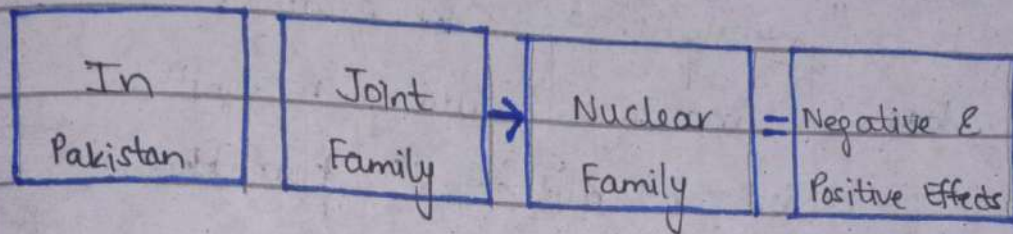


Q7. Discuss the changing family patterns in Pakistan, its causes and future. (CSS-2018)

Ans. I - INTRODUCTION: CHANGING FAMILY PATTERNS IN PAKISTAN: CAUSES AND FUTURE



Pakistan is a country which initially had extended / joint family system. The urbanization, modernization, industrialization have now changed this pattern into nuclear family system. There is a decline in polygamy, child-birth and an inclination in women empowerment, egalitarian gender roles, etc. The reasons for this drastic change are increased knowledge, high cost of living, more opportunities, etc. This change has cast both positive and negative effects. Positive being proper management of family, individualism, independence, women empowerment and the negative being isolation, increased divorce, increased old age homes and day care centers, etc.

II - FAMILY SYSTEM IN PAKISTAN

a) Family

"Family is a social arrangement based on marriage including recognition of rights and duties of parenthood, common residence for husband, and wife and children are reciprocal economic obligations between husband and wife."

(Stephen)

b) Family in Pakistan

In Pakistan, both joint and nuclear families exist.

i) Nuclear Family

A nuclear family includes only the husband, wife and unmarried children who are not of age. It consists of two generations only.

Example: Families in urban areas.

ii) Joint Family

A joint family is formed when three nuclear families combine to

to share resources. In this family type, members share blood ties instead of marital ties and the spouses share a common ancestor.

Example: Families in rural areas.

III - CHANGING FAMILY PATTERNS IN PAKISTAN AND ITS CAUSES

a) Shift to Nuclear Family

In Pakistan, there is a tremendous trend of nuclearization in family system.

According to Census-2017, average household size in Pakistan is 6.1 members.

Causes: Increased urbanization for accessing better lifestyles and facilities, population growth, scarcity of resources, jobber parents, high cost of living, etc.

b) Decline in Polygamy in Urban Areas

With increased urbanization and industrialization, polygamy (a man marrying two or more women) has decreased in Pakistan.

Causes: Increased urbanization for accessing better lifestyles, high cost of living, women

empowerment, proper management of family, to avoid conflicts in the household, etc.

c) Decrease in Child Birth Rates

The previous trend of forced and multiple pregnancies is now discouraged in especially in cities. As a result, child birth rates are reduced.

According to Census-1998, the average family size in Pakistan was 6.9 members and of 2017-census, the size stood at 6.1 members.

Causes: Poverty, economic insecurity, jobber parents, use of contraceptives, increased education, population growth, decrease in tolerance, etc.

d) More Women Empowerment and Egalitarian Gender Roles

As compared to past, women in Pakistan are now more empowered and houses are now based on gender equality.

The Labour Force Survey (1999-2000) reported that the ~~total~~ female participation rate was merely 14% of the total labor force and in 2021, the female participation was 20%.

Causes: Increased industrialization, increased demand

for female labor in competitive global economy, increased education via media, high women/female literacy rate, etc.

e) Change in Decision Making Patterns

Since the last two decades, there is a drastic shift in decision making patterns and individualism is more focused rather than collectivism.

Example: Freedom in choosing careers, life partners, etc.

Causes: Increased education, independence and freedom, media's role, globalization, etc.

f) Increase in Day-Care Centers and old-Age Homes

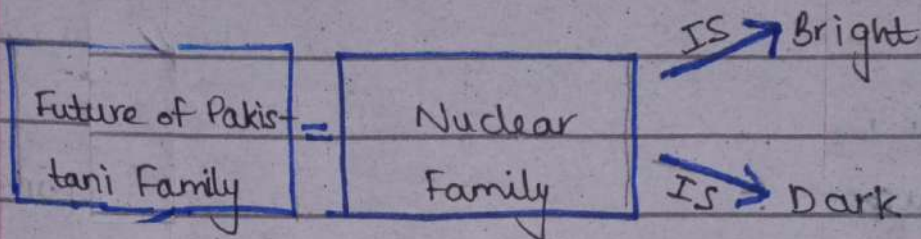
In Pakistan, there has been an increase in the number of day-care centers and old-age homes because in nuclear families care of elderly people and children becomes the responsibility of a single person.

According to a 2018 report, there were only three old-age homes in Karachi and in 2018,

the number has increased to 8. (eight).

Causes: Nuclearization of families, increase in women employment, working parents, decrease in tolerance, etc.

