwar and Bahawalpuri Shalwar which is very wide and rich in many layers. Turban of a thin cloth is also used with Shalwar Kameez especially in rural areas of Punjab where it is called Pagri Khussa is also used with Dhoti Kurta.

Topic 093: Regional Dressing of Pakistan-Balochistan

Balochi people wear shalwar kameez of thick cloth with very wide shalwar. Balochi men wear shalwar kameez with long and loose sleeves and loose shalwar. Men wear Balochi turban made of a very long cloth, often in white color. Turban is perceived as sign of respect. Pakistani dresses for Balochi women are truly exquisite. Balochi women wear heavy embroidered Shalwar Kameez and Dupatta. They wear Kameez full of heavy embroidered Shisha work. Beautiful needlework done on the front and a large pocket of the dress. Needlework is done by the women themselves and the Balochi women are well-known for it.

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Lesson 22

DRESSING PATTERNS IN PAKISTAN-II
Topic 094 - 096

Topic 094: Regional Dressing of Pakistan- Sindh

Lifestyle of Sindhis is quite different. Women in Sindh usually wear shalwar kameez or saris and men wear shalwar kameez or kurta pajama. Sindhi women also wear lehnga and choli called gaji which is a mountain shirt wear in hilly areas of Sindh. Gaji consists of small, square panels, embroidered on silk and sequins. Sindhi dress shows embroidery using a mirror. Sindhi costumes have different styles of embroidery. Some women use Ajrak as Dupatta. Ajrak is a piece of cloth with a unique print on it with specific colors (Brown and maroon with black combination mainly). Women also wear Bangles in their Traditional way. Men wear shalwar kameez with traditional Sindhi cap and Ajrak of beautiful designs which are made locally. Sindhis wear a version of the shalwar called "Suthan" which had a shirt called Cholla. Men also traditionally wear a dhoti. Sindhi Topi is hat which is a significant part of sindhi Culture. Needle and mirror work done on Sindhi topi is popular all over Pakistan.

Topic 095: Regional Dressing of Pakistan- KP

KPK is one of the four administrative provinces in Pakistan located in the northwestern region.
Traditional clothing of the province is the Khat partug(which is shalwar kameez combination and is worn by men and women).
Traditional clothing for the lower region is the khat partug which is a shalwar kameez combination and is worn by men and women. The khat also called khattaki or in marwat pashtun,kemis) is the shirt which fits closely to the body to the waist and then flares out either to the knees, the partug(also called pardig) is a loose shalwar which has many folds and is lossely brought together at the ankles. Men also wear turban and scarf called patkai.
Perahan tunban is male dress worn in khyberpakhtunkhwa and eastern afghanistan. The perahan tunban version of the shalwar kameez is made up of the perahan (the top) which is wide and loose with sleeves also worn loose and pendent from the arm. The perahan worn in khyber pakhtunkhwa generally falls to the knees. The traditional perahan buttons on either shoulder, is collerless, and is meant to be loose.

FIRAQ PARTUG:

The female khet is also known as the firaq which forms the firaq partug outfit. The female khet is of two types. The jalana khet and giradana khet.the jalana khet is worn by unmarried women which is losse and traditionally of print design.the giradana khet is worn by married women and is of dark colors, especially red. The female khet has many pleats. The style is of the type also worn in Afghanistan. https://aboutpakistanidresses.blogspot.com/2019/04/khyber-pakhtunkhwa-culture-dress.html

It is a type of shalwar kameez traditionally worn in Afghanistan and the mostly Pashtun dominated parts of western and northwestern Pakistan. It is worn by the both genders tradition male pashtun dress other than khat partug, is perahan turban, Male usually wear the kufi, peshwari cap, turban sindhi cap, or pakol as tradition headgear.

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Pakol (pakul or khapul) which is rounded topped hat made up of soft wool. The traditional female dress is the firaq partug.
Women typically wear solid-coloured trousers, a long shirt with a belt. Sometimes they wear an encompassing burqa over this outfit on their head. Kashmiri phiran style kameez has heavy embroidery on the front neck of the kameez and is often made of wool.

Topic 96: Regional Dressing of Pakistan- Gilgit Baltistan

Balti culture is the culture of Tibetan people of Gilgit-Baltistan, Pakistan. Men generally dress in woolen stuffs of home manufacture, their garments being the coat (anga), trousers(pyjama) of dark thick cloth, cap(topi) and long frock coat (bakhu).
The cap has different names in the major local languages. In Shina and Khowar languages the cap is called Khoi, in brushaski it is called Phartsun or Pharsen and in Wakhi it is called sekeed. It is made by local artisan and is available in various colors. White caps are most popular in the region and considered as a part of formal local dress. In many areas people especially the older generation still wear their traditional cap all the time with pride. They consider it a sign of honor.
Women dress consists of Pyjama and a lady's gown, kameez like a Punjabi kurta is worn as an under cloth. A sash is worn round the waist over the gown. The lining on the gown is sometimes embroidered along the margins. Ahead-gear which goes one to one and half yards down the back and with which the face can be covered.
In winters sometimes ladies wear thick shawl like woolen Chadders. Traditional kameez is loose fitted and heel long. The collar of the kamiz are high. For bridal dresses colorful embroidered bands are stitched around collars and the lower end of the shirt and sleeves. Dopata or shawl is an integral part of the traditional ladies dress. Different color of dopata is used. Young ladies wear bright colors while elder ladies prefer dark colors.
The Traditional shalwar of Gilgit Baltistan is very similar to Turkish shalwar. It is loose, long, baggy trouser but narrow and fitted around the ankles. Traditionally, silk, cotton and velvet fabric was used. Men wear traditional cap that is soft round toped woolen hat. Various types of caps are used. The most popular cap is the beautiful embroidered iraghi cap with traditional piece of jewel called silsila.

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Lesson 23

Regional Cuisine of Pakistan-I
Topic 097 - 099

Topic 097: Regional Cuisine of Pakistan

Pakistani cuisine represents various regional cooking traditions cuisine vary greatly depending on geography. As majority of population is Muslim and follow certain rituals. Meat is halal and has been slaughtered in line with Islamic requirements.
The basis of Pakistani cuisine comes from the spreading of the Islam religion, starting in 700 A.D. The arrival of Islam within South Asia greatly influenced local cuisine. Since Muslims (who practice the Islam religion) are forbidden to eat pork or consume alcohol, Pakistanis focus on other areas of food such as chicken, lamb, beef, fish, vegetables, fruit, and dairy.
Spices are used liberally to enhance flavor, but not to disguise the original taste. Common spices are chili powder, cardamom, nutmeg, mace, saffron or turmeric, curry, cloves, garlic, coriander, and bay leaves. Ready-made masalas – mixed and ready to use spices, are becoming increasingly popular.

Pakistan is a major exporter and consumer of rice, with Basmati as the most popular. Kebabs are also a staple of Pakistani cuisine, with countless varieties in each region. Biryani is another common dish in Pakistan, and has many variations including Lahori, Sindhi, and Tahiri – a vegetarian version. All of the main dishes are eaten with bread, which is used to scoop up the food. Pickles made from mangoes, carrots and lemon are often used to spice up the meal. Pork is forbidden in Islam and, as such, you are unlikely to come across it during your travels. Pakistani cuisine is well-known for its richness, spices and flavor. Cuisine in Pakistan is not as spicy as in India, but still reflects the Moghul influence. Kofte , Korma , Biryani , Pulao , Lentils, Roti or Naan

Topic 098: Regional Cuisine of Pakistan-Punjab

Punjabi Culture is one of the oldest in world history, dating from ancient antiquity to the modern era. Agriculture is the chief source of income and employment in Punjab. Cuisine of Punjab can be vegetarian and non-vegetarian. Much of the province once consisted of desert wastes that were unfavourable for settlement, but its character changed after an extensive network of irrigation canals was built in the early 20th century using the waters of the Indus tributaries.

Lassi is a dahi-based drink that originated in India. Lassi is a blend of yoghurt, water, spices and sometimes fruit. Namkeen lassi is similar to doogh, while sweet and mango lassis are like milkshakes.

Wheat and cotton are the principal crops. Other crops grown include rice, sugarcane, millet, corn (maize), oilseeds, pulses, fruits, and vegetables. Livestock and poultry are raised in large numbers. One commonality between all Punjabi dishes is the liberal usage of ghee or clarified butter spices. Most Punjabi food is eaten with either rice or roti. There are some dishes that are exclusive to Punjab such as Dal Maash, Paratha, Makai ki rotti, Sarson ka Saag. In

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cities Cholay, Haleem, Baryani and other spicy dishes are popular. In beverages, tea is consumed in all seasons and as a custom. Lassi is a popular traditional drink of Punjab. Punjabis are also fond of Zarda, Gulab-Jamuns, Kheer, Jalaibi,Samosy, Pakorey etc. During summers people drink lassi, doodh-soda, aloo bokharey ka sharbat, lemonade etc.

Tandoori Cooking: Tandoori cuisine centres on cooking food in the tandoor which is traditional in the Punjab, Pakistan. In India, tandoori cooking is traditionally associated with Punjab as Punjabis embraced the tandoor on a regional level and became popular in the mainstream after the 1947 partition when Punjabis resettled in places such as Delhi. In rural Punjab, it is common to have communal tandoors, which are also called tadoors in Punjabi.

Staple Foods: Punjab is a major producer of wheat, rice and dairy products which form the staple diet of Punjabi people. The dairy products form an important component of Punjabi diet. Roti and paratha also form part of the Punjabi staple diet.

Dairy Products: Clarified butter, sunflower oil, paneer and butter are used in Punjabi cooking. Clarified butter is most often used as the variant ghee

Food Additives: Food additives are usually added to enhance the flavor of food. The most common additives are vinegar, monosodium glutamate (sometimes known as Chinese salt) and soy sauce. Food coloring as additive is used in sweet dishes and desserts. For example in a sweet rice dish, a color known as zarda is added. Starch is used as a bulking agent. The typical additives include black pepper, coriander, cumin and dried maithi leaves. South Asian cuisine has typical mixes known as chutneys.

Typical Breakfast

Chana masala, Chole, Paratha, Halwa poori, Beef Nehari, Sri Paye, Bhatoora, Falooda, Makhni doodh, Masala chai, Tea, Dahi, Khoya

Traditional Meals

Biryani: lamb, chicken, and beef variations.
Kebab: braised minced lamb or beef meat, commonly served with naan.
Keema: Braised minced lamb or beef meat, commonly served with naan.
Lamb: Bhuna Gosht, Kadhai Gosht, Raan Gosht, Dal Gosht, Saag Gosht, Nihari Gosht, RaraGosht, Paye da Shorba
Shami Kebab, Chicken karahi, Tandoori Chicken, Punjabi Karhi (The Chicken yogurt curry of Punjab)
Fish: Since Punjab is the land of five rivers, freshwater fish is an important part of its cuisine. Rohu is the most commonly prepared fish. Other fish types include thela machi, recently shrimp and prawn have been introduced

Vegetarian Food

Khichdi is made of millet floor, mung beans and moth lentils. However, khichdi made of rice and lentils is also consumed

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Punjabi Kadhi Pakora (traditional curry with pakoras) and rice. Kadhi is a type of curry made by cooking garamflour with curd or buttermilk. Fried lumps (pakoras) of gramflour with salt and chillies are also added

Sarson da saag (a dish prepared from green mustard leaves) and with makki di roti, a bread made by corn flour

Zeera rice: cooked rice with cumin seeds

Sweets and Desserts

Punjabi cuisine includes various types of desserts and Mithai which include:

- Jalebi
- Barfi
- Gurh: made out of sugarcane juice.
- Kheer
- Kulfi, an ice-cream-like dessert
- Laddu
- Rabri
- Halva
- Sheer korma

Topic 099: Regional Cuisine of Pakistan-Balochistan

Balochi cuisine is popular for its extraordinary taste in food. It has a very distinctive way of cooking. Locals of this region love meaty dishes. Most of their dishes are made of beef, lamb and goat meat. Balochistan shares borders with Punjab and the Khyber Pakhtunkhwa to the northeast, Sindh to the east and southeast. It shares a border with the Arabian Sea to the south, Iran to the west and Afghanistan to the north and northwest. The name “Balochistan” means “the land of the Baloch”. The main ethnic groups in the province are the Baloch people and also the Pashtuns. They constitute 52% and 36% of the population respectively. The remaining 12% comprises smaller communities. Largely underdeveloped, its provincial economy is run by natural resources. Its natural gas fields are estimated to have sufficient capacity to supply Pakistan’s demands over the medium to long term. Aside from Quetta, the second-largest city of the province is Turbat in the south. While another area of major economic importance is Gwadar Port on the Arabian Sea. The climate of the upper highlands is characterized by very cold winters and hot summers. In the lower highlands, winters vary from extremely cold in northern districts to milder conditions closer to the Makran coast. The tourism in this region is mostly due to either its landscapes or its food.

Famous Balochi dishes are:

- KHADDI KEBAB
- SAJJI
- DUMPUKHT
- KAAK
- ABGOOSHT
- Fried fish

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- Kabuli Pulao
- Laandhi

KHADDI KEBAB

The name suggests that it's a kebab dish but it's not. It is a whole lamb barbecue dish. The cook marinates a whole lamb with very few spices and stuffed with rice. Then it is covered and cooked in an underground oven. The result is very succulent and flavorful meat that you eat along with the rice and yogurt chutneys. Though it sounds very simple, only the locals are professionals in making this dish perfectly as it requires skillful cooking techniques.

SAJJi

Another lamb dish that is famous throughout the world. Sajji is a whole lamb dish that the locals cook over charcoal scattered on the ground. The marinade is of very few spices and also includes a layer of raw papaya paste around the meat. This helps cook meet quicker and also keeps it succulent and juicy.

Kaak

It is a type of Balochi bread. The locals wrap flour dough around rocks and cook it over a fire. Although it is harder than most types of roti-bread, the locals love to have it with freshly prepared meat dishes such as khaddi kebab and sajji. the Combination of kaak with delightful meaty dishes of Balochistan is simply magical.

Laandhi

It is one of the rarest food items in Baluchistan. Laandhi is what you get after you preserve seasoned meat for over 5-6 months, so it dries itself out – then ready to be cooked with anything

Kabuli Pulao

Kabuli Pulao was blessed to people of Baluchistan from Afghan refugees. This delicacy gives a sweet and spicy flavor to the very common pulao.

Fried fish

The Baluchi fish barbecue or better known as fish sajji comes from the Gwadar, Turbat region of Baluchistan. People prefer eating it with Kaak or Chawal ki roti.

Khrud

It is used in a number of dishes in Balochistan, usually with Tereeth. It is actually dry salty yogurt, used to salt up dishes.

Desserts

BALOCHI SEH COLOR JELLY KHEER, A popular Balochi dessert, loved by elders and children alike. This fabulous dish comprises layers of kheer pudding, colorful jelly, fruits, nuts, and cream. Because of its bright and colorful appearance, it is quite famous among children and is a prominent

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Balochi dessert. Chilaanch is a two or three colored dessert item, made up of kheer and jelly. The fun bit is that it’s eaten with roti and onions.

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Lesson 24

Regional Cuisine of Pakistan-II
Topic 100 - 102

Topic 100: Regional Cuisine of Pakistan-Sindh

Food is very important in Sindhi culture. Sindhi food is influenced by Central Asian culinary traditions, certainly has strains of Mughal cuisine. It is characterized by deep frying and stunning variety of greens. The Sindhi staple, sai bhaji, for instance, is a mix of lentils and at least three types of greens: palak, methi, dill and sometimes khata palak Sindhi biryani, palla, Sai Bhaji, Seyal Machi etc. are famous delicacies.

A lot of attention is given to how the food is prepared and what combination of dishes is best. Over the years these combinations have become established and today when one mentions the combination, for example: Sai bhaji Pulao, all the side dishes that go with it automatically come to mind. In this instance, fried potatoes or fried bhindi, dahi

Palla (Fish)

A popular Sindhi delicacy cooked in numerous ways. One method, according to Kausar, is to marinate the fish in a dry spice rub and fresh ginger and garlic and pan fry it till the skin is crispy. The other is to prepare it in a flavourful gravy and serve it alongside cumin rice, green chutney and kachumber salad.

Kata-Kat:

Originating from the Pakistani city of Karachi, kata-kat is a traditional dish made with a combination of different parts of meat, typically offal, such as kidneys, brain, testicles, hearts, liver, and lungs. The meat is combined with various spices such as coriander, ginger, mint, chilis, and garam masala, along with tomatoes, garlic, and onions. It is then cooked on a griddle and served with paratha or roti bread on the side.

Sindhi Karhi

It is native to the cuisine of the Sindhi people from Sindh, Pakistan, due to migration, Sindhi karhi is commonly found throughout India. Unlike other karhi varieties, next to the common elements of besan (gram flour), different vegetables, and a variety of spices such as mustard and coriander seeds, chilis, ginger, and turmeric, this Sindhi staple adds tomatoes and tamarind water to the base of the dish. The choice of vegetables depends on the taste, preference, and availability, but often includes potatoes, okra, carrots, or green beans. This flavor-packed tomato curry is typically accompanied by rice and served garnished with fresh coriander.

- **Sindhi biryani**

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It is one of the most popular Pakistani dishes originating from the province of Sindh, hence the name. It is prepared with a huge variety of ingredients, including basmati rice, tomatoes, yogurt, potatoes, onions, prunes, spices (red chili powder, ginger, cardamom, turmeric, cloves, cumin, cinnamon, coriander, mint, and bay leaves), and either chicken, goat, or lamb meat. This layered rice dish is usually served with raita on the side.

Sai bhaji

It is a specialty of Sindhi cuisine that combines greens, vegetables, dal or split pulses, and spices, and it is usually served with rice and bread. The name of the dish is made up of two words: sai, which translates to green, and bhaji, meaning vegetables.

Topic 101: Regional Cuisine of Pakistan-KPK

KPK is famous for Pashtun style cuisine. Pashtun cuisine is largely based on a large of meat dishes that include lamb, beef, chicken, and fresh fish as well as rice and some other vegetables. Accompanying these staples are also dairy products (yogurt, whey, cheeses). Various nuts, as well as fresh and dried fruits.

The list of popular the famous cuisines of KPK province are mentioned below:

- **Chappal Kabab**
- **Kabuli pulao**
- **Sohbat (Painda)**
- **PESHAWARI KARAHI, DUM PUKHT**
- **Seekh Kebab**
- **Peshawari Naan**
- **Kahwa**

Chapli Kabab:

A specialty of Pashtun cuisine, this spicy meat patty is prepared with a combination of minced beef or mutton. The unique taste of chapli kabab comes from spices such as dried coriander and pomegranate seeds, green chillis, and mint. Its name is derived from a Pashto word chaprikh, meaning flat, and even though chapli kabab is often said to have originated in Peshawar.

Today it stands as a favorite throughout Pakistan, Afghanistan, and India. Chapli kababs are traditionally served with yogurt sauce, salads, and naan bread.

Sohbat:

It is a traditional Pakistani dish that is consumed in the provinces of Khyber Pakhtunkhwa and Punjab. The dish is made with pieces of meat, usually chicken, but sometimes also mutton or beef,

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which are cooked in a rich broth of fried onions, tomatoes, garlic, ginger, and spices before getting deep-fried. The flatbread used in the dish is a local chapati variety known as maaney, which isn't rolled and is traditionally baked on circular stone slabs. Sohbat is the Saraiki name of the dish, while its Pashtun name is painda, meaning a group of people sitting together, referring to the practice of communal sharing of the dish.

Kabuli Pulao

Kabuli Pulao is a type of Pulao famous not only in Pakistan but also in Afghanistan, Uzbekistan, and Tajikistan. The origin of Kabuli Pulao is Afghanistan and it is named after the nation's capital, Kabul. Ingredients for Kabuli Pulao include Basmati rice, lamb, raisins, carrots, and broth. Upon reading this might sound like an odd combination but trust us, it is an amazing rice dish. Kabuli Pulao recipe uses long-grained Basmati rice in a broth which gives it its beautiful brown texture. Although traditional Kabuli Pulao uses lamb, chicken can also be used for the preparation. Unlike most rice-based recipes, this delectable dish employs the method of baking. In the end, it is topped with julienne carrots and raisins. Depending upon the taste, people also like to add fine cut orange peel strips and chopped nuts and dry fruits like cashews, walnuts, and almonds. The hot, aromatic soup is then evenly distributed over bits of chapati flatbread, while the pieces of meat are usually placed on top of the torn, broth-drenched chapatis. The whole dish is served on a large serving platter locally known as *thaal*, because it is meant to be shared and eaten with the hands.

Peshawari Namkeen Karahi:

Peshawari Karahis are famous from Peshawar with different names including Namkeen Karahi, Shinwari Karahi, Namak Mandi Karahi (Namak Mandi is a famous eating place in Peshawar) and Peshawari Karahi. All have a somewhat similar flavor and employ akin cooking methods. The specialty of this Karahi, like other Pashtun dishes, is that it uses animal fat instead of oil. Although health-conscious people can use oil as well. The main ingredients are lamb or mutton, oil or animal fat, tomatoes, ginger, salt, crushed black pepper, and fresh coriander. That is it! Peshawari Karahis are famous throughout Pakistan and are a prominent desi food type. People usually enjoy it with Afghani-style naan or regular naan-bread and fresh salad along with yogurt chutney.

Dum Puhkt

It is a cooking technique in which meat and vegetables cook over a low flame, generally in dough-sealed pots. Due to long cooking time and low flame, the contents of the dish turn out to be very succulent and full of flavor. In Peshawar, locals cook mutton with various vegetables such as whole potatoes, tomatoes, ginger, salt, and whole spices. People enjoy it on its own or with naan bread and rice.

Doday

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It Is round naan/flat bread. Doday, as it's called in Pashto, is huge and it's usually oval with all sorts of designs.

Topic 102: Regional Cuisine of Pakistan-GB

Food in Gilgit-Baltistan involves the use of mild aromatic spices and less oil. The origins of Balti cooking are wide ranging and owe as much to China, Tibet, the tastes of the Moghul emperors and the aromatic spices of Kashmir. List of popular the famous cuisines of GB is given below:

- Harissa
- Chapshuro, Shopan, Mamtu
- Go-Lee, Balay , Prapu, Marzan
- Boiled Goat (skinless), Potato Stew (w/Goat Meat)

Harissa

It is amongst the acclaimed dishes for Hunza. The dish will be arranged perusing wheat, meat, oil. Similarly, as oil, they can use dry apricot seeds Likewise an oil with Harissa. This dish is served on special occasions, including wedding works, dining experiences, and celebrations.

Chapshuro

It is the adaptation of pizza here. ChapShuro may be a bread filled for a mixture of hacked Beef. meat, onion. Chapshuro may be loaded with hacked meat, onions, Chile peppers, tomato scourge and new coriander leaves.

Shopan

It is a traditional one from Gilgit-Baltistan especially ready on the event of Nasalo/Nos (Death fact barbarian king, shariBadat). Clinched alongside Scotland, they bring it haggis also will be their national dish.

Mamtu

It is an exceptional rather what's more precise, a divine dish to Gilgit Baltistan. Mamtu is extremely heavenly quick sustenance initially went starting with China. Done Pakistan, you had the best figure Mamtu clinched alongside Gilgit Baltistan. Its cooking methodology is exceptional as its taste. Mamtu is heavenly cubes supper with flour centrally filled for mutton/Beef and hot parts.

Go-Lee

It will be should make your breakfast exquisite. It may be as a rule served on breakfast for ordinary events as well as on exceptional events also. Regularly it may be best for a Namkeen Chai. Giyaling will be a neighborhood incidental dish of a Hunza valley. It is extraordinarily constructed

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on the event of Gianni, Also Ginani is an occasion which may be performed following the development of a crop particularly the wheat. In the month about May and June, when wheat started to prepare, every last one of the holders of a land try with their fields with revel in the Ginani off chance with Giyaling. It is level bread, constructed with entirety grain flours. It is served by spreading butter on bread.

Balay: (Noodle Soup w/Goat Meat)

Being a cold mountainous region, there are few things more warming and satisfying when it's cold outside, than soup. And soup in Baltistan in not a watery affair, but rather the balay as it's known, is thick and hearty and eats almost like a gravy. Along with the goat meat broth that formed the flavor and base, there were hearty gummy textured noodles and smalls bits of meat mixed within. It was a great way to begin our traditional Baltistan food meal in Skardu.

Prapu

It is a noodle dish thickened with almonds that have been ground to a powder. The noodles are hand-made using wheat flour, then boiled until soft. When ready, they are covered in a thick paste which includes ground walnuts and pressed apricot oil, and the whole pot is then seasoned with local herbs. The seasoning includes locally grown high-plateau herbs, several of which I've never seen anywhere else. Recipes are very hard to find, but I could definitely taste fenugreek seeds, and there may also be potato in the thick sauce as well. Most of the dishes here are made entirely from local ingredients, many parts of the recipe made from scratch by the families

You can immediately see that Balti cuisine is unique, very different from food in Pakistan's low-land and river-basin areas.

Marzan

Soaking in water before being milled, the wheat grains take about two weeks before they are ready to be ground. This gives the flour a sweeter taste, and this is a great food to have in the middle of winter when the weather is extremely cold outside. This is a rare dish that will usually be eaten on special occasions, as the wheat is prepared in such a specific and timely way. A bowl of pure apricot oil is served on a small mound of Marzan, gooey, but slightly dry wheat dough. The consistency of the wheat is very similar to how it looks, almost like dumpling or cookie dough. Marzan is very simple, yet filling and satisfying, almost like a cold-weather version of this amazing meal in Ethiopia. This dish provides a lot of energy to people who traditionally work outdoors year-round in the mountain environments of Baltistan.

Potato Stew (w/Goat Meat)

Considered to be one of the most inaccessible and remote areas in the entire world, Gilgit-Baltistan has only recently had road access even to its own country and capital (roads built in 1978). This

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has allowed many traditional practices to continue until today, food as well as culture, and a stew like this is one is eaten regularly now, but not a traditional Balti dish.

This is a curry in that the ingredients are fried to make a heavily spiced sauce before adding water, but then it is served as a very thick stew. It is full of large chunks of goat meat, potatoes, and a seasoning blend much more spicy than what we saw in more traditional food of Baltistan. In the curry you can taste the masala spices including cumin, black pepper, turmeric powder, and dried ginger, yet the spices are often milder than in other parts of Pakistan, like in Punjab.

Butter Tea

One of the backbones of Balti cuisine is actually a drink. This is not your average tea however, and it is much more than simply preparing green or black leaves in hot water. This tea contains salt, butter, milk, and is made with pre-brewed green tea leaves. It is served with a side of fresh ground wheat flour, and a small dish of pure apricot oil which you add to personal taste. Mix in a spoon each of the brown flour and the golden apricot oil, and enjoy a warming and thick mixture of some of the richest liquid imaginable. In some places it is traditional even for several cups of butter tea to be an entire breakfast, and solid food would not be eaten until one has already begun work for the day. Across this entire mountain region from Tibet to Bhutan, butter tea is enjoyed and it's so well-loved by these mountain dwelling peoples that you can't possibly visit without having at least a few cups together.

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Lesson 25

Religions of Pakistani Society
Topic 103 - 107

Topic 103: Religions of Pakistani Society

Islam is the major religion of Pakistan. 96% of the population is Muslim in the country. Freedom of religion is guaranteed by the constitution of Islamic Republic of Pakistan. It is also the official religion of the Pakistan. Mosques are located in every nook and corner of the country. Sunni is the major sect that counts for 76% of the population. Shiites are estimated to be 10-15% of the population. There is no different segment for any of the said sects Both sects live in harmony in every rural and urban areas of the country. 4% of the population belongs to religious minorities

These minorities include:

- **Christians**
- **Hindus**
- **Sikhs**
- **Zoroastrians**

Beginnings of the sociological perspective can be as simple as the pleasures of watching people or wondering how society influences people's lives. Then Sociologists convert this curiosity into the systematic study of how society influences different people's experiences within it. Sociology should be used, Mills argued, to reveal how the context of society shapes our lives.

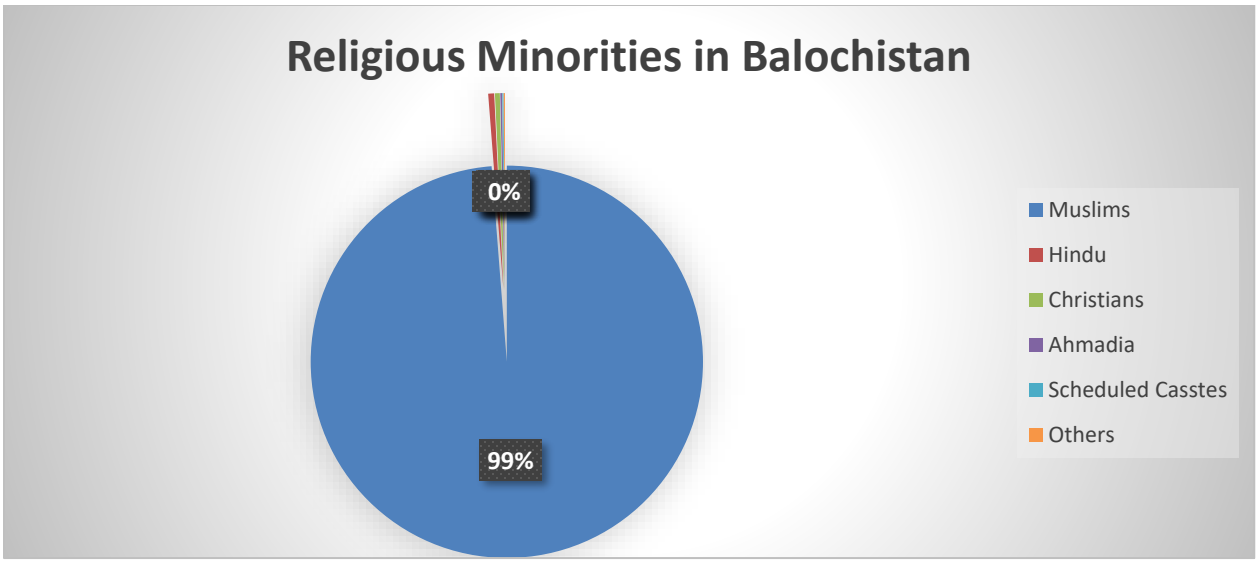
Topic 104: Religions in Balochistan

Balochistan is the largest province of Pakistan according to area. It constitutes 44% of the total area in Pakistan. Balochistan is the largest producer of copper and gold in the country. Balochistan is the largest producer of gas in the country. Muslims comprise of 98.75% of the population in Balochistan. Christians comprise of 0.40% of the population in Balochistan. Hindus comprise of 0.49% of the population in Balochistan. Qadianis comprise of 0.15% of the population in Balochistan. Scheduled castes comprise of 0.10% of the population in Balochistan

Others comprise of 0.10% of the population in Balochistan

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Source:
http://www.pbs.gov.pk/sites/default/files//tables/POPULATION%20BY%20RELIGION.pdf

Zikris are an offshoot of Mahadavis in Balochistan. USCFR claims that the population of Zikris in Balochistan is up to 200,000. Chaughan is a religious festival celebrated by Zikris.

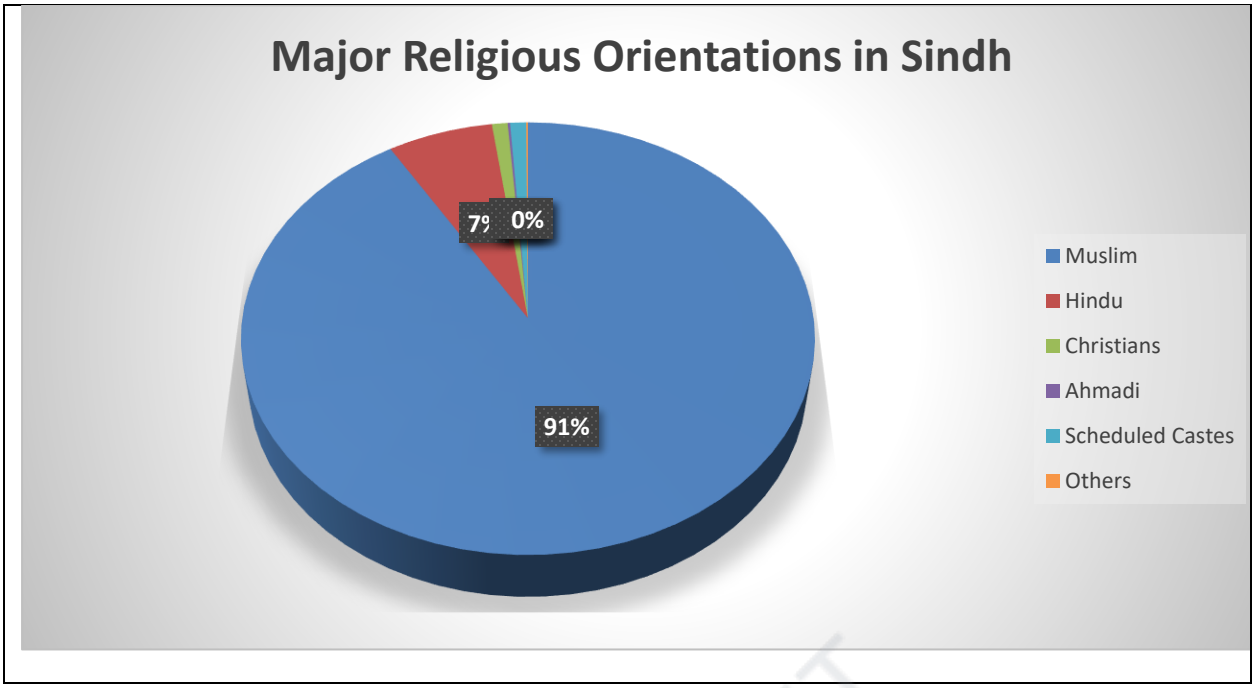
All the sects in Balochistan are peacefully coexisting. The processions of Shiite sect are carried out each year in peace Eid-Mailad-un-Nabi is celebrated each year peacefully. Religious missionaries (Tableeghi Jamahat) works in peace. Choghan is celebrated every year. Hindus, Christians, Ahmadis, etc are peacefully coexisting.

Topic 105: Religious Orientation in Sindh

It is located in the southeast of the country. It is the third largest province by area, and second largest by population. Sindh is known as the *Bab-ul-Islam*. Muhammad Bin Qasim defeated Raja Dahir Sen in 712 AD and brought Sindh in the contact with Islam. Sindh was created as a separate province in 1937.

The Muslims are 91.31% of the total population of Sindh. The Hindu residents make up 6.51% of its overall population. Christians are 0.97% of its total population. Ahmadis are 0.15% of the total population of Sindh. The scheduled castes are 0.99% of its total population, while 0.10% of its total population belongs to other religious orientation.

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Sufism in Sindh

The first Sufi in Sindh was Haji Turab (9th century). The first branch of Sufism *Suhrwardia* was found in 13th century in South Punjab. *Qadria* and *Naqshbandia* branches of Sufism were created in Sindh in 16th century.

Shah Abdul Latif Bhittai (1689-1752)

Shah Abdul Latif Bhittai was a Sindhi philosopher, mystic, sufi, saint, and poet. His statue is installed on Tambura Chowk. His urs commences every year from 14th of Safar and lasts for three days.

Sachal Sarmast (1739-1827)

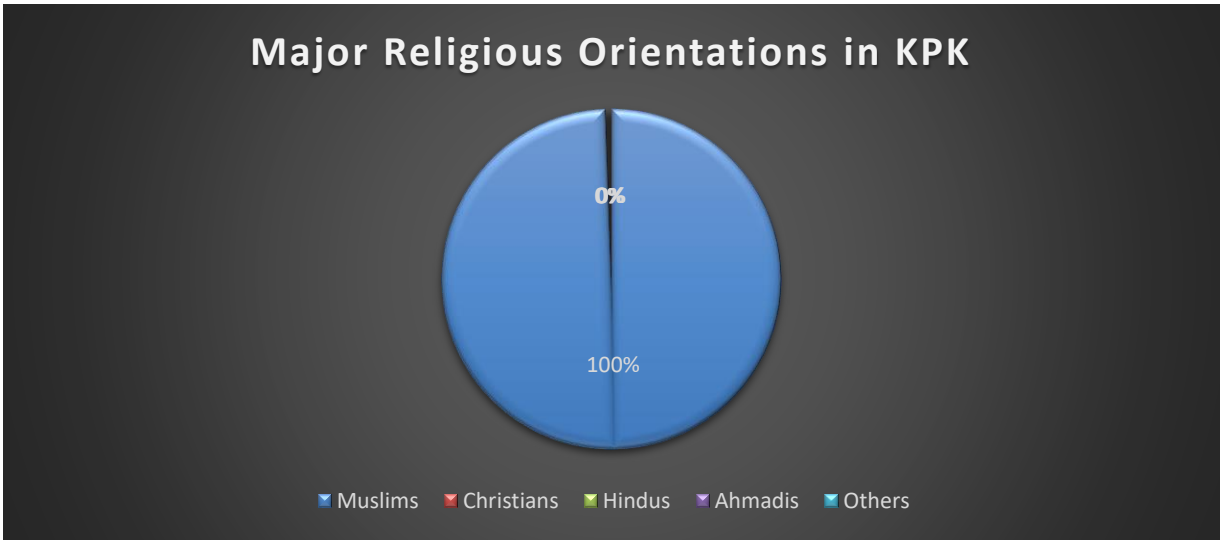
His original name is Abdul Wahab Farooqi . He is a Sufi Sindhi poet. His three days Urs is celebrated in Daraza Sharif beginning from 13th of Ramazan. Lietracy conferences and musical concerts based on his poetry are also held.

Topic 106: Religious Orientation in Khyber Pakhtunkhwa

Khyber Pakhtunkhwa was formerly known as NWFP. It is the third largest province in terms of population and economy. It has a population of 35.53 million according to the census of 2017. 80% of the people in this province speak Pashto language, while Urdu serves as the Lingua franca for inter-ethnic communication. 99.44% of its population is Muslim. Christians make up only 0.21% of its population, Hindus make up 0.03% of its population, 0.24% of its population is Ahmadi, and others are 0.08% of its population.

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Major Religious Orientations in KPK

Sufism in KPK

Renowned Sufi saint of Chishti order Khawaja Syed Abdul Sattar Shah introduced Sufi music in KPK. He introduced modern Qawali in KPK. He also introduced modern Sufi thoughts

Kailash Tribe in KPK

Kailash tribe lives in Chitral district of KPK. They Speak Kalasha language. Chilam Joshi, Uchau, and Caumus are the main festivals of Kailash Tribe. They are divided equally between the adherents of Islam and traditional Kailash religion

Religion and Society in KPK

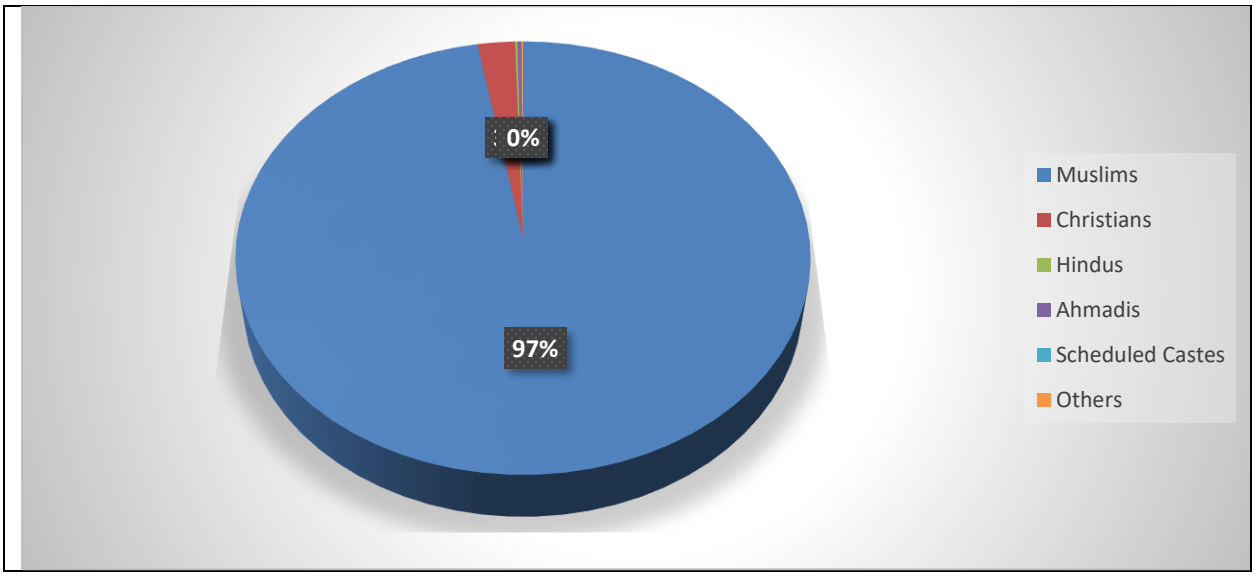
Religious harmony in KPK is of amazing nature. Peshawar is witnessing of peaceful coexistence movement known as Peshawar's Peace Promoters. Kailash Tribe being a non-Muslim community is highly regarded and respected throughout KPK.

Topic 107: Religious Orientations in Punjab

Punjab is the largest province in terms of Population with a population of 110millions as per the census of 2017. Punjab makes up 24% of the GDP. 97.21% of its population is Muslim.

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As the graph clearly reflects, Muslims make up 97.21% of its total population, Christians make up 2.31% of its total population, Hindu make up 0.13% of its total population, Ahmadis make up 0.25% of its total population, scheduled castes make up 0.03% of its total population, and other religions make up 0.07% of its population.

Sufism in Punjab

Sufism has played an influential role in the history of Punjab. Partition of 1947 pushed most of the Sufi Pirs to migrate to west Punjab. The number of shrines in Punjab continues to thrive. It is home to a number of *SILSILAS*.

Religion and Society in Punjab

Promotion of harmony and tolerance in society is stressed in Punjab. “Punjab Inter-Faith Harmony Policy” is launched by the government of Punjab in 2020. The annual processions of minorities are highly respected in the province.

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Lesson 26

Characteristics of Urban Society in Pakistan
Topic 108 - 109

Topic 108: Characteristics of Urban Society in Pakistan

Characteristics of Urban Society in Pakistan encompass the following points.

- **Size and Density of Population**

The size of the urban community is much larger than the rural community. Not only this, in urban areas, there is high density of population. Density increases the number of short-term, impersonal and utilitarian social relationships a person is likely to have.

- **Family Marriage**

In case of urban community there is a preponderance of love marriages and inter-caste marriages. One also comes across a greater number of divorces. Sons and daughters enjoy considerable freedom in choosing their life partners.

- **Occupation**

In the urban areas, the major occupations are industrial, administrative and professional in nature. Divisions of labour and occupational specialization are very much common in towns/cities/metropolises.

- **Class extremes**

In the words of Bogardus, "Class extremes characterize the city." A town and a city house the richest as well as the poorest of people. In a city, the slums of the poor exist alongside the palatial bungalows of the rich, amidst the apartments of the middle class members. The most civilized modes of behaviour as well as the worst racketeering are found in the cities.

- **Social Heterogeneity**

If villages are the symbol of cultural homogeneity, the cities symbolize cultural heterogeneity. The cities are characterized by diverse peoples, races and cultures. There is great variety in regard to the food habits, dress habits, living conditions, religious beliefs, cultural outlook, customs and traditions of the urbanites.

- **Social Distance**

Social distance is the result of anonymity and heterogeneity. Most of one's routine social contacts in a town or city are impersonal and segmentary in character. In the urban community social responses are incomplete and half-hearted. There is utter lack of personal involvement in the affairs of others.

- **Systematic interaction**

Georg Simmel held that the social structure of urban communities is based on interest groups. The circles of social contact are wider in the city than in the country. There is a wider area of interaction system per man and per aggregate. This makes city life more complex and varied. The city life is characterized by the predominance of secondary contacts, impersonal, casual

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and short-lived relations. Man, at any rate, the man in the street, virtually loses his identity being treated as a "number" having a certain "address"

- **Mobility**

The most important feature of urban community is its social mobility. In urban areas the social status of an individual is determined not by heredity or birth but by his merit, intelligence and perseverance. Urbanity and mobility are positively correlated.

- **Materialism**

In the urban community the social existence of man revolves round wealth and material possessions. The worth of an urbanite today is being judged not by what he is but by what he has. Status symbols in the form of financial assets, salaries, costly home appliances count a lot for the urbanites.

- **Individualism**

The urbanites attach supreme importance to their own welfare and happiness. They hesitate to think or act for the good of others.

- **Rationality**

In urban community there is emphasis on rationality. People are inclined to reason and argue. Their relationship with others is governed, for the most part, by the consideration of gain or loss. Relationship takes place on a contractual basis. Once the contract is over, human relationship automatically comes to a close.

- **Anonymity**

As Bogardus observes, the "Urban groups have a reputation for namelessness." By virtue of its size and population, the urban community cannot be a primary group. Here nobody knows anybody and nobody cares for anybody. The urbanites do not care for their neighbours and have nothing to do with their miseries or pleasures.

- **Norm and social role conflict**

The urban community is characterized by norm and social role conflict. Factors such as the size, density and heterogeneity of the population, extreme occupational specialisation and the class structure prevalent in the urban context lead to such a state of affairs.

In the absence of uniform and fixed social norms, individuals or groups often seek divergent ends. This has a considerable share in causing social disorganization.

- **Rapid Social and cultural change**

Rapid social and cultural change characterize urban life. The importance attached to traditional or sacred elements has been relegated to the background. The benefits of urban life have effected changes in respect of norms, ideologies and behaviour patterns.

- **Voluntary Association**

The urban community is characterized by impersonal, mechanical and formal social contacts occurring among the people. Naturally they have a strong desire for developing genuine social relationships to satisfy their hunger for emotional warmth and sense of security. They form associations, clubs, societies and other secondary groups.

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- **Formal Social Control**

Social control in urban community is essentially formal in nature. Individual's behaviour is regulated by such agencies as police, jails, law courts etc.

- **Secularization of Outlook**

In cities ritual and kinship obligations are diluted. Caste and community considerations yield to economic logic. This results in secularization of outlook.

Topic 109: Urban Migration in Pakistan

Infrastructure and services in both rural and urban areas are deficient. Substantial improvements are needed in both areas. The rural areas continue to lag behind in the availability of physical infrastructure. Education and health facilities, safe drinking water supply and sanitation and other social services are also missing. Rural-urban migration is fueling problems like pollution. Congestion and over population giving rise to numerous socio – economic issues. Estimated at 153.45 million in 2005, 101.22 million lived in rural areas (65.96 per cent) and 52.23 million lived in urban areas (34.04 per cent). By 2010, the population is expected to reach 167.37 million at an annual growth rate of 1.8 per cent, with the rural and urban populations at 106.55 million (63.66 per cent) and 60.82 million (36.34 per cent) respectively.

There are about 50,000 villages with populations below 10,000. Around 448 small towns with population less than 100,000, and 40 medium size towns with population above 100,000. Seven metropolitan cities of Faisalabad, Multan, Gujranwala, Hyderabad, Peshawar, Rawalpindi and Quetta with population in excess of one million, and the two megacities of Karachi and Lahore.

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Lesson 27

Rural Society of Pakistan
Topic 110 - 114

Topic 110: What is Rural Society?

The term "Rural", refers to area located outside towns and cities. It has characteristics like agricultural landscapes, isolation, small towns, and low population density. It can be defined as a society with low ratio of inhabitants to open land. Most important economic activities in rural societies are the production of foodstuff, fiber, and raw material. It is difficult to define with greater precision, specifically post industrialization it becomes more difficult to pinpoint the boundaries of rural places from cities. Second, related problem, governments do not use the same statistical criteria for rural and urban populations. For instance, in Japan any cluster of fewer than 30,000 people is considered rural, whereas in Albania a group of more than 400 inhabitants is regarded as an urban population.

National definitions of urban and rural areas differ from one country to another, it was difficult to compare these areas across national borders. This issue was highlighted in 2020 because of the issue of meaningful comparison of United Nations SDGs indicators for rural and urban areas across countries. Therefore to facilitate international comparisons six international organizations (EU, OECD, World Bank, FAO, UN-Habitat, ILO) developed new global definitions of cities, towns and rural areas. This method of defining is termed as "Degree of Urbanization".

In its 51st session, the united nation statistical commission endorsed this method of delineation of urban and rural areas. The Degree of Urbanization identifies three types of settlements:

1. Cities, which have a population of at least 50,000 inhabitants in contiguous dense grid cells (1,500 inhabitants per km2).
2. Towns and semi-dense areas, which have a population of at least 5,000 inhabitants in contiguous grid cells with a density of at least 300 inhabitants per km2.
3. Rural areas, which consist mostly of low-density grid cells.

The labor force participation in rural regions is higher than urban regions.

Topic 111: Social Theorists Explaining Rural Urban Continuum

1. Louis Wirth

Louis Wirth distinguished rural urban society in terms of three fundamental features:

a) Size
b) Density and
c) Heterogeneity.

To him city dweller experience more human contacts than rural, but feel isolated because of 'emotionally empty' nature of them. Social interaction in cities is impersonal, superficial, purely practical/ instrumental kind. He called them secondary contact in contrast to primary contacts in rural community. Rural communities are more homogeneous where as urban are heterogeneous. People in rural areas are close to nature while urban are isolated from nature.

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2. Ferdinand Tonnies

Ferdinand Tonnies used the terms Gemeinschaft and Gesellschaft respectively for rural urban continuum. Former is characterized by close primary relationships, emphasis on traditional values, consensus and informality. Social bonds base on kinship and friendship Latter is type of urban society where social relationships are formal, contractual and specialized. Week family organization, stress on utilitarian goals and competitive nature of social relationships.

3. Emile Durkheim

Emile Durkheim while highlighting the differences in traditional and industrial society used the concept of mechanical solidarity and organic solidarity. To him rural community has mechanical solidarity characterized by homogeneity of values and Behaviour. In rural society there is strong social constraint (acceptance towards change), loyalty to tradition and kinship, simple division of labor, little specialization of functions, collective approach, little tolerance for individuality. While urban community is based on organic solidarity. It is characterized by greater interdependence in terms of highly specialized roles, complex division of labor that require co-operation, and lesser unity.

Topic 112: Rural Society of Pakistan

According to the 2017 census report, nearly 63 per cent of Pakistan's population lives in the rural areas. Pakistan is basically an agricultural country. Its rural areas and the population continue to be the mainstay of economy Agriculture is the largest sector in the economy contributing 25 percent of the GDP and providing 70% of the total value of exports. The sector at present employs 17 million workers, representing 44% of the country's labor force.

In rural society of Pakistan, the social homogeneity, and unity exists. There is similarity in patterns of thinking behaving, dressing, and actions. They have consensus on morals, customs values, and religious beliefs. There is dominance of primary relations. It is characterized by face to face interaction, small size, frequent meetings, sense of belongingness**,** and interference in matters. In rural society, community interest prevails over individual interest,

Topic 113: Characteristics of Rural Society

Characteristics of rural society are mentioned below:

i. Predominant occupation is agriculture.
ii. Segregated gender roles are found in rural society.
iii. Strong family and kinship bonding exists in rural society.
iv. Joint family system is one of the prominent characteristics of rural society.
v. In rural society, people bound by customs values.
vi. Individual accept authority of family in rural society.
vii. In rural society neighborhood shares joys and sorrows.
viii. They enjoy common functions, festival and ceremonies.
ix. They have strong faith in religion.
x. They have lesser acceptance towards social change.
xi. Social mobility (village to city) exists in rural society.
xii. Territorial mobility higher in rural areas.
xiii. In rural society, informal social control is exists. They give importance to societal

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pressure and tradition instead of formal means of social control law and police e.g., Jirga system.

xiv. Moreover, pottery, basket making, weaving, carpentry, bricks making, barbering or small-scale businesses are done.

Topic 114: Issues and Challenges of Rural Development in Pakistan

Today's concept of rural development concerns not only with improvements in growth, income, and output, but it also includes an assessment of changes in the quality of life such as improvement in health and nutrition, education, and reduction in gender and income inequalities. Rural development issues are often equated with poverty reduction. Although the definition of poverty varies, Poverty is multidimensional and includes factors other than income (such as education, health, politics, and society, vulnerability etc.). Poverty has remained Pakistan's legacy and its quantum has deepened over the years. The country's poverty crisis is largely concentrated in its more than 45,000 villages. The real challenge of alleviating poverty, therefore, lies in developing the rural sector.

Rural belt in primarily consists of the land of small farmers and landless laborers who are categorized among the rural poor. About 35 percent of the rural population lives below the subsistence level where social services are extremely inadequate. Arable land is scarce, agriculture potential is low; drought, and environmental degradation are common features. Moreover access to basic human needs i.e. basic human rights such as potable water and sanitation, education and healthcare are far less available in rural areas. The problems of malnutrition, low life expectancy and high infant mortality are more prevalent in rural areas Pakistan's economy, security, solidarity and integrity are based on its rural sector. However, there are multiple issues and challenges faced by people in rural areas of Pakistan that are also a hinder in overall development of the country.

Major issues and challenges to rural development are:

- Poverty
- Ill-health
- Alarmingly low rates of literacy
- Malnutrition
- High population growth
- Poor social and physical infrastructure
- Low production and productivity
- Unemployment
- Massive exploitation and the abuse of the poor by landowners

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Lesson 28

SOCIAL INSTITUTIONS
Topic 115 - 119

Topic 115: What is Social Institution?

Social institution can be defined as structure and machinery through which a human society organizes, directs and executes the multifarious activities required to satisfy human needs. An institution is a relatively permanent structure of social patterns of roles and relations that people enact in certain sanctioned and unified ways.

Social institutions consist of the ordered relationships that grow out of the values, norms statuses, roles, organize the activities that fulfill society's fundamental needs. Every organization is dependent upon certain recognized and established set of rules, traditions and usages. These usages and rules may be given the name of institutions. These are recognized and accepted by society and govern the relations between individuals and groups.

Definitions of Social Institutions:

To H.L Barners, " Social institution represent the social structure and machinery through which human society organize, direct, execute the multifarious activities, required to satisfy human needs".

To Anthony Giddens says, "Institutions by definition are the more enduring features of social life."

Elements of Social Institutions

- A Group of People
- United by common interests
- Having material resources
- Having norms
- Fulfill some social need

Topic 116: Characteristics of Social Institutions

1. Social institutions are universal.
2. They vary from time to time and across cultures, in terms of complexity, specialization, scope, formality and organization. But their basic nature and purpose are similar everywhere.
3. Social institutions are centered upon the needs of human beings in society
4. They function as units identifiable from each other though not completely separable (interlinked).
5. Institutions are connected through status and role of the members.
6. Each institution is laden with values, prescribed roles and codes of conduct, some written in laws, but most unwritten and subconsciously exerting social pressure on members of society.
7. These roles are interrelated and form a network of obligations and rights.
8. Institutions define procedures of action and reasons for action.

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9. Institutions are the most important agencies in the formation of personality.
10. Social institutions are the great conserve and transmitters of cultural heritage.
11. An institution never dies and is relatively permanent.
12. New institutional norms may replace the old norms, but the institution goes on.
13. Many institutions are rigid and enduring do not undergo sudden or rapid changes.
14. Institutions are the controlling mechanisms exerting social control on individuals who are a part of them.
15. Institutions like religion, state, government, law etc. control the behavior of people.
16. Institutions may be closely or loosely structured depending upon whether authority is highly centralized or highly decentralized.
17. Preserve the social order and give stability to it.
18. Institutions have cultural symbols.
19. A country has a flag, an emblem, a national anthem as its symbol
20. A school may have its own flag, uniform dress etc
21. The institutions being group of people have national resources and material objects

Topic 117: Functions of Institutions

Each institution performs two types of social functions.

1. **Primary Functions**
2. **Secondary Functions**

1. **Primary Functions,** which are also called manifest, explicit, or direct functions. These are intended and main functions, i.e. functions for which the institution primarily exists. E.g. The primary functions of education are the development of literacy, training for occupational roles and the inculcation of basic social values.
2. **Secondary Functions,** which are also called indirect, hidden, or latent functions. These are unintended functions. They are not primary functions but only by the products. E.g. secondary function may be development of friendship.

Topic 118: Types of Social Institutions in Pakistan

Like every society, in Pakistan there are five areas of society in which basic needs have to be fulfilled. These five types of social institutions are mentioned below:

1. Family sector
2. Education sector
3. Economic sector
4. Religious sector
5. Political sector

For each of these areas, social groups and associations carry out the goals and meet the needs of society. The behavior of people in these groups and associations is organized or patterned by the relevant social Institutions. Thus, economic institutions organize the ways in which society produces and distributes the goods and services it needs. Educational institutions determine what should be learned and how it should be taught; and so forth.

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Topic 119: Difference between Group and Institution

A group is a collection of specific, identifiable people. An institution is a system for organizing standardized patterns of social behavior. In other words, a group consists of people, and an institution consists of actions. For example, when sociologists discuss a family, they are referring to a particular group of people. They are referring to the family as an institution. When sociologist, refer family as an institution they mean that it is a cluster of statuses, roles, values, and norms that organize the standardized patterns of behavior that we expect to find within family groups.

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Lesson 29

Family Institutions
Topic 120 - 123

Topic 120: What is Family Institution?

Introduction

Man is a gregarious animal. Family is the core in social life of Pakistan. It is a micro unit of social system. It is an institute of social system. It is a key to social system.

Definition

Family has been defined by different authors and theorists in different manners.

According to Ember and Ember, "*A family is a social and economic unit consisting minimally of one or more parents and their children.*"

According to Mardock , *"A family is a social group characterized by common residence, economic cooperation, and reproduction."*

Basic Nature of Family in Pakistan

The basic nature of family in Pakistan is extended family in the rural and most of the urban areas. Mostly family are of patriarchal and somewhat egalitarian in nature. In patriarchal nature, male spouse make all the external decisions. While in egalitarian approach, female spouse has a say in domestic decisions.

Family in Islam

"*O mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another*" - Quran:49-13

Islamic law and practice recognizes different role for male and female in the family system. Protection and nurturing, caring for the elderly, and parenting the children are main mandates of family in the Islam.

Role of Family in Pakistani Society

Family is the basic unit in Pakistani society. Family produces children. It takes care of the children. It works as a socializing agent. It also works as an economic support for the children.

Cultural Orientation to Family Institution

The family is a highly regarded institution in Pakistani. The prestige of family system is in the common values of the country. The normative approach to family is somewhat similar in the entire country. The cultural orientation to family is quite supportive.

Topic 121: Marriage Patterns in Pakistan

Introduction

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- **Farley (1994) defined, "marriage as a socially approved arrangement, usually between a male and a female that involves an economic and sexual relationship."**

- **Beattie (1980), defined *"marriage as a union between a man and a woman such that the children to the woman are the recognized legitimate offspring of both partners."***

Functions of Marriage in Pakistani Society

There are lots of functions that marriages play in Pakistani society. Some of the functions are mentioned below:

1. Marriage ensures regulation of sexual relations.
2. Marriage insists couples to establish a family by procreation
3. Marriage provides economic cooperation
4. Marriage develops intense love and affection towards each other.
5. Marriage minimizes the distances between social groups.

Types of Marriage in Pakistan

1. **Monogamy:** In monogamy, one man marries one woman.
2. **Polygamy:** In polygamy, man and women can have multiple marriages.
3. **Polygyny:** In polygyny, one man marries two or more than two women.
4. **Watta-Satta:** A type of marriage in which spouse selection is based on the reciprocity.

Marriage Patterns in Pakistan

1. **Spouse selection:** In spouse selection, role of groom, bride, parents, tribal chief are found.
2. **Marriage proposal: In marriage proposal,** message of marriage proposal to the house of bride by the parents of boy.
3. **Engagement:** It is a ceremony in which the bond is set yet not completed.
4. **Wedding ceremonies:** These are series of ceremonies for the final marriage bond.

Post-marital Residential Patterns in Pakistan

1. **Patrilocal residence:** In patrilocal residence, couple lives with or near husband's parents.
2. **Matrilocal residence:** In matrilocal residence, couple lives with or near wife's parents.
3. **Neolocal residence:** In neolocal residence: couple lives in an independent residential structure.

Division of Labor in Family of procreation

The division of labor in the family of procreation in Pakistan is so complex. Man has the entire economic responsibilities and deals on the public sphere. While, woman has the entire domestic chores responsibilities, and deals on the domestic front.

Topic 122: Functions of Family in Pakistan

Introduction: The family institution plays most of the social economic and emotional roles for the siblings. It is of paramount significance when it comes to social identity. Family provides us with numerous social and psychological supports.

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1. **Regulation of Sexual Behavior and Reproduction:**

Family regulate sexual behavior of the adults by getting them married and prevent prostitution to emerge. By regulating sexual behavior, marriage gives birth to a family. Family contributes in the continuity of human race by giving birth to new humans for this universe.

2. **Protection of Infants:**

Family not only gives births to new humans for this universe but also protects them from getting vulnerable in this chaotic world. It provides them shelter and save them from heatstroke in the summer and freezing in the winter. It also provides them with clothes to protect them from skin diseases of direct rays of sun in the wake of depletion of ozone layer. It protects the infants from dangerous happenings.

3. **Provision of Emotional Support**

Family provides emotional support to their infants**.** It protects them from getting isolated**.** It impedes them from hurting themselves in the wake of depression. It showers on them immense emotional support in every age.

4. **Socialization of Children**

Family is the most powerful agent of socialization. It teaches them the norms and values of society. It teaches them morality and religion. It teaches them the language to communicate. It teaches them patterns of clothing and eating.

5. **Economic Patronage of Children**

Family provides their children with economic support when they are young. It provides them with educational expenses. It provides them enough money to eat, drink, and stay healthy. It provides children with a social status in the society.

6. **Social security of children**

Family provides children with a social status. It provides them with an identity to distinguish them. It gets them married to form a new family. It helps them coexist in the society.

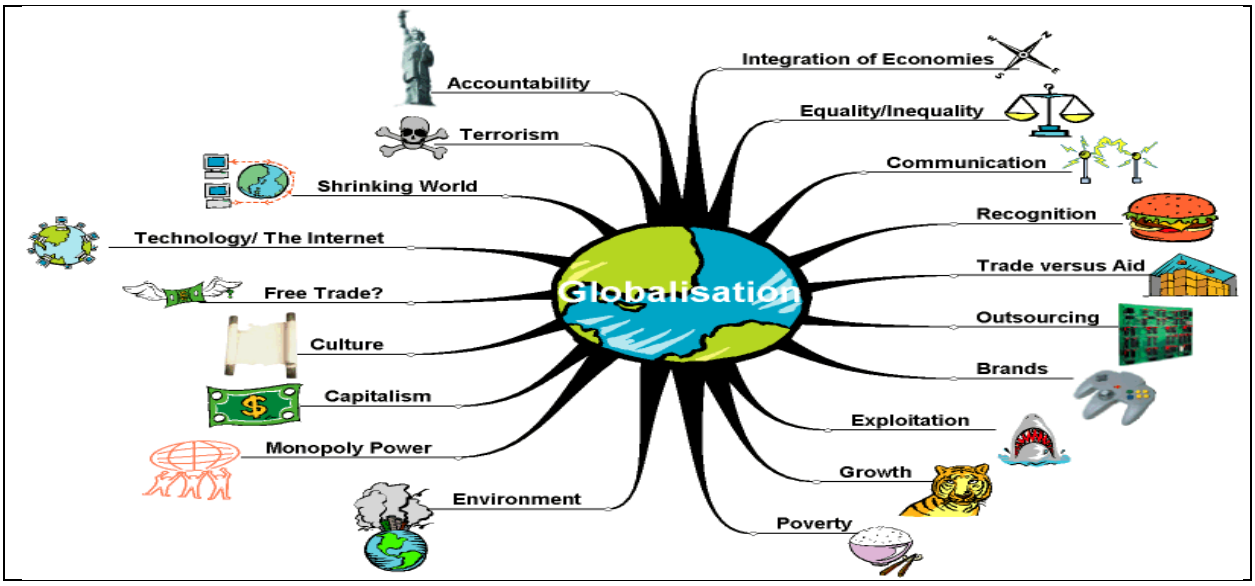
Topic 123: Impacts of Globalization on Pakistani Family System

Introduction

The indigenous family system has gone numerous changes in the wake of globalization. The influence of Media is quite manifest on the family system of Pakistan. In the wake of fast transportation, the local culture of Pakistan is being influenced while interacting with other cultures.

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Source:WordPress.com

What is Globalization?

Globalization refers to the process of international integration arising from the interchange of worldviews, products, ideas, and other aspects of culture. It is the process that increases worldwide exchanges of national and cultural resources. It has interconnected the world through internet, information technology, and transportation.

The basic nature of Pakistani Family System

1. Extended family system
2. Polygamous in nature
3. Endogamous marriage patterns
4. Patrilocal residence
5. Patriarchal in nature
6. Early age at marriage
7. Mechanical solidarity

Impacts of Globalization on family system of Pakistan

All the world is in the impact of globalization. Case of Pakistan is not exceptional. The impacts of the globalization on family system of Pakistan are mentioned below:

1. Extended family system has replaced by Nuclear Family system.
2. Monogamy is practiced in more cases instead of Polygamy.
3. Exogamous marriage patterns are being practiced along with endogamous marriage patterns.
4. Neo-local residential patterns are being adopted along with patrilocal residence.
5. The family is growing more egalitarian in nature.

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6. The concept of early age at marriage is condemned widely throughout the country.
7. Organic solidarity is being observed instead of mechanical solidarity.

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Lesson 30

Government Institution of Pakistan-I
Topic 124 - 126

Topic 124: What is Government?

The term "Government" generally refers to the organizational structure that, makes laws, sets policies, and runs executive, judicial, and legislative affairs of country. Government is a representative institution that works for the collective good.

Definition

A Government is an institution entrusted with making and enforcing the rules of a society as well as with regulating relations with other societies.

In order to be considered a government, a ruling body must be recognized as such by the people it purports to govern.

Types of Government:

1. Monarchy
2. Oligarchy
3. Democracy
4. Aristocracy
5. Authoritarianism
6. Autocracy
7. Dictatorship

Characteristics

1. Government follows a constitution which guides it in the administration of the state.
2. No government is permanent. It is subjected to periodic change.
3. It raises revenue to enhance its administration.
4. I must possess political power which is a tool of rooting orderliness in a state
5. It controls the use of physical force and coercion within the political society.
6. If stable, it is characterized by political legitimacy.
7. Every decision/action of the government is the legitimate concern of the public.
8. Government of a political society differs from the other institutions.
9. Decisions of the government are authoritative.

Nature of Pakistan's government

Government of Pakistan (GOP) is a "federal government". It was established by the constitution of Pakistan. It has the governing authority of four provinces, two autonomous territories, and one federal territory. Constitutionally, it is called Islamic Republic of Pakistan.

Tiers in Pakistan government

Pakistan republic with three tiers of government:

- **Federal**

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- **Provincial**
- **Local**



Source: pakpedia

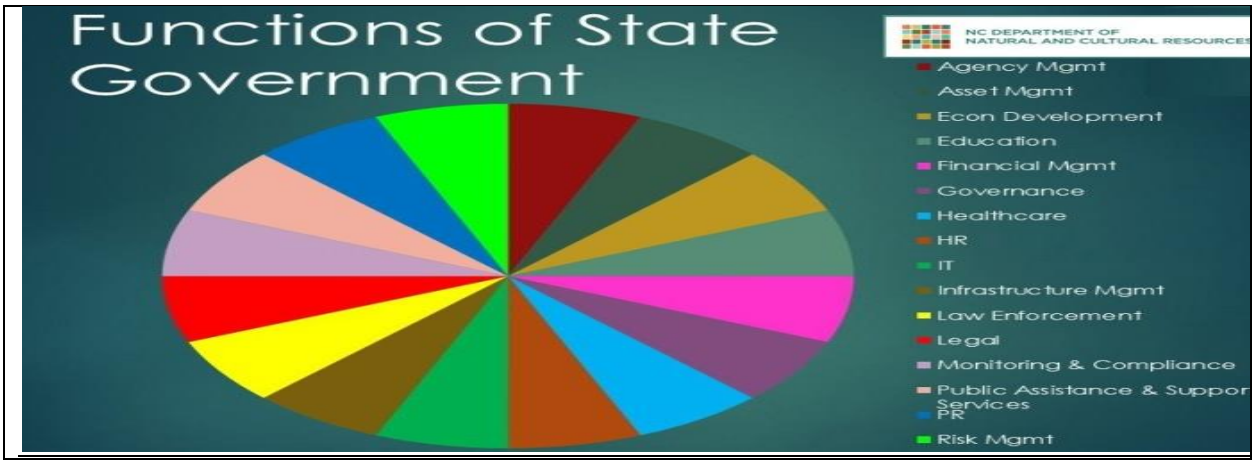
Topic 125: Functions of Government

Government owe allegiance to the state itself and its citizens as well. If a government fails to do its functions in a state, the Citizens can request for the replacement of such government in as much Democracy is in practice. The functions of the government are mentioned below:

1. Law Making
2. Military defence of the country
3. Provision of employment
4. Maintenance of law and order
5. Promotion of economic growth and development
6. Maintaining good relations with other sovereign states
7. Protection of lives and properties
8. Administration of justice
9. Formulation and implementation of policies
10. Provision of social-welfare services
11. Provision of housing and community amenities
12. Preserve culture and provision of recreation
13. To promote social solidarity.
14. To ensure justice to all.
15. To ensure the defense of the state.
16. To promote the welfare of citizens.
17. To ensure the liberty of the citizens.
18. To provide basic facilities like; education, and health.
19. To Maintain social order
20. To ensure economic affairs

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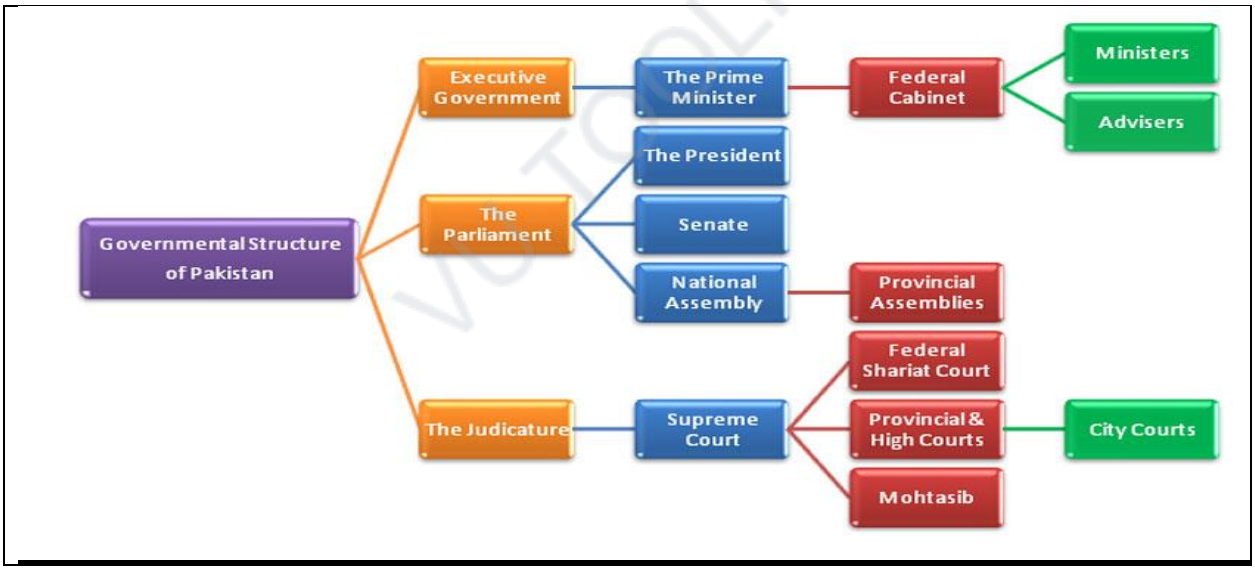
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Source: WordPress.com

Topic 126: Pakistan Federal Government Branches

Pakistan federal government is made up of three branches which are the executive, legislative and the judiciary. It is rrepresented by the prime minister, the parliament and Supreme Court. Duties and powers of branches are defined by the amendments and acts of Parliament.



Source: National Democratic Foundation

1. Executive Branch

The executive branch of the Pakistani government is the one solely responsible and authorized to perform the daily administration of the state bureaucracy. It is composed of the Prime Minister and the federal cabinet.

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A. The Prime Minister

Prime Minister of Pakistan is Head of Government of Pakistan. It leads the executive branch of government. He/she is elected by the members of National Assembly. The duration of his/her tenure is 5 years. He is responsible to appoint federal council of ministers who assists in running the operations of the government.

B. The Cabinet

The cabinet can have maximum 50 members including the PM. Each Cabinet member must be a Member of Parliament. Once appointed by the Prime Minister, all Cabinet Ministers are officially confirmed to their appointment offices by President in a special oath of ceremony.

2. Legislative Branch

A. The Parliament

Federal legislature consists of the Senate (upper house) and National Assembly (lower house)

According to Article 50 of the Constitution;

1. **The National Assembly**
2. **The Senate and**
3. **The President**

Together make up a body known as the Majlis-e-Shura (Council of Advisers).

B. The President

The president of Pakistan is ceremonial head of state. He is the civilian commander of chief of the Pakistan armed forces as per the constitution of Pakistan.

Constitution of Pakistan vest the president:

1. Power of granting pardon
2. Reprieves
3. The control of Military

C. Senate

Senate is a permanent legislative body with equal representation from each of the four provinces, representatives from the Federally Administered Tribal Areas (FATA) and from Islamabad Capital Territory. Both the Senate and the National Assembly can initiate and pass legislation except for finance bills. The Senate cannot be dissolved by the President.

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D. National Assembly

Members of the National Assembly are elected by universal adult suffrage. Seats are allocated to each of the four provinces, the Federally Administered Tribal Areas, and Islamabad Capital Territory. National Assembly members serve for the parliamentary term, which is five years. Vast majority of the members are Muslim,

About 5% of the seats are reserved for minorities, including Christians, Hindus, and Sikhs. 50 plus special seats for women now. Women are selected by their respective party heads.

3. Jurisdiction Branch

Judiciary includes;

1. Supreme Court
2. Provincial High Courts
3. District & Sessions Courts
4. Civil and Magistrate Courts

Some Federal and Provincial Courts and tribunals such as,

1. Services Court,
2. Income Tax & Excise Court,
3. Banking Court and
4. Boards of Revenue's Tribunals

A. Supreme Court

Supreme Court has original, appellate, and advisory jurisdiction. Judges are appointed by the President after consultation with the Chief Justice. Chief Justice and other Judges of the Supreme Court may remain in office until age of sixty-eight years.

B. Federal Sharia Court of Pakistan

Federal Sharia Court has the power to examine and determine whether the laws of the country comply with Sharia law. Decisions of the court are binding on the High Courts. It subordinates judiciary. The court appoints its own staff, and frames its own rules.

It consists of 8 Muslim judges. 3 are required to be Ulema who are well versed in Islamic law. Judges hold office for a period of 3 years, may extended by the President

Provincial and High Courts

Currently all four provinces; Punjab, Sindh, KPK and Baluchistan have High Courts. After the approval of 18th Constitutional Amendment in April 2010, a new High Court is established at Federal Capital Islamabad with the name of Islamabad High Court. Special courts and tribunals to deal with specific kinds of cases, such as drug courts, commercial courts, labor courts. Appeals from special courts go to high courts except for labor and traffic courts, which have their own forums for appeal. Appeals from the tribunals go to the Supreme Court.

Ombudsman / Mohtasib

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Institution is designed to

1. **Bridge the gap between administrator and citizen,**
2. **To improve administrative processes and procedures and**
3. **To help curb misuse of discretionary powers**

It is the further feature of the judicial system. Office of Mohtasib was established in many early Muslim states to ensure that no wrongs were done to citizens. Ombudsman/Mohtasib is appointed by the president. The Mohtasib holds office for four years.

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Lesson 31

Government Institution of Pakistan-II
Topic 127 - 129

Topic 127: Pakistan Provincial Government

In Pakistan provincial government there are four provincial governments of four provinces. These provinces are;

- Baluchistan
- Khyber Pakhtunkhwa
- Punjab
- Sindh



Source: South Asia Journal

1. **Punjab**

Punjab Assembly is composed of 297 elected members. In which 66 seats reserved for women,and 8 seats reserved for non-Muslims. There are 48 departments in Punjab government. Sardar Usman Buzdar is the current Chief Minister of Punjab, while Muhammed Sarwar is the current Gorvernor of Punjab.

2. **Khyber Pakhtunkhwa**

The Khyber Pakhtunkhwa province has a Khyber Pakhtunkhwa Assembly with 145 elected members. It constituent of 115 Regular seats, 26 seats reserved for women and 4 seats for non-Muslims. Current Chief Minister of Khyber Pakhtunkhwa is Mahmood Khan.

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3. Balochistan

Balochistan assembly with members 51, where 11 seats are reserved for women, 3 seats are reserved for non-Muslims. It consists of 26 Departments. Amanullah Khan Yasinzai is the Governor of Balochistan, and Jam Kamal Khan is the Chief Minister of the Balochistan.

4. Sindh

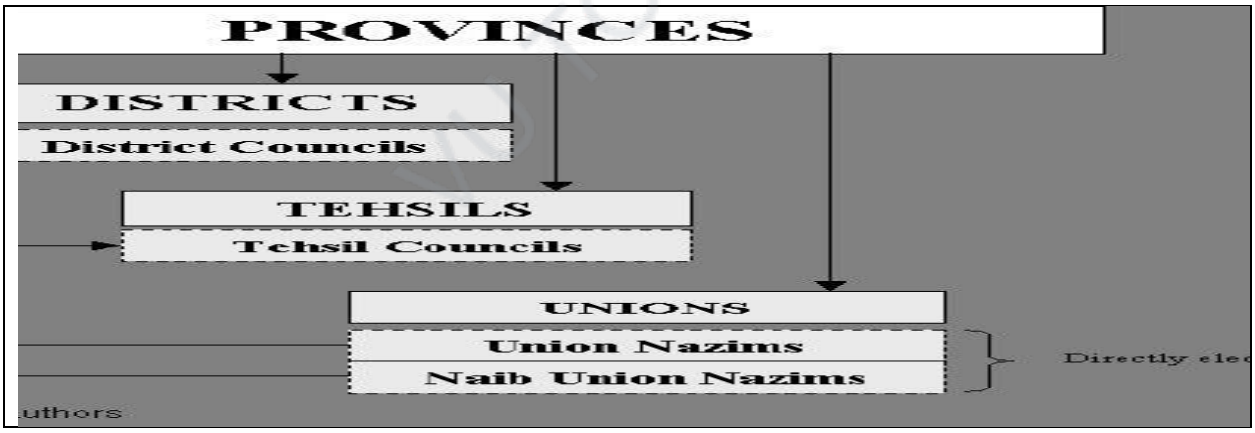
The Provincial Assembly of Sindh is composed of 168 Members. In which, 30 seats are reserved for women, while 8 seats are reserved for non-Muslims. Syed Murad Ali Shah is the Chief Minister of Sindh, and Imran Ismail (PTI) is the Current Governor of Sindh.

Topic 128: Local government of Pakistan

Local governments of Pakistan are protected by the constitution in Articles 32 and 140-A. Local government is a form of public administration which in a majority of context, exist as a lowest level of administration within a given state. Local government ordinance (2001) provides devolution of government to district administration. Each district administration is headed by a DCO and Zila Nazim.

The new system provided a three tier local government structure:

1. District Government
2. Tehsil Government
3. Union Administration



Source: ResearchGate

1. District

District is the first tier of local government. There are total there are 149 districts. They are consisted of zila nazim and district administration. District administration consisted of district offices including sub offices of tehsil level.

2. Tehsil

Tehsil is the middle tier of the local government. Tehsil Municipal administration consisting of tehsil council. It is headed by Tehsil Nazim, Chief Officer and other officials of local council It is

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used in all over the Pakistan except Sindh province where the word "Taluka" is used instead, although the functions and authorities are same.

3. **Union council**

It is the lowest tier of the local government. It is a corporate body covering rural, urban areas in district. It is consisted of union Nazim, Naib Nazim, three union Sectaries and other Auxiliary staff. Union Nazim head of union administration

There are 129 district councils across the four provinces. 619 urban councils made up of one city district, four Metropolitan corporations, 13 municipal corporations, 96 municipal committees, 148 town councils, 360 urban union committees, and 1,925 rural councils.

Roles and Responsibilities of Local Government in Pakistan

1. Promotion of social, economic, environmental well being.
2. Provision of education, culture and sports.
3. Provision of housing and utilities.
4. Maintenance of Infrastructure.
5. Spatial planning and construction.
6. Fire frightening and rescue services.
7. Water supply waste management.
8. Roads and transport

Topic 129: Autonomous Territories

Autonomous territories have the degree of self-governance under the national government. These autonomous territories are the areas which are distinct from the constituent units of a federation. They possess unique powers for their given circumstances. They are geographically populated by a national minority.

Azad Kashmir and Gilgit-Baltistan are self-governing territories associated with Pakistan They have not formally been annexed to Pakistan. As the Kashmir conflict has not yet been resolved, and it claimed by India.

Federally Administered Tribal Areas

FATA is a semi-autonomous tribal region in northwestern Pakistan. Territory is almost exclusively inhabited by the Pashtun. It is Existed from 1947 until being merged with neighboring province Khyber Pakhtunkhwa in 2018. It is consisted of seven tribal agencies(districts) and six frontier regions. It is directly governed by Pakistan's federal government through a special set of laws called the Frontier Crimes Regulations. They are mostly Muslim.

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Lesson 32

Religious Institution of Pakistan-I
Topic 130-133

Topic 130: What is Religion?

Religion consists of beliefs and practices that separate sacred from profane and unites its adherents into a moral community. Religion is one of the most important social institutions responsible for providing masses with a vibrant moral system. Religion is the only viable source of morality.

Elements of religion: Belief and practices are the main elements of religion.

1. Belief that some things are sacred (forbidden, set apart from the profane.
2. Practices (rituals) centering on the things considered sacred.
3. A moral community which results from a group's belief and practices.

Definition

- **According to Emile Durkheim,** ***"Religion is a unified system of beliefs and practices relating to sacred things, that is to say, things set apart and forbidden -beliefs and practices which unite people into one single moral community."***
- **According to Ogburn,** ***"Religion is attitudes towards superhuman powers."***

Forms of religion

There are three common forms of religion, which are mentioned below:

1. **Theism:** Theism is the belief in the existence of one or more divinities or deities which exist within the universe and yet transcend it.
2. **Monotheism:** Monotheism refers to the belief in the existence of one God.
3. **Pantheism:** Pantheism refers to the belief that God is equivalent to Nature or the physical universe, or that everything is of an all-encompassing immanent abstract God

Religion in Pakistan

Almost 96% of the people of Pakistan are Muslims or at least follow Islamic traditions, and Islamic ideals and practices. Most Pakistanis belong to the Sunni sect, (the major branch of Islam). There are also significant numbers of Shīʿite Muslims. In addition to the two main groups, there is a very small sect called the Aḥmadiyyah.

Topic 131: Functionalist View of Religion

Functionalists stress that religion is universal. It meets the universal needs of human being. It is a social fact. It performs certain functions and dysfunctions for the smooth running of society. It is one of the important functional social institutions

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Functions of religion

1. **Meaning and Purpose**

Religion provides answers to perplexing questions about ultimate meaning. The answer to these questions gives followers a sense of purpose, a framework for living. Believers see their lives as fitting to divine plans.

2. **Emotional Comfort**

Religion provides comfort to the people by providing answers to their questions. The religious rituals that cover crucial events such as illness and death assure the individuals that others care. The comfort it provides is the source of life for millions of people on earth.

3. **Religion Provides us with Morality**

Religion helps us in the judgment of right and wrong. It helps us determine what is considered acceptable behavior and what is not. Islam divides actions into two categories; the right acts that lead to heaven, and the wrong acts that lead to hell.

4. **Social Solidarity**

Religious teachings and practices unite believers into a community that shares values and perspectives. Five times prayers unite us together and we discuss our social life. Religious festivals bring us on the same page and spread bliss.

5. **Guidelines for everyday life**

The teaching of religion is not all abstract. Religion provides practical guidelines for everyday life. Follower religion abstain alcohol and bad jobs. Religion provides us with a sense of cleanliness. Religion teaches us to be good with other human beings

6. **Social Control**

Religious guidelines also bring nonmembers into conformity. Religious teachings are incorporated in criminal law. Alcohol consumption is against the teaching of religion hence is prohibited in the country of Pakistan.

7. **Adaptation**

Religion can help people adapt to new environment. Religion serves as a bridge between the old and the new environments.

8. **Support for the government**

Religion guides people to abide by the laws of government. Government reciprocates by supporting the religious institutions. It also provides financial support for the construction of mosques. Religion provides justification to the writ of government

Topic 132: Symbolic interactionist perspective of religion

Symbolic interactionists focus on shared meaning. Emile Durkheim was of the view that we do not worship the GOD, we worship the collectivity. Religion is an abstract concept represented only

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through some symbols. Holy Kabba is a symbol used for Islamic religion. Green color is considered as a religious color.

Symbols of Religion

Suppose that it is two thousand years ago. You have just joined a new religion. You have come to realize that a recently crucified Jew named Jesus is Messiah. The roman leaders are persecuting the follower of Jesus. They hate your religion because you and your fellow believer do not take Caesar as God. Christians are less in number and you want fellowship with your fellow believers. The government has sworn to destroy this new religion. You cannot openly describe yourself to be a Christian. You use a clandestine symbol to represent your religion that only a fellow believer can understand

All religions use symbol to provide identity and create solidarity for the members of their faith. For Example:

- Crescent moon and star is the symbol of Islam.
- The star of David is the symbol of Judaism
- Cross is the symbol of Christianity

Rituals

Rituals, ceremonies, and other repetitive events are symbol that work as a guiding force to form a moral community. Eid festivals unite people in a happy tone. Five times prayers also unite people and provide them with an opportunity to discuss each other's problem and contribute to one another's efforts.

Beliefs

Symbols including rituals develop beliefs. Belief may be abstract or very specific to the worldly affairs. Religious beliefs not only consist of values but also of cosmology. Belief tells us that there is a hereafter following this world. Religious also provides us with the metaphysical explanation of the beginning of universe.

Religious experience

Religious experience refers to the feeling of being aware of supernatural or a feeling to coming in contact with God. Some people undergo a mild situation such as feeling closer to god. It is also considered to be a life transforming religious experience. Sufism is widely referred to as a movement of bringing God and men together.

Community

The shared meaning that come through symbols, rituals, and belief unite people together into a moral community. Their beliefs and ritual bind them together. Religion also separates other people from the community. Community establishes compelling norms so as to prohibit non- believers from deviance.

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Topic 133: Conflict Perspective on religion

In general, conflict theorists are highly critical to religion. They consider religion as a tool of suppressing masses. Conflict theorists also assume religion to be system of enslaving people to dance on the tunes of capitalism. Religion is also considered to be a strong justification for the existence of capitalism. Protestant ethics and the spirit of capitalism is an example.

Opium of the People

"Religion is the sigh of oppressed creature, the sentiment of a heartless world…. It is the opium of people." (Marx 1844/1964)

Marx believed that religion is like a drug that helps addicts forgets their misery. By diverting thoughts to a prosperous hereafter, religion pushes people to continue being oppressed.

Legitimizing social inequalities

Conflict theorists believe that religion legitimizes social inequalities in the world. It is done by the concept of pre-established harmony. Religion also supports hierarchy that is the very basic example of inequality. The concept of heaven is also hierarchal in all the religion.

Religion and the spirit of capitalism

Weber argued that the religious focus on afterlife is a source of profound social change. Religion worked as a guiding tool to transform the traditional life to modern life. To accumulate capital as an end in itself was supported by religion. Calvinism was a major go through in it. Weber was of the view that it is the religion that supported the capitalism and worked for its promotion. Conflict perspective is of the view that capitalism uses religion to set out things in its favor. Religion provides justification to the capitalist maneuvers by legitimizing them.

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Lesson 33

Religious Institution of Pakistan-II
Topic 134-136

Topic 134: Impacts of religion on social life

1. **Impacts on Economy:**

Religion has following impacts on the economy.

i. Religion promotes economic equality.
ii. Religion encourages economic activities.
iii. Religion uplifts the poor segments of society.
iv. Religion imposes tax on the rich segment of society to distribute them among the poor.
v. Religion promotes charity and alms.

2. **Impacts on Education**

Religion has following impacts on the education.

i. Religion promotes education for both male and female.
ii. Religion promotes both scientific and religious education.
iii. Religious education has a wide chain in Pakistan with numerous institutions.

3. **Impacts of Crime**

Religion has following impacts on the crime.

i. Religion teaches its followers not to involve in crimes.
ii. Crime is a sin in the religious context.
iii. Religion promotes peace and harmony.
iv. Religious persons are less involved in criminal activities.

4. **Impacts of Family relationship**

Religion has following impacts on the family relationship.

i. Religion teaches cordial relationship with family members.
ii. Religion explains the rights of the parents and promotes good relationship with them.
iii. Religion also explains the rights of husband and wife.

5. **Impacts of Health**

Religion has following impacts on the health.

i. Religious encourages healthy diet.
ii. Five times prayers set a good and healthy routine.
iii. Prayers help us stay clean and tidy.
iv. Prophet Muhammad (PBUH) was one of the prime examples of health conscious.

6. **Impacts on individual**

Religion has following impacts on the individual.

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i. Provides answers to critical questions
ii. Provides comfort
iii. Raises self-esteem
iv. Soothes anxiety
v. Protects against depression

Topic 135: A Sociological Analysis of Religion

Durkheim and functionalism

Durkheim viewed religion within the context of entire society. He found religion as an influential aspect of society, and observed that people separate religious symbols as sacred from other symbols. Sacred objects/symbols have divine characteristics. Religion binds people together in a moral community.

Weber and social change

Weber examined the impacts of religion on western thoughts and culture. He saw the roots of capitalism in Protestant Work Ethics. He believed that it was the religion that gave way to capitalism and at the same time modernization.

Characteristics of religion

All religions have certain rules of worship.
Religion seeks purity of lineage.
Religion flourishes art and architecture.
Religion defines what is sacred and what is profane.
Religion upholds social norms.
Religion is a strong binding institution. According to Durkheim, religion binds.

Components of religion

1. Place of Worship
2. Purity of lineage
3. Sacred v profane
4. Methods of Salvation
5. Reverence towards supernatural being

Element of religion

1. Religious Beliefs
2. Religious Rituals
3. Religious Practices
4. Religious Symbols
5. Sacred objects
6. Sacred History
7. Sacred Spaces
8. Renewal observance

Functions of religion

Religion plays certain functions in the society, some of which are mentioned below:

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1. Religion spread education.
2. Religion reduces frustration.
3. Religion encourages welfare.
4. Religion creates sense of self importance.
5. Religion encourages social values.
6. Religion instills tolerance.

Religion and culture

Religion and culture are closely joined together. They are often producing peaceful environment, promote civilization, integration and solidarity with one another.

Topic 136: Religion and Morality

Theologians and philosophers have faced issues while debating religion and morality. For example:

1. Is religion a good source of morality?
2. Are there other better sources of morality?
3. Is the utilitarianism a good source of morality?

Utilitarianism and Morality

Utilitarianism focuses on the greater good for greater number of people. Morality should be based on the principle of utilitarianism. The morality would be right if it provides greater happiness for the greater number of people. The morality would be wrong if it provides less happiness for the greater number of people.

Criticism on Utilitarian Morality

Following are the criticism on the utilitarian morality.

1. The principles of utilitarian are not inclusive.
2. Utilitarian ignores justice.
3. Utilitarianism lacks a sense of integrity and commitment to justify morality.
4. Not all people pursue happiness, some people pursue virtue.

Deontological Ethics and Morality

Actions are considered good because of the characteristics of actions not because the product of action is good. Duty for the sake of duty is an example of deontological ethics.

Criticism on Deontological Ethics

The “good action” is contextual and cannot be universalized. It lacks a vibrant inspiration for the performance of “good act”. No clear way to resolve moral duties when they come into conflict with one another.

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Virtue Ethics

Virtue ethics lays emphasis on virtue or moral character. For example, there is someone who is in dire need. Utilitarian would help the needy if it maximizes the happiness. Deontologist would emphasize on the action if it is in accordance with moral laws. Virtue ethics would hold that helping other would be benevolent.

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Lesson 34

ECONOMIC INSTITUTION OF PAKISTAN
Topic 137-141

Topic 137: Economic Institutions of Pakistan

Pakistan is 23rd largest in the world in terms of Purchasing Power Party PPP, and 42nd largest in terms of nominal Gross Domestic Product GDP. It has a Per Capita Income of $1357 as per 2019. Pakistan is a semi-industrialized country. Its primary export commodities are textiles, leather goods, sport goods, chemicals and carpets.

Major Imports of Pakistan

Following are the important imports of Pakistan:

i. Petroleum and Petroleum products
ii. Plastics and articles
iii. Transportation equipment
iv. Paper and paperboards
v. Organic Chemicals
vi. Iron and Steel

Major Exports of Pakistan

Following are the important export of Pakistan:

i. Textile Articles
ii. Cotton
iii. Apparel
iv. Leather Products
v. Oil and Mineral Fuels
vi. Beverages
vii. Natural Minerals and Stones

Gross Domestic Product

GDP (Gross Domestic Product) is an economic indicator which records the level of goods and services produced within any given nation's economy. $264billion is the GDP of Pakistan as per 2020.

- **Components of measuring GDP**
  i. Consumption
  ii. Investment
  iii. Government
  iv. Net Export

Gross National Product

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Gross National Product refers to the cumulative wealth produced in the country including both gross domestic product and remittance.

- **Components of Gross National Product**
  i. Consumption
  ii. Government Spending
  iii. Capital Spending by Business
  iv. Net Exports

Topic 138: Industrial Sector and Economy of Pakistan

Pakistan relies on industrial sector to reduce its trade deficit and strengthen its foreign exchange reserves. Industrial sector provides 20.88% share in our Gross Domestic Product. It plays a critical role in job creation and socio-economic advancement. Pakistan's major export-oriented industry is Cotton-Textile Industry.

Subsectors of Industry in Pakistan

1. Manufacturing
2. Mining and Quarrying
3. Textile Industry
4. Automotive Industry

1. Manufacturing

It is the second largest sector of economy. Overall manufacturing contributes to 16.02% of Gross Domestic Product, large-scale manufacturing counts for 12.5% of the GDP, and low-scale manufacturing counts for 3.8% of the GDP. This sector generates the biggest number of industrial employment.

2. Mining and Quarrying

Out of 92 known minerals 52 are commonly explored in Pakistan. This subsector of industry contributes 2.51% to the Gross Domestic Product. Mining and Quarrying sector is a significant section of Pakistan National Account. Gypsum, limestone, chromite, iron ore, rock salt, silver and gold are some of the main minerals found in Pakistan.

3. Textile Industry

Textile exports counts for 59.94% of total exports. This industry contributes nearly one-fourth of industrial products. It provides 40% of industrial labor force, and it counts for 59% of national exports. The cotton spinning sector comprises 517 textile units

4. Automotive Industry

Automotive industry counts for 4% of the GDP of Pakistan. It generates 3.5 million of labor force. There are over 3200 automotive manufacturing plants in the country. This sector contributes PKR50 million to national exchequer. Pakistan has world renowned brands like Honda, Toyota, Suzuki, Proton, Morris Garages, KIA etc.

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Topic 139: Agriculture Sector and the Economy of Pakistan

Agriculture is the fundamental part of the economy of Pakistan. Agricultural contribution to Gross Domestic Product is 21% with an annual growth of 2.7%. It provides employment to 44% of labor force. 62% of rural population depends on this sector for livelihood. 47% of the total population is based on agriculture. 70% of foreign exchange reserves of Pakistan is achieved by this sector.

Major Crops of Pakistan

1. **Wheat**

Wheat is the largest grain crop. It is the main country's staple food. Its contribution to GDP is 3.1% and 14.4% to the value-added in agriculture. The crop of wheat increases by 11.7% annually. It is widely demanded in the country and world together.

2. **Rice**

Rice is the second largest food staple in Pakistan after wheat. It is a major source of foreign exchange for the country. Rice has a share of 0.6% in the GDP and 3.1% in the value-added in agriculture. Pakistan is famous for Basmati non-basmati rice in the world. Pakistan is the fourth largest producer of rice in the world.

3. **Cotton**

Pakistan is the 4th largest producer and 3rd largest consumer of cotton in the world. Its contribution to the GDP of Pakistan is 2%. Pakistan is the 3rd largest exporter of raw cotton and 9% of the global textile industry share. As the backbone of textile industry, it constitutes to 46% of the total manufacturing and 40% of employment.

4. **Sugarcane**

Sugarcane is of high value cash crop and vital for sugar related industries. It is the 2nd largest cash crop in the country. It contributes 3.6% to the Gross Domestic Product of the country. Pakistan is the 5th largest producer of sugarcane in the world. Sugarcane takes 12-18 months to ripe and hence a laborious crop in the country

5. **Maize**

Maize is a significant food grain and a lot of products are produced by it. It is the most important commercial crop in the country. Its contribution to the Gross Domestic Product is 0.4% and 2.2% to the value-added in agriculture. Pakistan is the 4th largest producer of maize in the world

Topic 140: Services Sector and the Economy of Pakistan

Services sector is the fastest growing sector in the world economy

- **The share of services sector**

Its contribution to the GDP of the Pakistan is 38.3%.

- **The share of services sector in total GDP is:**
  - 47% in low income countries
  - 53% in middle income countries
  - 73% in high income countries

Classification of services sector

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1. **Distributive Services**

Distributive Services move commodities, information, and people. Some of these services are final consumption in their own right but most are ancillary to final consumption. It brings satisfaction and utility to the customer and individual. It also brings earning to the producer.

2. **Producers Services**

Producer services are intermediate inputs to further production activities that are sold to other firms. Producer sector include of monetary sector. It benefits the customers. It also delivers capital to the Manufacturer and commercial community.

3. **Personal Services**

A personal service is any business enterprise with the primary purpose of providing personal services. These services include:

- Law
- Medicine
- Engineering
- Design

Social Services

Social service is the provision of services to the community. Social services sector can be subdivided in:

- Public administration (judiciary, police, civil servants)
- Health and Education facilities

Services sector and the economy of Pakistan

The contribution of services sector has grown from 37.2% in 1980s to 58.82 in 2010s. Ahmed & Ahsan (2011) found that the economy of Pakistan has transformed from agricultural to services sector. This sector employees people more than any other sector in Pakistan. People have shifted from agricultural sector to Services sector in Pakistan.

Topic 141: Cottage Industry and the Economy of Pakistan

Cottage industries provide employment to 80% of industrial labor force. This industry holds an important position in rural areas of Pakistan. Mot villages are self-sufficient in basic necessities of life. They have their own carpenters, brassware, rugs, and cotton weavers. Some of the families in rural societies depend on cottage industry for income

Advantages of Cottage industry

i. It is the major source of employment potential.
ii. It meets the demands of the local market.
iii. It is the source of foreign exchange income.
iv. It reduces rural-urban migration.
v. It reduces regional disparity.

Cottage industry and the economy of Pakistan

It provides employment to 80% of industrial labor force. The goods of cottage industry provide 30% of the export receipts of the manufacturing sector. Women are employed gainfully in the cottage industries in villages. 95% of the needs of the High Quality Damascus Steel is produced in Wazirabad.

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Types of Cottage industry in Pakistan

1. **Carpets**

This industry makes a significant contribution to foreign earning. Carpets are generally hand-woven and hand knotted. These carpets are made of wool, silk or a mixture of two

2. **Textiles**

Textiles are found throughout the country with a variety of designs and techniques. Most famous textiles are:

- Khaddar
- Susi
- Khes
- Chunri
- Boski
- Karandi
- Shaal
- Ajrak

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Lesson 35

EDUCATION INSTITUTION OF PAKISTAN-I
Topic 142-145

Topic 142: What is Education?

Education is a gradual process which brings positive changes in human life and behavior. It is a social institution to which society's children are taught basic academic knowledge, learning skills, cultural norms and values. Education is acquisition of knowledge, skills, values, beliefs, and habits. It is the protector of social order, political hegemony, and status quo.

Definition

1. Education process of receiving or giving systematic instruction, especially at a school or university.
2. Education is a process of acquiring knowledge through study or imparting the knowledge by way of instructions or some other practical procedure".

Functions of Education

Following are the functions of the education.

i. Cultural transmission
ii. Social integration
iii. Future occupation
iv. Techniques of learning skills
v. Socialization
vi. Rational thinking
vii. Personal adjustment
viii. Family living
ix. Patriotism
x. Character building

Importance of education

Are those equal, those who know and those who don't know. **(al-zumr-09)**

According to saying of last prophet (PBUH) for the sake of knowledge you can travel to longest distance from Arabia to China. (Al-hadith)

i. Education gives us knowledge.
ii. Education teaches us lessons of humanity.
iii. Education tells men how to think, how to work properly and how to make decision.
iv. Education contributes to human development.
v. Education highlights the human talents.

Salient features of Education in Pakistan

- In Pakistan, education is universal, and provides free primary and secondary education.
- It promotes equity.
- It has relevance to labour market.
- It encourages private sector.
- It improves planning, management and implementation capacity.

Layers of educational institutions in Pakistan

i. Elite schooling

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ii. Private
iii. Milatary
iv. Government / Public
v. Madrasah

Topic 143: Types of Education in Pakistan

Formal Education

Formal education is characterized by the full time education. It is chronologically graded education system. It provides technical and professional training. It is running from primary schools through the university. It is subject oriented. It provides learning in a classroom. It is based on grading, certification, and degree. It provides easy access to jobs.

Informal Education

Informal education does not use any particular learning method. In formal education, conscious efforts are not involved. It is taken from family, community, society with no hard and fast rules . It is neither pre-planned nor deliberate. It may be learned at some marketplace, online or at home. It does not require specific time span. It is less costly and time-efficient learning process. In informal education, there is no need to hire experts. This education takes place outside of the school setting. It has no regular curriculum. It is neither obligatory, nor provides any formal certification.

Non-formal Education

Non-formal education accounts for the adult basic education, adult literacy education. It provides school equivalency preparation. It provides learning of basic skills or job skill. Boy Scouts, Girl Guide, and Fitness Programs are the example of non-formal education. In non-formal education, there is flexibility in age, curriculum and time. It is based on community-based adult education courses. Some organizations develop free courses for the adult education.
The non formal education is planned and takes place apart from the school system. The timetable and syllabus can be adjustable. It is practical and vocational education. It has no age limit.

Religious education

Religious education provides Islamic education. Institution has its own management system. They run on aid provided by government or other party. Pakistan madrasah boards are established to regulate madrasah activities. They provide free religious education with boarding and logging.

Diversification of education in Pakistan

Lots of diversification are found in Pakistani education system, which are mentioned below:

i. Vocational education
ii. Technical
iii. Commerce/ business
iv. Agriculture education
v. Medical
vi. Engineering
vii. Social Science
viii. Law

Topic 144: Levels of Education in Pakistan

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Pakistan's education system is divided into six levels:

1. Preschool (2 to 5 years old)
2. Primary (grades one to five);
3. Middle (grades six to eight);
4. High (grades nine and ten, leading to the Secondary School Certificate);
5. Intermediate (grades eleven and twelve)
6. University programs leading to graduate and advanced degrees.

1. Preschool

A preschool is also known as nursery school, pre-primary school, or play school. It is an educational establishment or learning space offering early childhood education to children before they begin compulsory education at primary school. It may be publicly or privately operated, and may be subsidized from public funds.

2. Primary schooling

Stage of primary schooling consists of five classes (I-V). It enrolls children of age 5-9 years. The constitution of Pakistan ensures free and compulsory primary education

3. Middle Schooling

The middle schooling is of three years duration. It is comprised of class VI, VII and VIII. The age group is 10-12 years. According to 2017 census, there were 47 thousand middle schools in the country, and 438 thousand teachers. There were overall 7.3 million enrolment as of 2016-17.

4. High schooling

In high schooling, children stay for two years in classes IX and X. The Board of Intermediate and Secondary Education conducts the examination. A certificate awarded to the successful candidates. There are a total of 31 thousand high schools in the country. There are 556 thousand teachers. High school enrolment in Pakistan is around 3.9 million.

5. Higher secondary

Higher secondary is also called the "intermediate stage". Higher Secondary Education consists of classes XI to XII. A student at this stage can opt for general education, professional education or technical education. There is a total of 5 thousand higher secondary schools/colleges. The total number of teachers is 122 thousand. There is an enrolment of around 2 million students in these colleges.

6. Higher education

Higher education encompasses 4 years of higher education. For higher education, 10 years of primary and secondary schooling is required. Students who pass their first-degree stage are awarded a Bachelor's degree in arts or science, at the age of 19 years. In order to complete an honors course at Bachelor's degree level an additional one year's study is required. Further, a two years course is required for Master's degree who has completed two years Bachelors' degree. A doctoral degree requires normally 3 years of study after the completion of a master's degree course.

Vocational Education

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Vocational Education is normally offered in high schooling. A variety of trades offered to the students and after completion of the course. They get jobs as carpenters, masons, mechanics, electrician, refrigeration and similar other trades.

Technical and Vocational Education

The duration of post secondary education varies in technical and professional fields.

i. The polytechnic diploma is a three-year course.
ii. A bachelor's degree in medicine (MBBS) requires 5 years of study after intermediate stage (12 years of schooling).
iii. A bachelor's degree course both in engineering and veterinary medicine is of 4 years' duration after the intermediate examination.

Deeni Madrassahs

There are also religious institutions in the country. These institutions have their own management system without interference from either the provincial or federal governments. However, grants-in-aid are provided to these institutions by the government. During 2000 there were 6761 religious institutions with an enrollment of 934,000, of which 132,000 were female students in 448 institutions (Khan, 2002).

They also play a significant and important role in adult education and learning in Pakistan. Their main emphasis is on Religious/Islamic education and learning. Currently there are 32,000 religious schools working in Pakistan. Total enrolment in Deeni Madrassahs is 2.5 million; 3% is in public sector, and 97% is in private sector. Total 68% males are in Madrassahs, and 32 % are females in Madrassahs.

Higher education commission Pakistan

Higher education commission was established in 1974 as University Grants Commission (UGC). Its current form is HEC 2002. Its head quarter is in Islamabad Pakistan. It is responsible for making higher education policy. Focal point of higher learning of education is research development. Pakistan produces about 445,000 university graduates annually.

Topic 145: Education System of Pakistan

Education expenditure of Pakistan

Expenditure on education in Pakistan is around 2% of Pakistan's GDP. In 2009, the government committed to increase the allocation to education to 7% of GDP. Total expenditure on education as a percentage to GDP was 2.9% in 2007 compared to 2.6% in 1998.

Constitution of Pakistan

Constitution of Pakistan obligates the state to provide free education to children of the age group 5 to 16 years. The state shall remove illiteracy and provide free and compulsory secondary education within minimum possible period.

Current Legislative List

i. Curriculum
ii. Syllabus
iii. Planning
iv. Policy

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v. Centers of excellence
vi. Standard of education
vii. Islamic education

Achievements of Education System of Pakistan

Achievements of Education System of Pakistan are mentioned below:

i. Established a digital library in Pakistan.
ii. Tripled university enrollment.
iii. Internationally recognized 4 years BS programs.
iv. Promoted research and research publications.
v. Today Pakistani universities are ranked among top 200 universities in Pakistan.
vi. Fifty one new universities established.
vii. The world largest Fulbright scholarship launched with joint funding (HEC/USAID).
viii. Introduction of online education facility.

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Lesson 36

EDUCATION INSTITUTION OF PAKISTAN-II
Topic 146-148

Topic 146: Educational Institutes of Pakistan

Pakistan has both public and private institutes. The education system of Pakistan is comprised of 260,903 institutions and is facilitating more than 41 million students with the help of 1.5 million teachers. The system includes 180,846 public institutions and 80,057 private institutions. 31% educational institutes are run by private sector while 69% are public institutes.

Famous Elite schools of Pakistan

List of Pakistani famous elite school is mentioned below:

i. Beacon house school system
ii. Root school system
iii. Pak-Turk international school system
iv. City school system
v. Allied school system
vi. LaSalle school system
vii. American grammar school system
viii. St. joseph and St. marry school system

Famous colleges of Pakistan

List of Pakistani famous colleges is mentioned below:

i. King Edward Medical colleges
ii. FC charted
iii. Punjab Group of Colleges
iv. Atchison College
v. Allama Iqbal Medical College
vi. National College of Arts
vii. Government Colleges in all the cities

Universities

At the time of independence Pakistan had only 1 university. Now, HEC recognizes 132 institutions, of which 73 are public universities and 59 are private. Pakistan produces about 4,45000 graduates every year.

Universities in Islamabad

List of universities in Islamabad is mentioned below:

i. Capital university of science and technology
ii. Quaid-i-Azam University
iii. National Defense University
iv. International Islamic university
v. NUST

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vi. COMSATS
vii. NUML
viii. Bahria University

Universities in Punjab

List of universities in Punjab is mentioned below:

i. King Edward medical University
ii. Government college University Lahore
iii. Forman Christian College
iv. University of Punjab
v. University of Agriculture Faisalabad
vi. Kinnaird College for Women
vii. LUMS
viii. Fatima Jinnah Women University
ix. Minhaj University
x. University of Sargodha
xi. BZU, Multan

Universities in Sindh

List of universities in Sindh is mentioned below:

i. Liaqat University of medical and health sciences
ii. Sindh Madressatul Islam University
iii. NED University of Engineering
iv. University of Sindh
v. University of Karachi
vi. Shah Abdul Latif University
vii. Hamdard University
viii. Muhammed Ali Jinnah University
ix. Aga Khan University

Universities in Khyber Pakhtunkhwa

List of universities in KPK is mentioned below:

i. Islamia College University
ii. University of Peshawar
iii. Gomal University
iv. Hazara University
v. Abdul Wali Khan University Mardan
vi. Bacha Khan University
vii. Khyber Medical University
viii. Preston University
ix. Brain Institute Peshawar

Universities in Balochistan

List of universities in Balochistan is mentioned below:

i. University of Balochistan

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ii. Al-hamd Islamic University
iii. Balochistan University of Engineering and Technology
iv. Sardar Bahadur Khan University for Women
v. Lasbela University of Agriculture
vi. University of Turbat
vii. University of Loralai

Universities in Gilgit Baltistan

List of universities in Gilgit Baltistan is mentioned below:

i. Karakoram International University
ii. Baltistan University

Universities in Azad Kashmir

List of universities in Azad Kashmir is mentioned below:

i. Mirpur University of Science and Technology
ii. University of Azad Jammu and Kashmir
iii. University of Poonch
iv. Al Khair University
v. Mohi-ud-din Islamic University
vi. Women University of Azad Jammu and Kashmir, Bagh
vii. University of Kotli

Universities ranking

During 1947 to 2003 not a single university of Pakistan could be ranked in top 600 university of world. According to the Quality Standard World University Ranking for 2014, Ten Pakistani Universities are ranked among top 100 universities in Asia.

Topic 147: Literacy in Pakistan

Literacy definition as in 2017 census

"Ability to read and understand simple text in any language from a newspaper or magazine, write a simple letter and perform basic mathematical calculation (ie, counting and addition/subtraction)."

Pakistan has the highest number of out-of-school children worldwide after Nigeria: Approximately 22.7 million Pakistani children age 5 to 16. 44 percent of this age group did not participate in education in 2017. In 2017, Pakistan's total literacy rate was around 59 percent, with less than 47 percent of women being literate and more than 71 percent of men. Literacy rate ranges from 87% in Islamabad to 20% in Kohlu district, Baluchistan. In Pakistan, people of different ages having the literacy rate as follows:

- Ages between 55-64 have 30%
- Ages between 45-54 have 40%
- Ages between 25-34 have 50%

Area wise Literacy rate

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- Punjab-64.7%
- Sindh-62.2%
- KPK- 55.5%
- Balochistan -55.3%
- Islamabad 87%
- Azad Jammu and Kashmir 74
- Gilgit Baltistan 53%
- Tribal areas 22%

Factors Affecting Literacy

There are many factors which affect literacy in Pakistan. Some of which are mentioned below:

i. Poverty
ii. Bifurcated Education System
iii. Regional disparity
iv. Untrained teachers
v. Lack of technical/relevant education
vi. Corruption
vii. Management problems
viii. Quality of textbooks
ix. Academic issues (quantitative rather than qualitative)
x. Low allocation of funds for education
xi. Pakistan allocates the lowest share of GDP (2.9%) in Asia, after Sri Lanka

Topic 148: Sociological Perspectives on Education

Functionalist Perspective:

Children must learn the knowledge and skills they will need as adults. Education generates new knowledge, which is useful in adapting to changing conditions. Education serves to produce a society of individuals who share a common national identity. Schools foster social integration and national unity by teaching a core set of skills and values. For societies to survive, they must pass on core values of their culture. Societies use education to support their communities' social and political system. Education screens and selects the members of society for the work they will do as adults. Schools in industrialized countries identify students who show special talents and abilities at an early age.

Conflict Perspective:

Education serves to sort students into social ranks and to limit the potential of certain individuals and groups to gain power and social rewards. Students' achievement or failure tends to reflect existing inequalities. Tracking involves the assignment of students to different types of educational programs. Classroom instructions used in the different tracks serve to reproduce the status quo. According to conflict perspectives, opportunities for educational success are distributed unequally. Students of Higher-status institutions have privilege over students of lower-status educational institutions. Schools produce unquestioning citizens who accept the basic inequalities of the social system.

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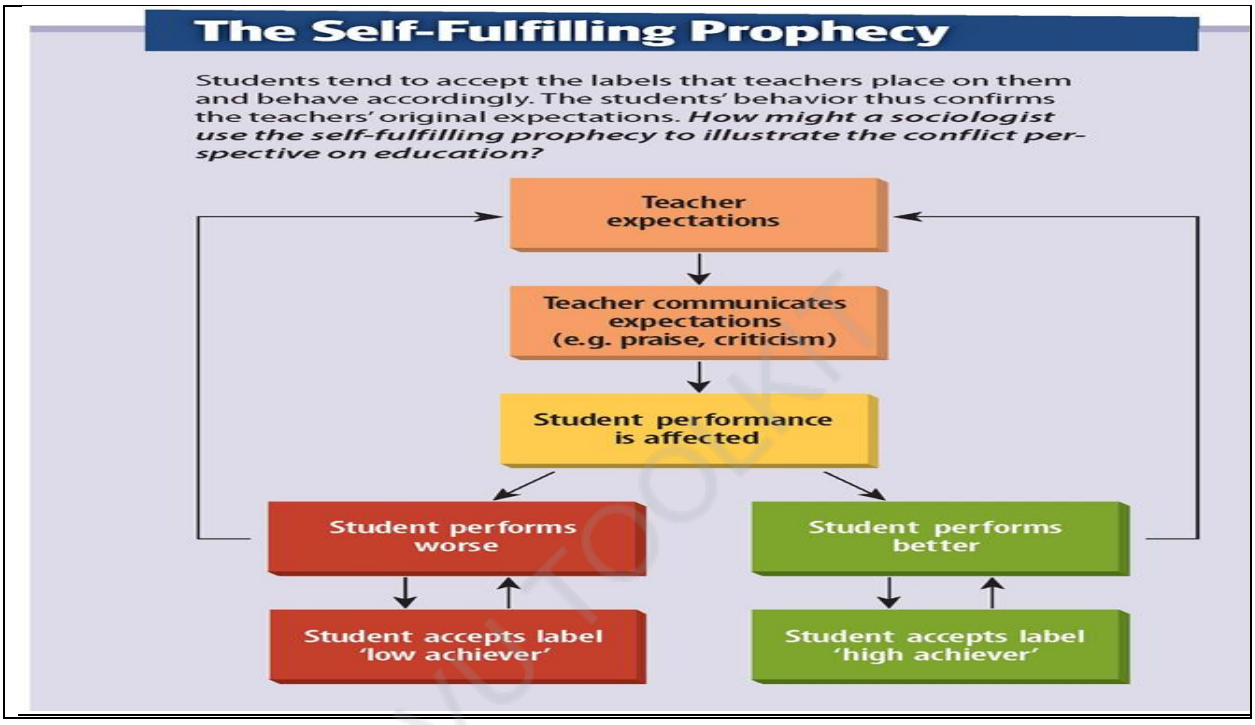
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Hidden curriculum: Schools' transmission of cultural goals that are not openly acknowledged.

Interactionist Perspective:

Student-Teacher Interaction

Students labeled fast learners or slow learners without any data eventually took on the characteristics of the label. A **self-fulfilling prophecy** is a prediction that leads to behavior that makes the prediction come true. When teachers treat students as if they are bright and capable, the students begin to think of themselves in this way, and vice versa.



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Lesson 37

SOCIAL STRATIFICATION-I
Topic 149-152

Topic 149: What is Social Stratification?

The word stratification derives from the latin word, "stratum" (plural *starta* parallel, horizontal layers). It is refers to a given society's categorization of its people into rankings of socio economics tiers. Society is divided based on economic, social, religious and other aspects Stratification is a term used in social sciences to describe relative social position of persons in a given social group, category, geographical region or other social unit. It is based on factors like wealth, income, social status, occupation and power.

Definitions:

According to Raymond W. Murray,*"Social stratification is horizontal division of society into higher and lower social units".*

According to Ogburn and Nimkof, Social stratification is a**,** *"process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification."*

Origin:

The origin of the social stratification is can be traced from the following societies, and factors, which are mentioned below:

i. Hunting and gathering societies
ii. Horticulture, pastoral, and agriculture societies
iii. Industrial societies
iv. Post-industrial societies
v. The improvement of working conditions
vi. Division of labor and job specialization

Types of social stratification

Types of social stratification are mentioned below:

1. **Social Stratification**

Social stratification is based on caste system. For example Rajput, Sayyed, etc.,

2. **Economic Stratification**

Economic stratification is based on class system. For example; Upper class, Middle class, and lower class.

3. **Heredity Stratification**

Heredity stratification is based on race system. For example; Asian, and etc.,

Characteristics of Stratification:

Following are the characteristics of the social stratification.

1. Stratification is ancient.

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2. Stratification is universal.
3. Social stratification is in diverse forms.
4. Stratification is socially constructed.
5. Social stratification is consequential.

Topic 150: Functions of Social Stratification

Social stratification is useful for the progress and well being of society. We can take into account two forms of stratification.

1. Ascribed Stratification
2. Achieved Stratification

1. Ascribed Stratification

In ascribed stratification, status fixed at birth time. In ascribed stratification different castes are arranged in a hierarchy within the caste system:

- One who performs his/her role effectively occupies a high status.
- One who doesn't play his/her role properly occupies lower status even from same cast.

Fixation of status of a caste group also facilitates better training of the members. As member are made aware about the future roles. For these roles, child starts getting training from childhood. There is also interdependence of caste because of the specialization of their roles.

2. Achieved Stratification

In achieved stratification, social status is assigned under the worth of individual. This status is earned based on merit or one's choice. An individual may become an athlete, lawyer, doctor spouse, parent criminal professor.

Function for individual

No doubt system of stratification is applicable to whole society yet it serves some functions for individual also. These functions are mentioned below:

1. **Competition:** Individuals based on their attributes compete with each other. Better attributes get greater recognition. Competition is present in the fields of sports, education, and occupation.
2. **Recognition of Talent:** Person with more training skills, experience, and education are given better positions. Deserving candidates are encouraged and supported. They acquire better talent.
3. **Motivation:** Social stratification motivates the individual to work hard to improve status. It is more true in case of those societies statuses are achieved
4. **Job satisfaction:** Jobs are given according to their skills and education. Worker get job satisfaction

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5. **Mobility: "*Work hard and move up in social ladder".*** Social stratification also provides opportunity for upwards and downwards mobility. It provides the hope for the possibility of change in position. It keeps the people alert and make them work hard.

Topic 151: Stratification in Pakistani Society by Class

Societies are separated into different tiers. Society is divided into a hierarchal structure due to stratification. Each class has different access to power. Economic, cultural, and religious interests exist between different classes.

1. **Upper Social Class**

Upper social class accounts around 2% of total society. They are highly paid professions and businessmen. They live in the luxurious places of country.They include:

- Top management of the country
- Business Tycoons
- High Status Leaderships
- Celebrities

2. **Middle class**

Middle class accounts for 28% of total population. They have the highest social mobility. They live comfortably than poor class, and financially lower than upper class. Norms of middle class are similar to poor due to recent switching to middle class.

3. **Working Class**

Middle class accounts for 70% of total population. They have the lowest social mobility. Rate of deviance is high in working class. They are usually drug or narcotics addicted. They are mostly unemployed or get employment for short term. They lack of long term planning

Topic 152: Stratification in Pakistani Society by Caste

Type of social classification which divides people on the basis of inherited social status is caste system. Castes are based on the profession in the community. Zamindar, or landowner, is the highest; then lohar-thrukkhan, or blacksmith-carpenter; then poly, or weaver; mochi, or cobbler; meerasi-naie, or entertainer-barber.

The caste system, in its feudal origins, reflected the importance of professions and occupations for agricultural output. The Constitution of the Islamic Republic of Pakistan has a clause for castes under the article "Schedule Castes." They are defined by birth, even if you change your profession from cobbler to surgeon. To get rid of this stigma, a lot of so-called low-caste people migrate to cities, and there they change their castes. Usually, they try to link their ancestry to the prophet Mohammed and label themselves as Sayyed.

Blacksmith-carpenters were important because they produced tools for agriculture, thus their high status. Pakistan is predominantly an underdeveloped agricultural society. While the caste system

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has religious approval under Hinduism, it has no future in an industrializing Muslim society. In an industrial era, castes are replaced by classes.

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Lesson 38

SOCIAL STRATIFICATION-II
Topic 153-155

Topic 153: Impacts of Stratification in Pakistan

Social stratification in Pakistan leads to inequality regarding,

- Health sector
- Education
- Bounds individual action
- Specification of social roles
- Societal laws

1. **Health sector:** Health sector is characterized by the expensive health care facilities, and VIP culture. There is different treatment quality, and discriminatory attitude of care providers. There is also unequal distribution of clean water and unsafe environment in different zones of a city.
2. **Education:** In Pakistan, there are different education systems, and discriminatory methods of teaching. There are also language conflicts among different classes. This stratification leads towards stigmatization, and job discrimination.
3. **Bounds individual action:** Different political affiliation limits our opportunities to work and our cognitive abilities. It leads towards stereotyping, labeling, and stops one to ask question.
4. **Specification of social roles:** It also specifies the different roles. Mother bound to care for children. Father bound to be bread earner**.** Children are bound to respect their elders and parents**.** Elder brother is supposed to be economically responsible for siblings**.** Preferred specific professions like Doctors, Engineers and Bankers etc.
5. **Societal laws:** Stratification is also responsible for discrimination in justice system, like punishment, traffic rules, and even bank policies.

Topic 154: Sociological Theories of Stratification

What Determines Social Class?

Karl Marx: To Karl Marx, **"The Means of Production"** determines the social class. To him, there are just two classes of people:

i. the bourgeoisie (capitalists), those who own the means of production, and
ii. the proletariat (workers), those who work for the owners.

In short, people's relationship to the means of production determines their social class.

- **Class consciousness:** Marx's term for awareness of a common identity based on one's position in the means of production.
- **False class consciousness:** Marx's term to refer to workers identifying with the interests of capitalists.

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Max Weber: To Max Weber, **"Property, Power, and Prestige"** determines the social class.

1. **Property** (or wealth), is significant in determining a person's standing in society. However, ownership is not the only significant aspect of property. For example, some powerful people, such as managers of corporations, control the means of production even though they do not own them.
2. **Power** is the ability to control others, even over their objections. For example, prestige can be turned into power. Two well-known examples are cricket player Imran Khan, who became politician and PM of Pakistan, and Celebrity Jawad Ahmad who also became politician and head of a political party.
3. **Prestige** is often derived from property and power, since people tend to admire the wealthy and powerful. Sports celebrities, for example, might not own property or be powerful, yet they have high prestige. Those who are paid for endorsing a certain brand.

In other words, property and prestige are not one-way streets: Although property can bring prestige, prestige can also bring property.

Functionalism: According to functionalism, stratification is responsible for motivating qualified people. Patterns of behavior that characterize a society exist because they are functional for that society. Because social inequality is universal, inequality must help societies survive:

- For society to function, its positions must be filled.
- Some positions are more important than others.
- The more important positions must be filled by the more qualified people.
- To motivate the more qualified people to fill these positions, they must be offered greater rewards.

Topic 155: How Do Elites Maintain Stratification?

Elites maintain stratification in society through following tactics:

1. Controlling People's Ideas

Why didn't the peasants rebel and take over the land themselves?

Ideology (beliefs that justify the way things are) comes into play.They developed an ideology known as the divine right of kings—the idea that the king's authority comes directly from God and must be obeyed. Schools teach that their country's form of government is good. Leaders, must also conform at least outwardly to the controlling ideas.

2. Controlling Information

Leaders have put tight controls on Internet cafes and search engines. Lacking such power, the ruling elites of democracies rely on covert means. A favorite tactic of U.S. presidents is to withhold information "in the interest of national security".

3. Shifting Criticism

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Like the rest of us, the power elite doesn't like to be criticized. But unlike the rest of us, they have the power to do something about it. Fear is a favorite tactic.

- Julian Assange – Wikileaks
- Edward Snowden – Whistleblower

Are the prominent examples of shifting criticism.

4. **Big Brother Technology**

The big brother technology is used to monitor citizens without their consent. Drones silently patrol the skies. Software programs can read the entire contents of a computer in a second. Security cameras, face-recognition systems, and laser scanners are some of the examples of big brother technology. To maintain stratification, the elite try to dominate its society's institutions.

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Lesson 39

OVERVIEW OF DEMOGRAPHIC/POPULATION CHARACTERISTICS PAKISTANI SOCIETY

Topic 156-159

Topic 156: Introduction to Demography

Pakistan is world's 5th most populous country. The population of Pakistan is 207.8 million (Census 2017). The natural growth rate is 21 persons per thousand population. Pakistan is projected to become the 4th largest population in the world by 2050.

Definition

- Population refers to a group of people that share one or more characteristics and from which data can be gathered or analyzed
- A population is collection of individuals that both belong to same group or species and live in the same geographical area

Population Size

Population size is defined as the number of individuals present in a subjectively designated geographic range. Pakistan's population size is estimated to be 220 million as of 2020. It is an important characteristic of population with a significant implication for the dynamics of the population. In Pakistan, small populations are at greater risk of extinction. National policy and planning greatly depends on the population size and its dynamics.

Population Density

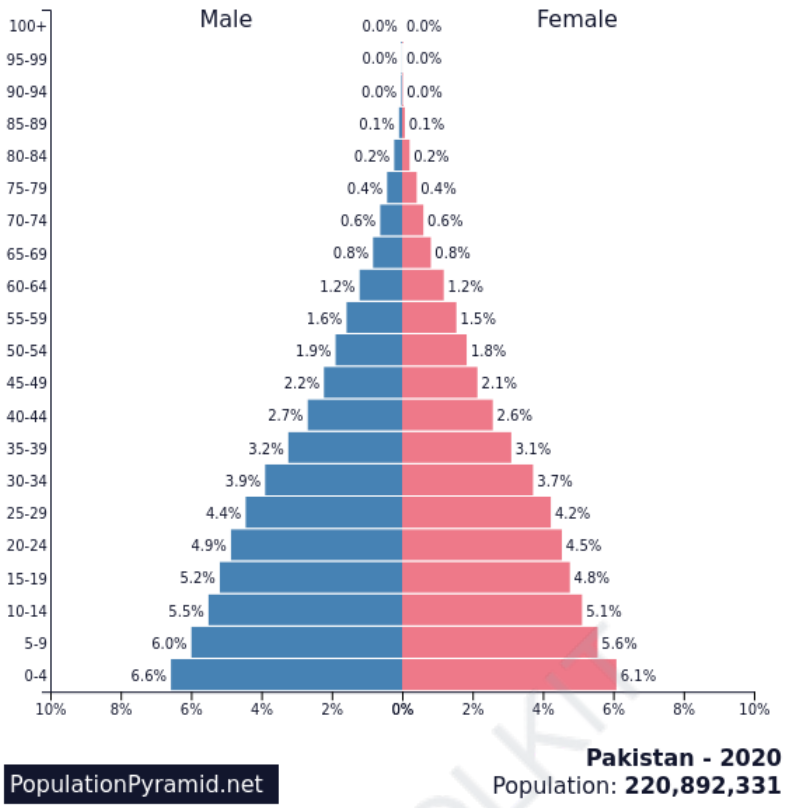
Population density refers to the size of population in relation to the amount of space it occupies. Density is usually expressed as the number of individuals per unit area or volume. It is a dynamic characteristic that changes overtime as individuals are added or removed from the population

Age Structure

Not all individuals contribute equally to a population. To characterize the different contribution by different individuals, individuals are sored into age-specific categories called age-cohorts. A profile of the size and age structure of the cohorts is created to determine the reproductive potential of that population. Hence the current and future growth of population is estimated.

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Fecundity

Fecundity refers to the number of offspring, and individual is able to produce during a given period of time. It is calculated in age-specific birth rates. Fecundity rate of Pakistan is 3.425 births per woman. Fecundity can be expressed in:

- The number of birth per unit of time.
- The number of birth per female per unit of time.
- The number of birth per 1,000 individuals per unit of time.

Mortality

Mortality is the measure of individual deaths in a population. The mortality rate in Pakistan is 6.9 per 1,000 people. Mortality rate is measured as the number of individuals that die in a given period. The death rate in Pakistan has declined from 15.3 per 1,000 in 1970 to 6.9 per 1,000 in 2019.

Topic 157: Population Distribution of Pakistan

Pakistan has an estimated population of 220 millions in 2020. Various population distribution of Pakistan is mentioned below:

- The number of households in the country is 32 million.
- The number of male population is 106 millions.
- The number of female population is 101 million.

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- The number of transgender population is 300,000.
- The total rural population in Pakistan is 132 million.
- The total urban population is 75 million.

Population distribution in Khyber Pakhtunkhwa

KP has a population of 30.5 million. Various population distribution of KPK is mentioned below:

- The number of households in the province is 3.85 million.
- The number of male population is 15.4 millions.
- The number of female population is 15 million.
- The number of transgender population is 913 individuals.
- The total rural population in Pakistan is 24.7 million.
- The total urban population is 5.7 million.

Population distribution in Punjab

Punjab has a population of 110 million. Various population distribution of Punjab is mentioned below:

- The number of households in the province is 17.10 million.
- The number of male population is 55.9 millions.
- The number of female population is 54.01 million.
- The number of transgender population is 6.7 thousands.
- The total rural population in Pakistan is 69.6 million.
- The total urban population is 40.3 million.

Population distribution in Sindh

Sindh has a population of 47.8 million. Various population distribution of Sindh is mentioned below:

- The number of households in the province is 8.5 million.
- The number of male population is 24.9 millions.
- The number of female population is 22.9 million.
- The number of transgender population is 2.5 thousands.
- The total rural population in Pakistan is 22.97 million.
- The total urban population is 24.9 million.

Population distribution in Balochistan

Balochistan has a population of 12.3 million. Various population distribution of Balochistan is mentioned below:

- The number of households in the province is 1.7 million.
- The number of male population is 6.5 millions.
- The number of female population is 5.8 million.
- The number of transgender population is 109 individuals.
- The total rural population in Pakistan is 8.9 million.
- The total urban population is 3.4 million.

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Population distribution in FATA
FATA has a population of 5 million. Various population distribution of FATA is mentioned below:

- The number of households in the region is 0.5 million.
- The number of male population is 2.5 millions.
- The number of female population is 2.4 million.
- The number of transgender population is 27 individuals.
- The total rural population in Pakistan is 4.8 million.
- The total urban population is 0.2 million.

Population distribution in Islamabad
Islamabad has a population of 2 million. Various population distribution of Islamabad is mentioned below:

- The number of households in the capital city is 0.3 million.
- The number of male population is 1.05 millions.
- The number of female population is 0.95 million.
- The number of transgender population is 133 individuals.
- The total rural population in Pakistan is 1.04 million.
- The total urban population is 0.99 million.

Topic 158: Contextualizing Pakistani Population

Introduction
Pakistan is the 5th most populous country globally. It has a population of 220 million. The population of Pakistan is equivalent to 2.83% of the total world population. The growth rate of pakistan is 2.029% as of 2019. World population growth rate declined from 2.2% to 1.05% in last 50 years.

Population Growth
Global population grows at the rate of 1.05% annually.

- Population growth in South Asia is 1.17% annually.
- Indian population grows at the rate of 1.0% annually.
- The population of United States grows at the rate of 0.6% annually.
- The Chinese population grows at the rate of 0.5% annually.
- Population of Pakistan, however, grows at the rate of 2.1% annually.

Population Density
Global population density is 14.7 per square kilometer.

- Population density in Pakistan is 287 per Square Kilometer.
- Indian population density is 382 per square kilometer.
- United States population density is 36 per Square Kilometer.
- China has a population density of 153 per square kilometer.
- South Asian population density is 303 per square kilometer.

Population Size

- The population of China is 1398.03 million.
- The population of India is 1391.89 million.

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- United States has a population of 329.15 million.
- Indonesia has a population of 268.42 million.
- Pakistani population is 216.57 million.
- Brazil has a population of 209.96 million.
- Nigeria has a population of 200.96 million.
- Bangladesh has a population of 163.67 million.
- Russia has a population of 146.73 million.
- Mexico has a population of 126.58 million.

Growth of population between 2000-2020

- The population of China grew by 13.4%
- The population of India grew by 37.1%
- The population of United states grew by 17.3%.
- Indonesian population grew by 27.7%.
- Pakistani population grew by 44.9%.
- Brazilian population grew by 21.9%.
- The population of Nigeria grew by 66.3%.
- The population of Bangladesh grew by 27.9%.

Topic 159: Comparison of Population of Pakistan Province Wise

- The population of Khyber Pakhtunkhwa is 35.5 million.
- The population of Punjab is 110 million.
- The population of Sindh is 47.9 million.
- The population of Balochistan is 12.34 million.
- The population of Islamabad Capital Territory is 1.12 million.

Urban population

- The urban population in Punjab is 31.3%.
- The urban population in Khyber Pakhtunkhwa is 16.9%.
- The urban population in Sindh is 48.8%.
- The urban population in Balochistan is 23.4%.
- Urban Population in FATA is 2.7%.
- The urban population in Islamabad is 65.7%.

Rural Population

- Rural population in Khyber Pakhtunkhwa is 83.1%.
- Rural population in FATA is 97.3%.
- Rural population in Punjab is 68.7%.
- Rural population in in Sindh is 51.2%.
- Rural population in Balochistan is 76.1%.
- Rural population in Islamabad is 34.3%.

Population Density

- Population density in Khyber Pakhtunkhwa is 238.1 per Sq. Km.
- Population density in FATA is 116.7 per Sq. Km.
- Population density in Punjab is 358.5 per Sq. Km.
- Population density in Sindh is 216 per Sq. Km.
- Population density in Balochistan is 18.9 per Sq. Km.
- Population density in Islamabad is 888.8 per Sq. Km.

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Male Population

- The male Population in Khyber Pakhtunkhwa is 15.4 million.
- The male population in Punjab is 55.9 million.
- The male population in Sindh is 24.9 million.
- The male population in Balochistan is 6.4 million.

Female Population

- The population of female in Punjab is 54.05 million.
- The population of female in Khyber Pakhtunkhwa is 15.05 million.
- The population of female in Balochistan is 5.8 million.
- The population of female in Sindh is 22.9 million.

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Lesson 40

FACTOR CONTRIBUTING TO SOCIO-CULTURAL CHANGE IN PAKISTAN
Topic 160 - 164

Topic 160: Introduction of Socio-Cultural Change

Socio-cultural change refers to the phenomenon describing how cultures and societies have change over time. It refers to any significant alteration over time in behavior pattern, cultural values, and norms. Examples of social change include:

- The industrial revolution
- The abolition of slavery
- The feminist movement

Definitions of Social Change

1. ***Social change means that large number of persons are engaging in activities that differ from those in which they are their parents were engaged some times before.*** (F.F.Meril)
2. ***Social change is a term used to describe variations or modification of any aspect of a social process, social pattern, social interaction, or social organization*****.** – Jones
3. ***By social change is meant only such as secure in social organization that is, the structure and functions of society."-*** Davis.K

Characteristics of Social Change

1. **Change is Social:** Social change obviously means a change in the system of social relationship. The change whose influence is felt in a community form can be called a social change. The change that has significance for every segment of society can be considered as a social change
2. **Social change is universal:** Change is the universal law of nature. The social structure, social institutions, and social organizations are dynamic. Social change occurs in all societies. No society remains static forever. Nothing is permanent except for change.
3. **Social change occurs as an essential law:** Social change is an unavoidable law of nature. Our needs keep on changing to satisfy our desire for change. To satisfy these needs, social change becomes a necessity.
4. **Social change is continuous:** Social change is an ongoing process. Society is continuously changing since time immemorial. All societies undergo change. The present state of societies is a product of continuous social change.

Topic 161: Models of Social Change

Social change has been described differently over the course of time. Some call it as a natural process in the universe. While, some claim it to be a class conflict. Others call it a necessary decline.

1. **Evolutionary Theory:** Societies move in specific directions. It is viewed as progressing to higher levels. Our own cultural attitudes and behaviors were more advanced than those of earlier societies. Evolutionary theories view society as in constant change

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2. **Unilinear Evolutionary theories:** Auguste Comte saw society as progressing into positive using scientific methods. Emile Durkheim saw societies as moving from simple to complex social structure, and Herbert Spencer compared societies to a living organism with inter-related parts moving towards a common end.
3. **Multi-linear evolutionary theory:** Gerhard Lenski views social change as multi-linear rather than uni-linear. It holds that change can occur in several ways. Change does not inevitably lead in the same direction. Human societies have evolved along differing lines.
4. **Functionalist Theory:** Functionalist sociologist emphasize on what maintains the society not change it. Functionalists view society as being in a natural state of being stable and balanced. According to equilibrium theory, change in one aspect of society requires adjustment in other parts of the society. In the absence of these adjustments, equilibrium disappears.
5. **Conflict Theory:** Conflict theory views society as being composed of *bourgeoisie* and *proletariat.* Bourgeoisie ensures the status quo in which social practices and institutions favorable to them continue. Change plays a critical role in remedying social inequalities and injustices.

   Karl Marx accepted to the evolutionary argument that societies develop along a specific direction. He did not agree to its postulate of progress with each subsequent stage. Rather, he argued that history proceeds in stages in which the rich always exploit the poor and week as a class of people

Topic 162: Causes of Social Change

Social change occurs due to a variety of reasons. Each society experiences a new factor behind this change. Some societies achieve it through political mobilization. Some societies experience it due to technological advancements. Some of the important causes of social change are mentioned below:

1. **Technological advancement:** Technological advancement change the way society functions. It changes the means of communication. It also changes the ways people do economic transactions. Technological advancement also engineers the change in the patterns of conflicts and wars. Agricultural advancement and industrialization are common examples of technological advancement oriented changes.
2. **Modernization:** Modernization has brought about with itself standardization as towards modern tools, new norms of clothing and attires, new ways of conducting social interaction, new set of norms, values, and laws.
3. **Bureaucratization:** Bureaucratization emphasizes on rules and regulations. It Introduced new values of professionalism, and prefers impersonality.
4. **Urbanization:** Urbanization is moving societies from rural areas to urban areas. It refers to change in the pattern of living. Complex division of labor, and less frequent interaction are the characteristics of urbanization.
5. **Conflict and Competition:** War, ethnic tensions, competition for resources, gender and women's movement, equal pay, and property are also causes of social change.

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6. **Ideology:** Religious beliefs, and political ideologies also causes social change.

Topic 163: Goals of Social Change

Why do people make efforts for social change? What are the particular goals of social change? Why is social change necessary? This topic tends to provide brief sociological answers to these questions.

Goals of Social Change

1. **Resistance**: Resistance refers to the actions intended to defend or protect established everyday life from new outside oppression. A society where people are safe from any outside oppression is considered more "free". Groups that have thrown off their oppressors resist any change that might restrain their freedom. Resistance can be quite reactionary. Resistance from outside oppression is one of the goals of the social change.
2. **Liberation (Empowerment):** Liberation refers to actions to overcome ongoing traditional oppression. The purpose of liberation is to achieve full measure of everyday rights and opportunities. A society is more "just" if all people in this society can obtain the freedom that everybody else enjoys.
3. **Democratization (Enfranchisement):** Democratization refers to actions that aim to spread decision making power broadly to everyone affected by those decisions. Provision of decision making authorities to all the people in the society is one of the goals of the social change.
4. **Humanization:** Humanization refers to the actions that society will defend or protect the rights of everyone in the society. It also refers to the actions that are directed to the protection of the rights of the lowest segments of the society and of those who cannot protect their rights themselves.
5. **Social Equilibrium:** Social equilibrium refers to the process in which each subsystem will adjust to change in other subsystems and will continue to do so until equilibrium retained. Social equilibrium is one of the goals of the social change. Change in one aspect of the society requires change in the other parts of the society.

Topic 164: What is Cultural Change?

According to Horton and Hunt, "Culture is everything which is socially shared and learned by the members of the society." It refers to a group or community which shares common experiences that shapes the way its member understand the world. It is a word for people's "way of life"

Cultural change: Cultural change refers to the modification of a society through innovation, invention, discovery, or contact with other societies. In its nature, culture is a dynamic and fluid phenomenon that oversees change across time

Ways of Cultural Change: Cultural changes are set in motion in three ways, which are mentioned below:

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1. **Invention:** Invention can be defined as the process of creating new cultural elements. It adds something in the culture either through material invention or non-material one.
2. **Diffusion:** Diffusion refers to the spread of cultural traits from one society to another.
   Factors of Diffusion: Following are the factors of the diffusion;
   - **i.** Occupation/ Conquest
   - **ii.** Immigration/ emigration
   - **iii.** Globalization

Changes in the natural environment: Environment also plays an important role in cultural change. It changes our food pattern**.** It also changes our clothing pattern**.** It introduces change in our daily routine. Environment also changes our ways of interaction with nature.

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Lesson 41

SOCIAL ISSUES OF PAKISTAN
Topic 165 – 169

Topic 165: What are Social Issues?

Pakistan is a nation that consists of many civilizations with different cultures, languages, lifestyle and background**.** These variations brings a huge challenge for government. Pakistan is confronted with a number of social issues.

Definition

"A situation confronting a group or a section of society which inflicts injurious conseqenses that can be handled only collectively." (Reinhardt)

A social issue is an issue that has been recognized by society as a problem that is preventing society from functioning at an optimal level.

Major Social Issues of Pakistan

1. Poverty
2. Illiteracy
3. Terrorism
4. Bad Governance
5. Child Labour
6. Smuggling
7. Population Growth
8. Social Class System
9. Gender Discrimination
10. Internal and External Migration

Characteristics of Social Issues

1. Social issues are interconnected.
2. Social issues are social in origin.
3. Social issues occur in all societies.
4. Social issues affect all section of society.
5. Social issues have harmful consequences to society.
6. Social issues are deviation from the normal situation.
7. Social issues have different impact on different individuals.
8. Social issues require a collective approach for their solution.

Topic 166: Major Social Issues of Pakistan

According to UN, there are 7.6 million drug addicts in Pakistan**.** An average of 36 thousand people are killed on roads annually. 23.4% of the population lives below the poverty line. 40% of the population is illiterate. Around 20 thousand civilians were killed in terrorist attacks during 2000-20. Some of the major issues major issues prevalent in Pakistan are mentioned below:

1. **Poverty:** 24.3% of the population in the country lives below the poverty line. Per capita income of Pakistan is 5,860. One in three Pakistanis live below the poverty line. 74% of the poor people live on less than US$2 a day and 17% live on less than US$1.25. Under-employment is one of the major causes of poverty.
2. **Unemployment:** Unemployment occurs when a person who is actively searching for a job is unable to find work. Unemployment rate in Pakistan was 4.5% in 2019. Traditional educational system is one of the causes of unemployment.
3. **Illiteracy:** Illiteracy can be defined as the inability to read and write. Person who is unable to read and write is illiterate. 40% of the population in the country is illiterate. Only one in

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three women can read and write. Pakistan has one of the lowest education budget in the world. Only 2.3% of the GDP is spent on education.

4. **Terrorism:** Terrorism can be defined as the threatened use of force design to bring about political change. It is unlawful use of force or violence against person or property. More than 52,000 people have been killed in terrorist attacks during 2002-2013. The property damage it has inflicted is very huge.

Topic 167: Poverty in Pakistan

As of 2015, 24% of Pakistani citizens live below the poverty line. Nearly 4% live below $1.90 a day. An average of 7% of babies die before their 5th birthday. 40% of Pakistani population is illiterate. Pakistan has a population growth rate of 2.1%. Poverty rate in the different provinces of Pakistan is mentioned below:

1. **Poverty in Baluchistan:** 80% of the population in Baluchistan does not have access to safe-drinking water. 75% of the villages have no electricity facilities. Infant mortality rate in Baluchistan is 108 out of 1000. Only 6% of the lands is cultivable with low productivity.
2. **Poverty in Sindh:** 43.1% of the Sindh population lives below poverty line. The poorest district in the country is in Sindh. Poverty rate in the rural areas of Sindh is 75%. 85% of the residents of Umarkot district of Sindh lives below the poverty line. 78.5% of the residents of Thatta lives below poverty line.
3. **Poverty in Khyber Pakhtunkhwa:** Poverty rate in Khyber Pakhtunkhwa stands at 49%. 2.5 million children in Khyber Pakhtunkhwa are out of school. 800 terrorist attacks took place in Khyber Pakhtunkhwa between 2013-16. 42% of the population of Khyber Pakhtunkhwa is illiterate. Neonatal death ratio is 18% in Khyber Pakhtunkhwa.
4. **Poverty in Punjab:** 54.6% of the rural population in Punjab lives below the poverty line. 39% of the population of Punjab is illiterate. Only in 2020, 50 thousands of criminal cases were registered throughout Punjab. 3631 murder cases were registered in the same time duration.

Topic 168: Causes of Social Issue in Pakistan

Different causes can occur for different social issues in Pakistan. The causes of social issues are as under:

Causes of Poverty

1. Overpopulation
2. Unemployment
3. Low National Income
4. Poor Industrial Standards
5. Lack of adequate governance
6. Inequality of Wealth distribution

Causes of Unemployment

There are several causes of unemployment. Some of which are mentioned below:

1. Terrorism
2. Energy Crisis
3. Bad Governance
5. Lack of Resources
4. Political Instability
6. Growth of Population
7. Entrenched Corruption
8. Lack of Modern Education

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9. Deeply Embedded Poverty
10.

Causes of Illiteracy

1. Poor Education System
2. Learning Disabilities
3. Entrenched Poverty
4. Gender discrimination
5. Lack of infrastructure
6. Lack of schools in rural areas
7. Inadequate allocation of GDP to education

Causes of Terrorism

1. Poverty
2. Illiteracy
3. Unemployment
4. Global Political Scenario
5. Global Political Scenario
6. Absence of law and order
7. Social and Political Injustice
8. Improper government set-up

Other Causes

1. Ideological conflicts
2. Internal migration
3. Lack of political will
4. Ineffective role of media

Topic 169: A Way Forward to Prosperous Country

There are various social, economic, political, educational and religious solutions, which can lead to the prosperous Pakistan. These solutions are mentioned below:

1. Economic Solutions

i. Provision of quality education
ii. Generation of job opportunities
iii. Provision of technical education
iv. Controlling overpopulation
v. Promotion of agriculture
vi. Equal access to markets
vii. Equal distribution of resources
viii. Increasing the individual income
ix. Creation a safe working environment

2. Political Solutions

i. Formulation of vibrant policy
ii. Elimination of terrorism
iii. Eradication of corruption
iv. Eradication of energy crisis
v. Sufficient allocation of funds to Education and Health
vi. Establishment of training and technical skill center
vii. Encouragement of multinational companies to invest

3. Social Remedies

i. Free and compulsory education
ii. Social campaign against illiteracy
iii. Raising awareness about education
iv. Betterment in school infrastructure
v. Raising awareness about water safety
vi. Establishment of more schools in rural areas

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vii. Arrangement of seminars for making people conformist

4. Religious Solutions

i. Promotion of interfaith harmony
ii. Abolishment of hate literature
iii. Banning terrorist outfits
iv. Elimination of extremism
v. Formulation of strict policy about hate speech
vi. Taking madrassahs under direct government control
vii. Indoctrination of the true spirit of Islam among people

5. Educational Solutions

i. Adequate allocation of GDP to education
ii. Improving the infrastructure of education
iii. Establishment of a uniform education system
iv. Imparting professional training among teachers
v. Mobilization of community for enrolling their children to schools

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Lesson 42

POPULATION IN PAKISTAN

Topic 170 – 174

Topic 170: Introduction to Population

Word population refers to the group in general also to the size of population or the number of individuals it contains. In simple words, population can be defined as the collection of humans, or number of people in a city, town, region, country or world. It is usually determined by a process called census.

Characteristics of Population

1. **Population distribution**
    a) **Dispersion:** Spatial arrangement of organisms within an area.
    b) **Random:** Haphazardly located individuals, with no pattern.
    c) **Uniform:** Individuals are evenly spaced due to territoriality.
    d) **Clumped:** Arranged according to availability of resources.
2. **Sex ratio:** Sex ratio can be defined as the proportion of males to females. In monogamous species, a 50\50 sex ratio maximizes population growth.
3. **Age structure:** Age structure can be defined as the relative number of organisms of each age within a population.

Factors of population change: There are four main factors of population change, which are mentioned below:

1. **Fertility:** Fertility can be defined as the natural capability to produce offspring.
2. **Mortality**: Mortality refers to deaths within the population.
3. **Immigration**: Immigration is the arrival of individuals from outside the population.
4. **Emigration**: **Emigration is** departure of individuals from population.

Topic 171: Population Distribution in Pakistan

Ethnic groups

- Punjabi constitute 44.68%
- Baloch constitute 3.57%
- Saraiki constitute8.38%
- Others 6.28%
- Sindhi constitute14.1%
- Pashtoon constitute 15.42%
- Muhajir constitute 7.57%

Population growth rate: 2.1%

Birth rate: 24.81 births/ 1,000 population

Death rate: 6.92 deaths/ 1,000 population

Net migration rate: Net min-2.17 migrants/ 1,000 population

Languages spoken in Pakistan

- Punjabi 48%
- Pashtu 8%
- Hindko 2%
- Sindhi 12%
- Urdu 8%
- Brahui 1%
- Saraiki 10%
- Balochi 3%

Urbanization

Urban population of Pakistan is the 36 % of total population. Rate of urbanization is 3.1%.

Population density of Metropolitans:

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- Karachi = 24000 per $Km^2$6
- Lahore = 6300 per Km^2
- Islamabad = 2089 per Km^2

Topic 172: Causes of Overpopulation in Pakistan

One of the major issue of this planet is overpopulation. Population is growing continuously since the end of Black Death. Significant increase has been witnessed in the last 50 years due to medical advancement and increase in agriculture productivity. Some of the causes of overpopulation in Pakistan are mentioned below:

1. **Low standard of living:** It is a widely assumed that people with low income have more children. Poor persons are not afraid of a further fall in their standard of living as a result of large number of children.
2. **High population growth rate:** Birth rate in Pakistan is very high. Rapid growth rate of population is 2.1% in Pakistan.
3. **Tropical climate:** Tropical climate is also one of the reasons overpopulation in Pakistan. Puberty is attained at early age in warmer climate. Pakistan has a considerably warmer climate.
4. **Drop in the death rate:** Reduction in death rate is another cause of high population Date rate in 1951 was 2.8% while it is just 0.73% in 2011.
5. **Influx of refugees:** An arrival of refugees from Afghanistan resulting in more population. Pakistan is currently home to millions of Afghan refugees.
6. **Son preference:** Son preference is one of the causes of overpopulation. Son preference is an accepted norm in Pakistan. Single person cannot support his large family in developing countries. They think to have more children for more earning hands.
7. **Absence of family planning:** Effective family planning is not encouraged in Pakistan. People are not sufficiently familiar with the method of family planning. Child birth is considered a natural process and human intervention is fighting with the nature.
8. **Early marriages:** Early marriages are common feature in rural areas of Pakistan. Marriages take place usually between 16 to 22 year of age in rural areas. Certain socio-economic factors cause early marriages. Exchange marriage is also one of the causes of early marriages in Pakistan.
9. **Illiteracy:** Illiteracy is one of the causes of overpopulation in Pakistan. 43% of the population of Pakistan is illiterate. Illiteracy gives way to dogmatic narratives in the society. Lack of research on the family planning and overpopulation further adds fuel to the fire.

Topic 173: Impacts of Overpopulation in Pakistan

Overpopulation in affecting Pakistan in many ways, which are mentioned below:

1. **Depletion of natural resources:** Overpopulation gives way to the depletion of natural resources. Earth can only produce a limited amount of and food which is falling short of the current needs. Most of environmental damage being seen in last fifty odd years because of growing population on earth. They are cutting down forests, hunting wild life in reckless manner.

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2. **Environmental Degradation:** Overpopulation also gives a way to the environmental degradation by the over use of coal, oil and natural gas. It has started producing some serious effects on our planet. Rise in number of vehicles and industries have badly affected the quality of air. Rise in amount of CO_2 emission leads to global warming, and changing climate pattern.
3. **Rise in Unemployment:** High population in country gives rise to unemployment. Almost 5% of Pakistanis are unemployed. 14% are underemployed. Fewer jobs to support large number of people. Rise in unemployment give rise to crime.
4. **High cost of living:** High living cost can be viewed as the difference between demand and supply continues to expand. The rise in the prices of various commodities like food, shelter, and clothing means that people have to pay more to survive and feed their families.
5. **Less freedom more restrictions:** Population density increases the restriction on freedom of movement. It demands the need for more rules and restriction to regulate their interactions. Democracy is threatened due to overpopulation and could give rise to totalitarian style of governments.
6. **Increased Crime Rate:** Competitiveness for resources due to high population leads to elevated crime rate. In order to survive, people adopt the illegal ways i.e., theft, and drug cartels. Balanced population countries have low crime rate. Street Crimes have significantly increased during recent years.

Topic 174: A Way Forward

Population control or management? High birth rate should be discouraged to reduce the population size. Effective and successful family planning should be introduced. More contraceptives should be introduced.

1. **Better Education & Awareness**

Effective awareness programs should be launched to sensitize the public. The US-based Population Media Center gets creative to reach women. Its radio soap operas, which feature culturally specific stories about reproductive issues, have been heard by as many as 500 million people in 50 countries. In Ethiopia, 63 per cent of women seeking reproductive health services reported tuning in.

2. **Tax Incentives**

Various policies related to tax exemption to curb overpopulation. Lowering rate of income tax for those married couples who have less children. UK charity *Population Matters* urges governments to promote "responsible parenthood" and say subsidies should be limited to the first two children unless the family is living in poverty.

3. **Women Empowerment**

Studies show that women with access to reproductive health services find it easier to break out of poverty, while those who work are more likely to use birth control. Young women must be educated to be advocates for their reproductive rights.

4. **Promote Family Planning**

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Simply educating men and women about contraception can have a big impact. When Iran introduced a national family planning programme in 1989, its fertility rate fell from 5.6 births per woman to 2.6 in a decade. A similar effort in Rwanda saw a threefold increase in contraception usage in just five years.

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Lesson 43

POVERTY IN PAKISTAN
Topic 175 – 180

Topic 175: An Overview of Poverty in Pakistan

Globally, more than 736 million live below the poverty line. Around 10 percent of the world population is living in extreme poverty. In 2018, almost 8 percent of the World's workers and their families lived on less than $1.90 a day. Most people living below the poverty line belong to Southern Asian region and sub-Saharan Africa.

What is Poverty?

According to United Nations, *"Poverty is the inability of having choices and opportunities, a violation of human dignity".*

According to World Bank:

- **Extreme Poverty** is living on less than $1.90 per day in Purchasing Power Parity
- **Moderate Poverty** is earning less than $3.10 a day

Poverty in Pakistan

23.4% of the population in Pakistan lives below poverty line. 3.9% of employed people earn below $1.90 a day. 20.3% of the population in the country is under-nourished. 37.6% of the children below 5 years of age are stunted, while 140 maternal mortality ratio per 1000 live birth.

International Organizations Report about Poverty in Pakistan

According to UNDP, 65.5% of the population of Pakistan earns less than $2 per day

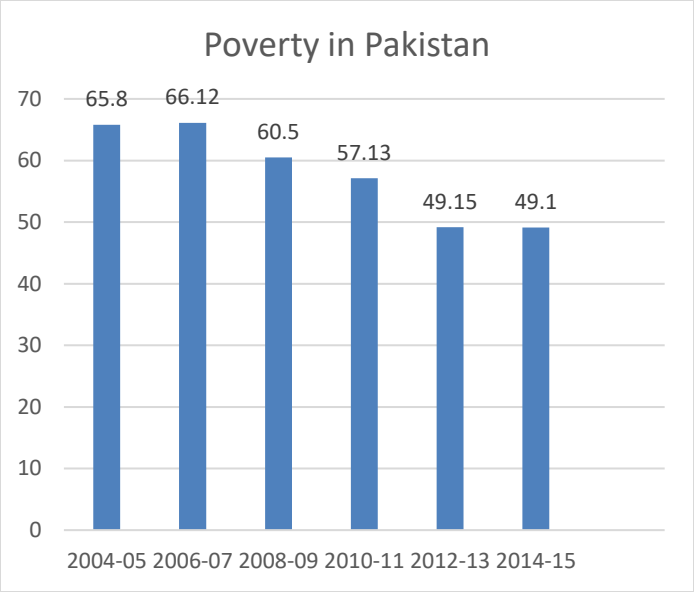
According to Social Policy Development Centre, 88% of Balochistan, 51% of KPK, 21% of Sindh, and 25% of Punjab population is prey to poverty and deprivation

According to Asian Development Bank, 24.3% of population lives below the national poverty line, 4.5% is the unemployment in the country, and 2.3% of the employed persons in the country earn less than $1.90 a day.

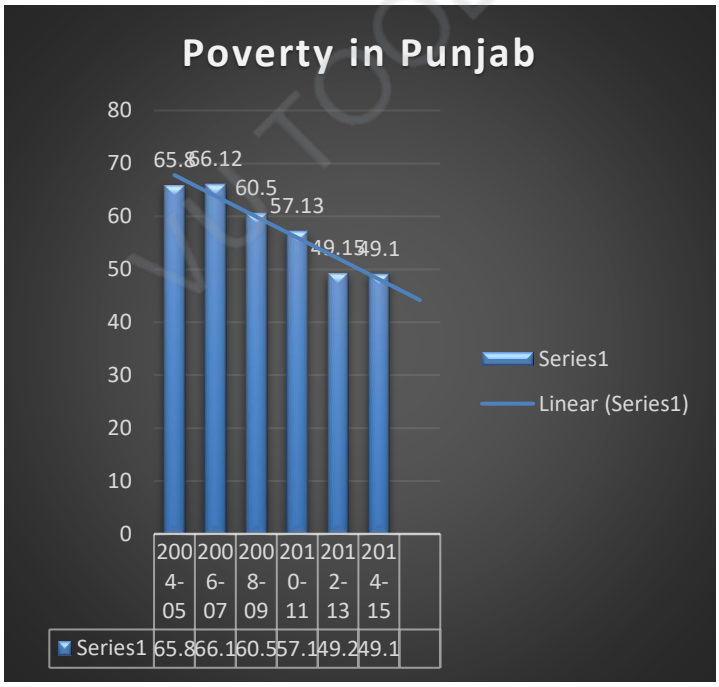
Topic 176: Statistics of Poverty in Pakistan

National Poverty Statistics: The poverty rate in the country was 55.2% in 2004-05. The poverty rate shrank to 52.5% in 2006-07. It further diminished to 49.3% in 2008-09. Poverty rate in 2010-11 was 46.5% in the country. In 2012-13 it came down to 40.8%. The poverty rate in 2014-15 was 38.8%.

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Poverty in Punjab: The poverty rate in the province was 49.7% in 2004-05. The poverty rate shrank to 46.4% in 2006-07. It further diminished to 43.2% in 2008-09. Poverty rate in 2010-11 was 40.0% in the province. In 2012-13 it came down to 34.7%. The poverty rate in 2014-15 was 31.5%.

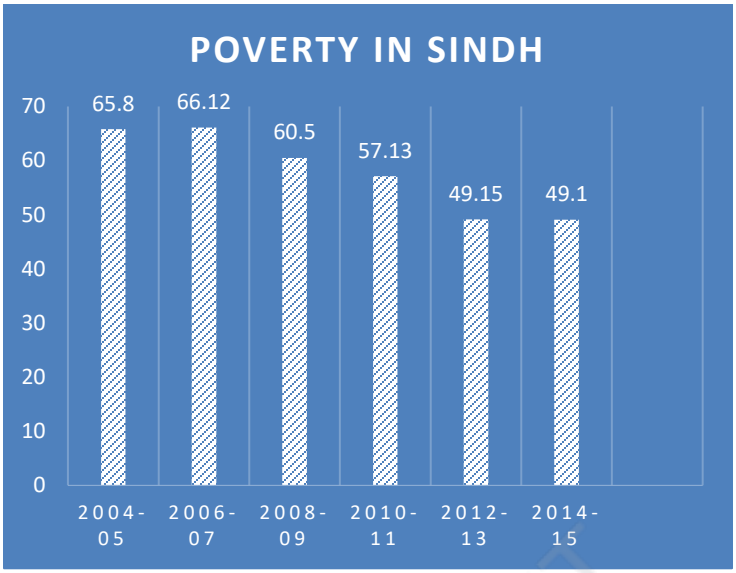


Poverty in Sindh

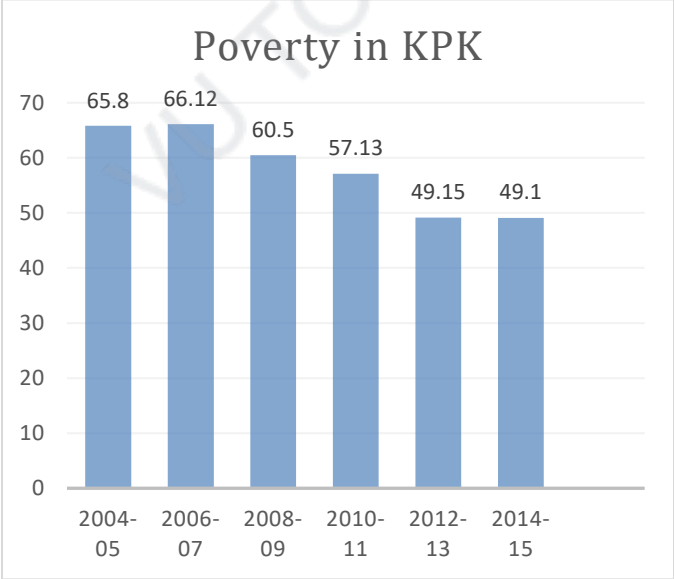
Poverty ratio in Sindh was 57.3% in 2004-05. This ratio decreased to 53.7% in 2006-07. It further shrank to 51.2% in 2008-09. By 2010-11, the poverty ratio in Sindh had diminished to 49.5%. In

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2012-13, poverty ratio had been recorded to 44.6%. By 2014-15, the poverty rate in Sindh was 43.2%

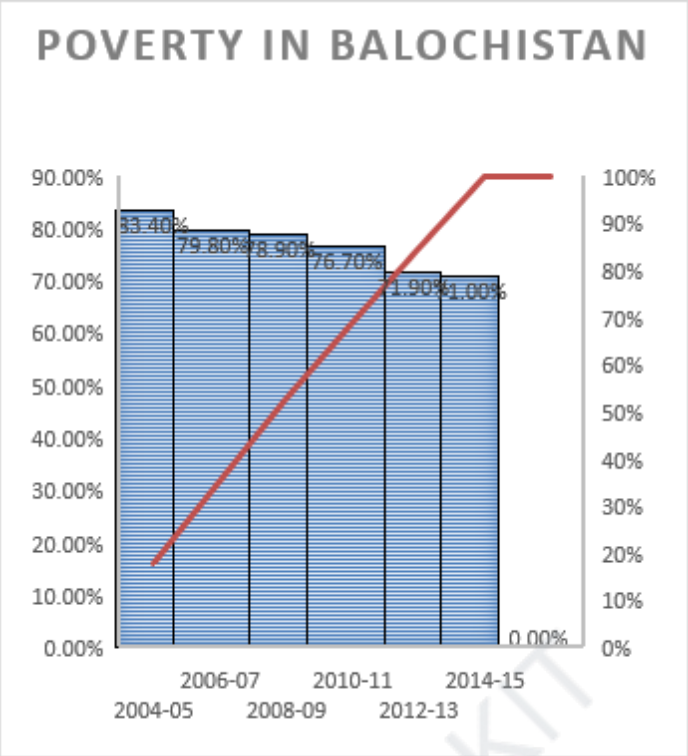


Poverty in Khyber Pakhtunkhwa: Poverty ratio in KPK was 65.8% in 2004-05. This ratio decreased to 66.1% in 2006-07. It further shrank to 60.5% in 2008-09. By 2010-11, the poverty ratio in KPK had diminished to 57.0%. In 2012-13, poverty ratio had been recorded to 49.1%. By 2014-15, the poverty rate in KPK was 49.1%.

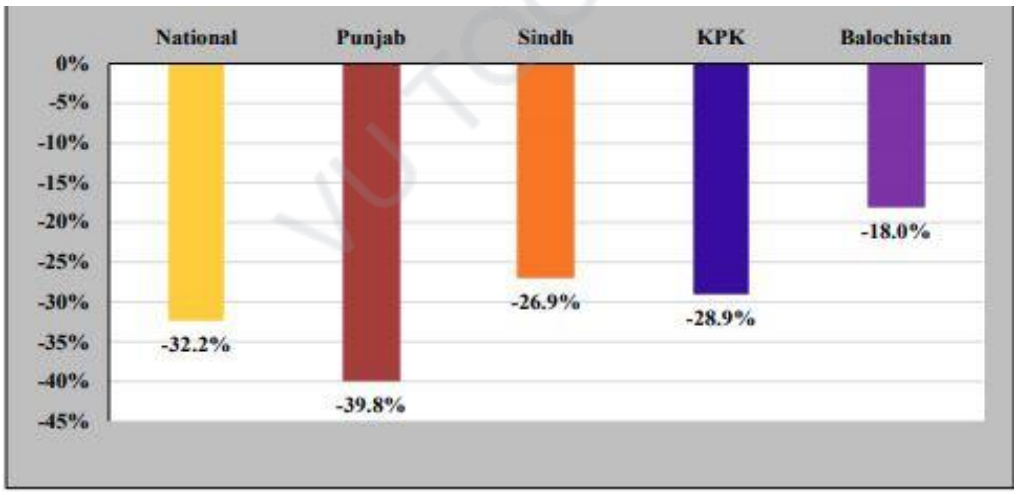


Poverty in Balochistan: Poverty ratio in Balochistan was 83.4% in 2004-05. This ratio decreased to 79.8% in 2006-07. It further shrank to 78.9% in 2008-09. By 2010-11, the poverty ratio in Balochistan had diminished to 76.7%. In 2012-13, poverty ratio had been recorded to 71.9%. By 2014-15, the poverty rate in Balochistan was 71.0%.

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Relative Change in the poverty 2004-15



Source: Finance.gov.pk

Topic 177: Sustainable Development Goals in Pakistan

Sustainable Development Goals include: No poverty, zero hunger, good health and well-being, quality education, clean water and sanitation.

1. Goal 1| No Poverty

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24.3% of population is living below national poverty line. 3.9% of population is living below $1.90 Purchasing Power Parity. 2.2% of the employed male population earn below $1.90 Purchasing Power Parity. 2.7% of the female employed population earns below $1.90 a day in terms of Purchasing Power Parity.

2. Goal 2|Zero Hunger

There is a prevalence of malnourishment among 20.3% of population in Pakistan. 37.6% of the children below 5 years of age are stunted. 7.1% of the children below 5 years of age are wasted. 2.5% of the children under 5 years of age are overweight

3. Goal 3| Good Health and Well-being

Maternal Mortality Ration is 140 per 1000 live births in Pakistan. Neonatal Mortality Rate is 42 per 1000 in Pakistan. 265 per 100,000 people in Pakistan are suffering from Tuberculosis. 24.7% of the mortality rate is attributed to cardiovascular diseases, cancer, Diabetes or other chronic respiratory diseases.

4. Goal 4|Quality Education

87.3% of female population participate in Organized Learning 1 year before the official primary entry age. 100% of the male population participate in Organized Learning 1 year before the official primary entry age. 78% of the primary teachers have received at least the minimum Organized Teaching Training. 58.2% of the lower secondary teachers have received at least minimum Organized Teacher Training.

5. Goal 5|Clean Water and Sanitation

44% of population in Pakistan doesn't have clean drinking water in Pakistan. 80 of rural population lack access to clean drinking water in Pakistan. 53000 Pakistani children under 5 years of age die annually from diarrhea due to poor water and sanitation (UNICEF). An estimated 70% of households still drink bacterially contaminated water (UNICEF).

Topic 178: Causes of Poverty in Pakistan

There are a variety of causes of poverty in Pakistan. These causes include:

1. **Lack of Education:** The literacy rate in Pakistan is 59%. People do not have any concept about modern earning sources. Most people are unable to adopt technology due to lack of relevant skills.
2. **Large Scale Import:** Only in 2019 Pakistan's imports include: $12.4 billion from China, $6.33 billion from United Arab Emirates, $2.61 billion from United States, and $2.41 billion from Saudi Arabia. A huge revenue is consumed in imports each year.
3. **Lack of Political Will:** Political elite is not aware of the ground realities. The policies are based on official surveys. These surveys lack in-depth understanding of poverty in the field. The implementation of the policies lack efficiency.
4. **Corruption:** Transparency International 2017 Corruption Perception Index ranked Pakistan 117th out of 180.
5. **Privatization:** Government is unable to manage the departments. Country has low reserve assets. A number of companies are sold to foreign investors. Services provided by these companies are costly.

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6. **Overpopulation:** Pakistan has one of the highest population growth rate in South Asia 2.1%. The current population of country is 200.8 million. Since 1947, the population has more than tripled. With limited resources, it is difficult to manage the growing population.
7. **Unemployment:** Pakistan has an unemployment rate of 4.45%. A huge chunk of population is unemployed. Unemployment compliments poverty. There are no opportunities for youth to utilize.

Other Causes of Poverty in Pakistan

- Inflation
- Landlordism
- Low Living Standards
- Increase in utility charges
- Imposition of unjustified taxes
- Nepotism
- Backward Infrastructure
- Low national income
- Non-Productive expenditures
- Worsening Law and order situation

Topic 179: Effects of Poverty in Pakistan

Many people in our country go to sleep without taking food every day. People below poverty line are susceptible to chronic diseases. A huge chunk of population in the country has no access to basic healthcare system. 44% of population has no access to clean drinking water in the country.

Effects of Poverty

1. **Child Labour**

More than 12.5 million children are involved in child labor. These children are between 10-14 years of age. 61% of these children are boys, and 88 % of the these children are from rural backgrounds.

2. **Crime and Violence**

According to Pakistan Crime and Safety Report 2019, there were: 29,900 property crimes, 379 murders, 1220 assaults, 2650 kidnappings, 3230 burglary, 3115 robberies, 4300 vehicle theft, and 3700 motor bike theft.

3. **Terrorism**

Pakistan is facing serious issue of terrorism in 21st century. A strong relationship has been observed between poverty and radicalization. Terrorism has affected foreign direct investment, domestic investment, and government spending. There is a need to improve law and order for business activities.

4. **Health Problems**

According to WHO 2019, Neonatal mortality rate is 49 per 1000 live births, while infant mortality is 55 per 1000 live births.

5. **Homelessness**

There are 20 million homeless people in the country. Homelessness in Pakistan disproportionately affects women and children. Multidimensional poverty is a factor for homelessness in Pakistan.

6. **Shorter Lives**

Poverty makes people susceptible to chronic diseases. Life expectancy rate in Pakistan is 67 years.

7. **Juvenile Delinquency**

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Around 2000 juveniles are imprisoned in Pakistan. They tend to commit delinquency to feed themselves and their families.

8. **Hunger**

Pakistan ranked 78th out of 113 countries in the Global Food Security Index of 2016. 43% of Pakistani population face food security. 50% of children below 5 years of age in Sindh are stunted. Pakistan ranked 106th out of 119 countries on the Global Hunger Index

Topic 180: Government Initiatives and the Way Forward

The poverty reduction in the country is in progress. The poverty in the country has reduced drastically. Government of Pakistan has taken some successful steps to reduce poverty. Yet these initiatives lack the potential to eliminate poverty from the country. There is a need for a holistic solution.

Government Efforts to Reduce Poverty

1. **Decentralization Plan 2003**

It is an essential governance reform. It tends to replace existing power structure control to people. It enacted a three tier local government plan.

2. **Establishment of Khushali Bank 2000**

Main aim of this bank was to support poor by making them economically active.

3. **Pakistan Poverty Alleviation Fund 1997**

It aimed to help poor through loan. It now works to increase the access of poor and micro-enterprises to credit facilities.

4. **The Zakat and Ushr Department 1980**

It was an Islamic tradition. It tended to take Zakat from rich and distribute them among poor. 2.5% of the zakat was imposed on the wealth of rich.

5. **Pakistan Bait-ul-Mal 1992**

It was established to work for poverty alleviation. Its focus is on widows, orphans, disabled, needy and poor people. It provides: educational assistance, residential accommodation, free medical treatment, and self-employment scheme. It is funded by Federal government

Suggestion/ Solutions

There are many solutions to eradicate the poverty of Pakistan. Some of which are mentioned below:

- Control of Population
- Economic Growth
- Equal access to market
- Provision of Micro-finance
- Provision of Health care facilities
- Provision of Education
- Increasing agriculture
- Empowerment of Poor
- Development of Infrastructure

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Lesson 44

SOCIAL ISSUE OF DRUG ABUSE IN PAKISTAN
Topic 181 – 185

Topic 181: Introduction to Drug Abuse in Pakistan

Around 4.77 million people use drugs in Pakistan. 0.96 Million people are addicts of heroin in Pakistan. 40,000 people add up to the pool of drug users annually. Majority of drug users are between 25-39 years of age.

What is Drug Abuse?

Drug abuse refers to the use of certain chemicals for the purpose of creating pleasurable effects on the brain. There are 190 million drug users around the world. This menace is rising especially among young adults under the age of 30.

Drug Categories:

1. **Depressants:** These cause depression of the brain's faculties. Such drugs include: sleeping pills, and heroine etc.
2. **Stimulants:** These cause stimulation of the brain, giving rise to alertness and an increased burst of activity. Consequences of stimulants include: raised blood pressure, nausea or vomiting, and behavioral changes.
3. **Hallucinogens:** These drugs cause a hallucinations and an "out of the world" feeling of dissociation from oneself. Hallucinogens cause: distorted sensory perception, delusion, and paranoia.

Topic 182: Types of Drugs

Classifying drugs by chemical similarities is useful because of their somewhat similar impacts and risks. An individual who is addicted to a drug is more likely to abuse

Drug Classification based on Chemical Make Up

1. **Alcohol:** Alcohol is most widely abused substance across most of the world. It is legal in a number of countries across globe. Alcohol creates feeling of euphoria and lower inhibition. Beer, wine, and Liquor are common examples of alcohol.
2. **Opioids:** They are also called opiates. They are derived from the drug opium or chemicals designed to mimic it. Opioids work by interacting with neurotransmitter in brain. It is also used as a serious pain killer. Opioids are some of the most addictive of all known substances. Common opioids are: Heroin, Fentanyl, and Oxycodone.
3. **Benzodiazepines:** Benzos are a class of drugs that function by interacting with neurotransmitter gamma-aminobutyric acid-A (GABA-A). Each Benzo impacts the body differently. Benzos are prescribed to treat a wide variety of psychiatric and sleep condition. Benzos are highly addictive. Examples of benzos include: Ativan, Valium, and Xanax.
4. **Cannabinoids:** Cannabinoids create feeling of elation and ecstasy. Negatively impact mental and physical functioning. It is most widely used drugs after alcohol. It is considered less addictive than other drug classification. Examples of cannabinoids include: Hashish, and Marijuana.

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5. **Barbiturates**: Barbiturates act on central nervous system by slowing down its functioning, it is used for anesthesia and treatment of epilepsy and headache. It is highly addictive substance. Common examples include: Amytal, Luminal, etc.

Topic 183: Global Trends of Drug Abuse

183,000 annual drug related deaths were reported globally (UNODC). Globally, 35 million people worldwide suffer from drug abuse disorder (World Drug Report 2019). An estimated 271 million people use drugs.

United Kingdom

7,258 hospital admission for drug related mental and behavioral disorders in 2018. In 2018 alone, 17,031 people were poisoned by drug abuse. 2,503 people died because of drug abuse or drug poisoning. In 2018 alone, 9.0% of adults (16-59) took an illicit drug.

Australia

3.4 million Australian reported using an illicit drug in 2019. Ecstasy pills and cannabis are widely used drugs in Australian. 6.6 million People aged 14 and over used cannabis in their lifetime in Australia. People aged between 20-29 are most likely to use drug substances in Australia.

India

India has a population of over a billion. 62.5 million people use Alcohol. 8.75 million people use cannabis. Two million people use opiates. 0.6 million people use sedatives. About 25% of the users of opiates and cannabis are likely to seek treatment.

Pakistan

6 million people use drugs. 4 million people use cannabis. 2.7 million addicts use opioids. 0.86 million people are heroin consumers. 1.5 million people sedatives. 0.4 million people use injecting drugs. Women constitute 25% of all the drug addicts in Pakistan. Opiate dependents are 1% of the total drug addicts in Pakistan.

Topic 184: Causes and Consequences of Drug Abuse

In low segments of society, use of opium, bhang, hashish, and alcohol was high in 1960. In 1983, there were only five thousand hard drug addicts. The introduction of heroin increased the drug addicts exponentially. By 2002, 4.1 million drug users reported in Pakistan.

Causes of Drug Abuse

Drugs such as Chars or Marijuana can be related to seek excitement, adventure, and thrill. Drugs are also used to relieve tensions, pain and forget about frustration. Doctors also prescribe some drugs for the purpose of treating some pain. The resultant state of euphoria is more enjoyable than the pain it is prescribed to relieve.

People also use drugs due to traumatic situations. Poverty is also a contributing factor of drug abuse. Lack of recreational opportunities also causes drug consumption. Unemployment is also one of the causes of drug addiction. Peer pressure also pushes one to drug consumption

Impacts of Drug Abuse

Health related effects: It Damages immune system which increases susceptibility to infection**.** Cardiovascular conditions, including heart attacks and collapsed veins, nausea, vomiting, and abdominal pain, and liver failure.

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Social Consequence: Social consequences of drug abuse include; loss of employment, relationship loss, incarceration, financial trouble, homelessness, and risky sexual behavior.

Topic 185: A Remedial Approach to Drug Abuse

Drug addiction is a chronic disease. It is characterized by compulsive or uncontrollable drug seeking behavior. It is a choice when you are doing it in the first time. Later it becomes a compulsion and addict cannot help doing that. A holistic vision is need to do away with the menace.

Objectives of the drug addiction treatment

1. It should enable the person stop using drugs.
2. It should enable person to stay drug-free.
3. It should help person to be productive in the family, at work, and in society.

Principles of Effective Treatment

1. Addiction is a complex but treatable disease.
2. No single treatment is right for everyone.
3. People need to have quick access to treatment.
4. Staying in treatment long enough is critical.
5. Treatment should address other possible mental disorders.
6. Treatment doesn't need to be voluntary to be effective.
7. Drug use during treatment must be monitored continuously.
8. Treatment programs should test patients for HIV/AIDS.
9. Treatment plans must be reviewed often and modified to fit the patients' changing needs.

Treatment for drug addiction

1. Behavioral counselling, and medication.
2. Medical devices and application used to treat withdrawal symptoms or deliver skill training.
3. Evaluation and treatment for co-occurring mental health issues such as depression and anxiety.
4. Long-term follow up to re-indulge drug taking.

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Lesson 45

MIGRATION IN PAKISTAN
Topic 186 - 191

Topic 186: Introduction to Human Migration

Migration is the temporary or permanent movement of people from one place to another. In-migration is the arriving of people in an area from other places. Out-Migration is the leaving of area to go to other areas. Migration can be internal within a country such as rural or urban.

Definition

Migration is the movement of people from one place in the world to another place in the world for the purpose of taking up permanent or semi-permanent residence, usually across political boundary

Types of Migration

1. **Internal Migration:** Moving to a new home within a state or continent
2. **External Migration:** Moving to a new home in a different state or continent
3. **Emigration:** Leaving one country to move to another country
4. **Immigration:** Moving into a new country

People who Migrate:

1. **Emigrant:** A person who is leaving a country to reside in another.
2. **Immigrant:** A person who is entering a country from another country to take a new residence.
3. **Refugee:** A person who is residing outside his country due to fear of persecution for the reasons race, religion, nationality, political or social orientation.
4. **Internally Displaced People (IDP):** A person who is forced to leave his home region because of unfavorable conditions but does not cross any boundaries.

Topic 187: Theories on Human Migration

Migration is a very complex phenomenon. Migration is determined by a set of economic, political, social, or environmental factors. It is also determined by the perception and behavior of individual concerned.

Ravenstein's Laws of Migration

There is an inverse relation between migration and distance. Majority of migrants move to short distance only. Migration proceeds step by step. Inhabitants of rural areas have a greater mobility for migration. Migration is highly age selective. Migration occurs mainly due to economic reasons.

Gravity Model

Migration between any two interacting centers is the function of their population size. Overpopulation determines emigration. Under-population determines immigration. This model was proposed by the exponents of Social Physics in nineteenth century.

Stouffer's Theory of Mobility

Stouffer claimed that there is no necessary relationship between mobility and distance. Availability of opportunities determines migration. Economic factors and the idea of their fulfilment are forceful motivation behind migration.

Lee's Theory

Migration is the net result of interplay between pull and push factors. Pull factors are the factors that attract a migrant to come to a destination, such as economic opportunities etc. Push factors are the factors that compel an individual to migrate to a new destination such as war etc.

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The volume of migration varies with the degree of diversity in the area of destination. The volume of migration varies with the fluctuation of economy. Migration tends to take place within the well defined streams. Migrants responding to pull factors at destination tend to be positively selected.

Neoclassical Theory

It assumes that labor markets and economies move towards equilibrium. It considers migrants as rational actors. Migrants move from societies where labor is abundant and wage is low. Decision to migration are taken at individual level.

Migration Systems and Network

This theory focuses on the nexus between people at origin and destination. Migratory movements are often connected to prior long-standing links between sending and receiving territories. These connections give birth to migration systems. People move where they can rely on someone they know.

World System Theory

World system theory emphasizes on migration from peripheral to core countries. Migrants move from periphery to core while goods, capital and machinery flow from core to peripheral countries. Migration occurs due to shortage of labor in the developed countries

Topic 188: Causes of Human Migration in Pakistan

An average of 4 million people migrate every year from and in the country. Top five countries of destination for Pakistani migrants include:

1. Saudi Arabia
2. India
3. United Arab Emirates
4. United Kingdom
5. United States of America

Determinants of Migration

1. **Economic Determinants:** Economic determinants include;
   - Poverty
   - Brain Drain
   - Prospects of Higher Wages
   - Unemployment
   - Lack of incentives
   - Better Employment Opportunities

2. **Socio-Political Determinants:** Socio-Political determinants include:
   - Warfare
   - Religious persecution
   - Threat of Conflict
   - Low standard of life
   - Exile
   - Cultural persecution
   - Racial persecution
   - Ethnic Persecution

3. **Ecological Determinants:** Ecological determinants include:
   - Floods
   - Earthquakes
   - Climate change
   - Lack of sufficient rainfall
   - Famine
   - Global warming
   - Constant heat-strokes
   - Lack of agricultural products

Other Determinants: Other determinants of migration include;

- Education
- Business
- Communication Technology
- Marriage
- Tourism
- Idealization of other countries

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- Exaggerated living conditions in other countries
-

Topic 189: Human Migration in Pakistan

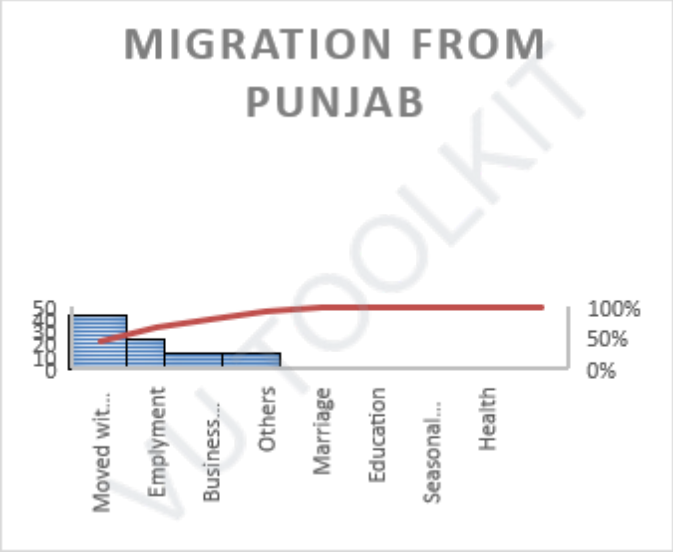
Internal migration is roughly four times larger than the emigrant population. 13 percent of Pakistani population is an internal migrant. Internal migration is undertaken by low skilled worker who move to urban areas in search of job.

Determinants of Internal Migration

Rural-Urban wage differentials, and economic opportunities are the main determinants of internal migrants. 35% of internal migration takes place for marriage purposes, 21% migrate with parents, 16.5% migrate for employment, and 9% migrants are seasonal migrants.

Migration from Punjab

According to Pakistan Bureau of Statistics, 1.05% of study migrants, 22.64% of marriage migrants, 38.00% moved with their parents, 8.72% are business migrants, 9.06% have migrated for employment purposes, 1.17% are seasonal migrants, 0.07% have migrated for health purposes, and others count for 19.29% of the migrants in Punjab.

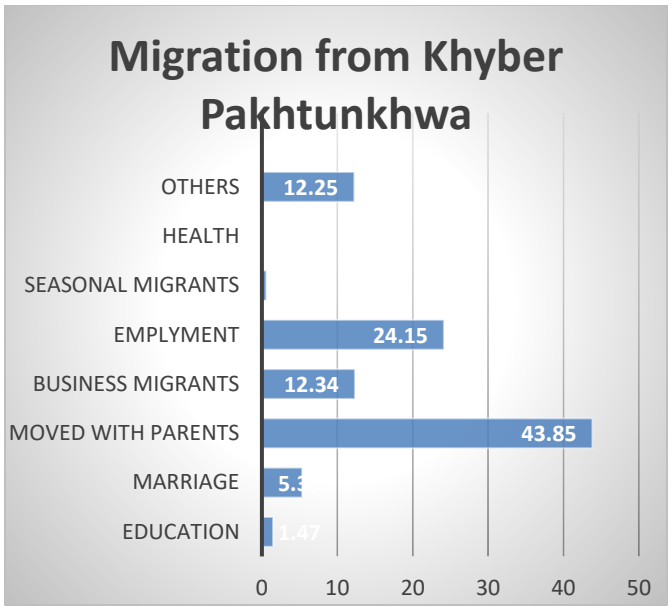


Source: Pakistan Bureau of Statistics

Migration from Khyber Pakhtunkhwa

2.02% of study migrants, 8.87% of marriage migrants, 57.51% moved with their parents, 7.14% are business migrants, 16.53% have migrated for employment purposes, 0.76% are seasonal migrants, 0.05% have migrated for health purposes, and others count for 7.12% of the migrants in Punjab.

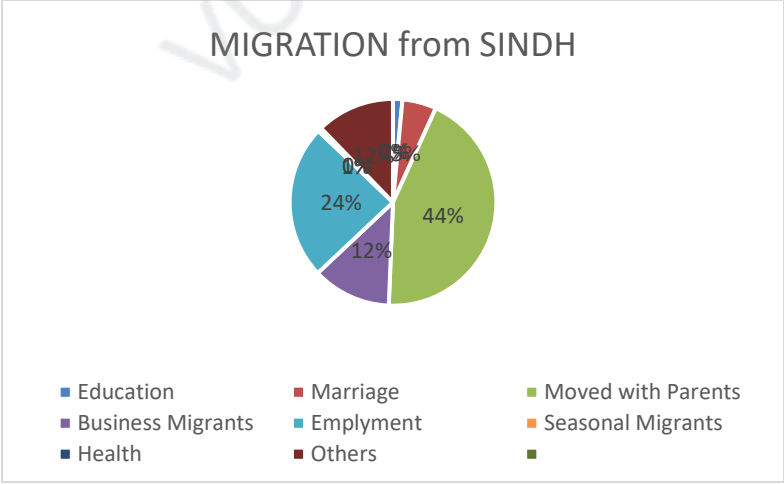
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Source: Pakistan Bureau of Statistics

Migration from Sindh

0.97% of study migrants, 8.67% of marriage migrants, 49.13% moved with their parents, 9.12% are business migrants, 15.78% have migrated for employment purposes, 1.01% are seasonal migrants, 0.12% have migrated for health purposes, and others count for 15.21% of the migrants in Punjab.



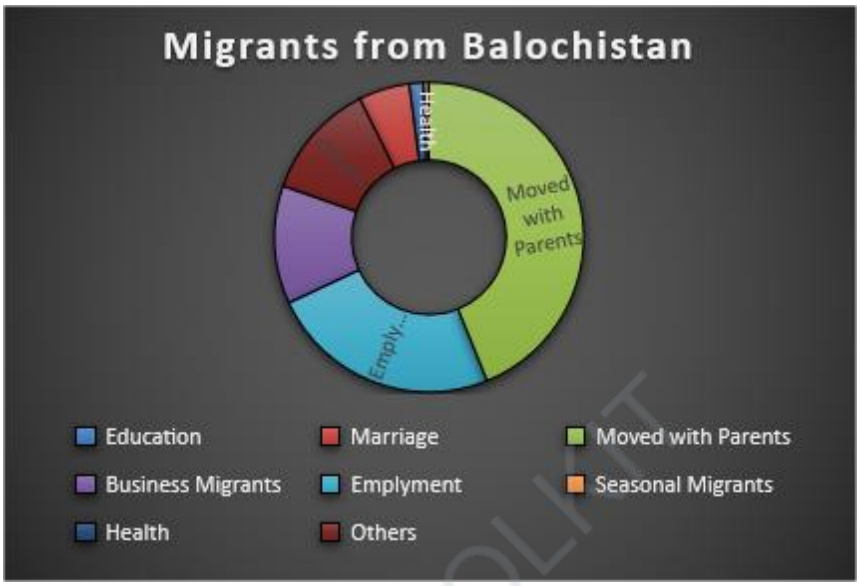
Source: Pakistan Bureau of Statistics

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Migration from Balochistan

1.47% of study migrants, 5.33% of marriage migrants, 43.85% moved with their parents, 12.34% are business migrants, 24.15% have migrated for employment purposes, 0.57% are seasonal migrants, 0.03% have migrated for health purposes, and others count for 12.25% of the migrants in Punjab.



Source: Pakistan Bureau of Statistics

Topic 190: Impacts of Human Migration

Human migration affects the human life in several ways. Street crime is more likely in diversified areas. It has a major impact on morality. Urban migration provides a relativist approach to the migrant. Urban areas contribute 80% in the GDP.

1. **Impacts on individual level**
   - Irrelevant skill sets
   - Stress/depression
   - Uprooted from Family
   - Educated and skilled people leave first
   - Skilled farmers end up in unskilled labor
   - Urban diseases
   - English Medium Schooling
   - No space for children to play
2. **Impacts at Family Level**
   - Diminishing professions
   - Changes in relation
   - Uprooted from tribe

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- Nuclear Family
- Hazardous urban slum places
- Weal Social Networking
- Ageing Urban Population

3. **Effects at societal level**
   - Industrially produced goods are available
   - Weakening of feudal hold
   - Change in rural infrastructure
   - Social and ethnic tensions between migrants and indigenous population
   - Urban poverty
   - *"Ruralization"* of urban areas
   - Traffic congestion and road accidents
   - Terrorism and crime
   - Gender based violence
   - *Katchi abadis* and informal settlements
   - Loss of cultural heritage
   - Decline in fertility and mortality
4. **Economic Effects**
   - Uncertain income of daily wage labors
   - Expenses on disease
   - Costly social services for slum dwellers
   - Increase in travel time
   - Transportation expenses
   - Irrelevant rural skills in urban areas, leaving gap behind
5. **Socio-political impacts**
   - Unavailability of affordable housing
   - Changing electoral constituencies
   - Competition for power and resources
   - Ethno-political tensions
   - Emergence of new political players
   - Conversion of agricultural land in housing colonies

Topic 191: Merits and Demerits of International Migration

$23.10 billion of remittances received in the fiscal year 2020. It helped the country a great deal during Covid-19. Every Year, near 10,000 student visas are granted in Pakistan. Transnational marriages attract a lot of Pakistanis to migrate abroad.

Merits of International Migration for Source Country

1. Reduction in unemployment as more jobs become available
2. Remittances are sent home from migrants living abroad
3. Migrants my return home with new set of skills

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4. Increased political ties with migrants host country
5. Reduced pressure on education and healthcare system

Merits of International Migration for Host Country

1. Brain gain: Receiving educated and skilled workers
2. Trained migrants as source of cheap migrants
3. Increased cultural diversity
4. Growth of local market with increase of population
5. Increase in tax revenue for the host country

Demerits of International Migration for Source Country

1. Brain Drain: Losing your most educated skilled workers
2. A shortage of workers
3. An increase in the dependency ratio as economically active migrate
4. Separation of families
5. Creates dependency on remittance

Demerits of International Migration for Source Country

1. Increase in racial tensions between migrants and local population
2. Increased population will cause greater pollution and overcrowding
3. A rise in unemployment when migrants accept lower paid positions
4. An increase pressure on schools and hospitals
5. Growth of black markets

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