IV - FUTURE OF FAMILY SYSTEM IN PAKISTAN



Bright side

1. Small family size leads to proper household management and upbringing of children.
2. Small families are a remedy for population explosion.
3. Nuclearization has empowered women and leads to gender equality.
4. Children develop a sense

Dark Side

- Nuclear families become isolated from their ancestors and ancestral land.
- The use of contraceptives and small family sizes are against the teachings of some religions.
- Divorced rate is also increased due to women's independence and empowerment.
- Children are not nour-

of individualism.	ished the way they should
5. Small family size will benefit youth.	Small family size will create problems for old parents (old-age home issue).
6. There will be an increase in economic activity and development.	This change will cause a stressful life due to weakening of family bonds.
7. The future will be a modern and lavish life.	The future will be free from sympathy, love and care.

V - CRITICAL ANALYSIS

"Change is the only constant in life."

Everything in this universe is subject to change, so is the family pattern in Pakistan. Nuclear family system is gaining momentum in Pakistani society. According to a functionalist perspective, this trend of nuclearization will contribute to women empowerment, progress, proper upbringing of

children. However, in the conflict perspective, family is a basic unit in a capitalist society and it serves a chief means of oppressing women. It also perpetuates the exploitation of poors at the hands of capitalists. In actual, nuclearization is a good symbol, but the family members must ensure not to compromise their personal and family lives due to nuclearization and professionalism.

VI - CONCLUSION

In a nutshell, the family system in Pakistan is being changed from joint system to nuclear system. The reasons for this shift being urbanization, high literacy, desire for better life, women empowerment, globalization and others. The impacts of nuclearization is both positive and negative in all domains such as children's care, family life, women's status, etc.

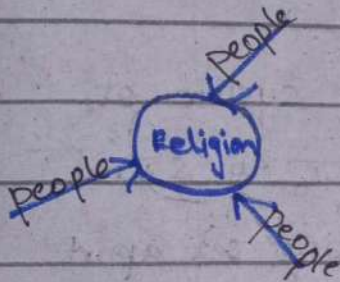
Q8. Durkheim emphasized the functional aspects of religion. Comment. However, we observe many instances of religious extremism in Pakistani

society. shed some light on the phenomenon.

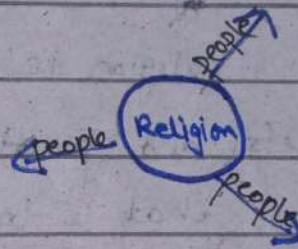
Q. What is the significance of religion as an institution in the process of socialization?

Q. What is the role of mosques in the integration of Pakistani society?

Ans I - INTRODUCTION: DURKHEIM'S FUNCTIONAL ASPECTS OF RELIGION AND THE RELIGIOUS EXTREMISM IN PAKISTANI SOCIETY



Religion by Durkheim



Religion in Pakistan

Emile Durkheim was highly interested in religion. Religion is an agent of socialization and a social institution that binds together its members. It gives meanings to life, provides emotional comfort, inculcates morality, and gives identity to its followers. However, in Pakistan, religion is a repulsive force that separates people and creates intolerance among people. The reasons behind this being the

heterogeneity of people, religious leaders, external agents and many more/others. It is due to these reasons that Pakistan is a hub of terrorist activities. In this context, in order to restore peace in Pakistan, the people, government, institutes and religious leaders should play their role.

II - RELIGION AND DURKHEIM

a) Religion

"Religion is a unified system of beliefs and practices relative to sacred things that is to say, things set apart and forbidden."

(Emile Durkheim)

b) Durkheim's Findings

Durkheim published his findings about religion in *The Elementary Forms of the Religious Life*. These findings are:

1. The first is that the world's religions are so varied that they have no specific belief or practice in common.
2. The second is that all religions develop a

community centering on their beliefs and practices.

3. The third is that all religions separate the sacred from the profane.

III - DURKHEIM'S VIEWS OF FUNCTIONS OF RELIGION

According to Durkheim, following are the functions of religion:

a) Define Meanings

Around the world, religions provide answers to perplexing questions about ultimate meaning. These answers provide followers a sense of purpose, and a framework for living. Hence, religion provides them a guidance and minimizes their tensions and anxieties.

Example: The purpose of human creation according to Islam is to know and worship God.

b) Gives Social Solidarity

Religion serves as a glue to bind people together through common beliefs, values, world view, social system, etc. The followers of

a religion are like one body; when body part is in pain then the entire body feels that pain.

Example: During funerals or Eids, all people gather to share their sadness and or happiness.

c) Provides Emotional Comfort

The answers that religion provides about ultimate meaning bring comfort by assuring people that there is a purpose to live, even to suffering. Thus, when people become dismayed and helpless, religion strengthens them emotionally and prevents them from violent acts.

Example: It is due to morality given by religion that the poor control their negative emotions against the rich and elites.

d) Maintains Social Control

Religion provides the code of conduct for its members. The law operates according to that code of conduct and the law enforcement agencies maintain social control and social order.

Example: According to Islamic law, alcohol consumption and selling are illegal and the police and citizens abide by this law.

e) Inculcates Morality

In every religion, good is distinguished from bad and the rewards and punishments are also mentioned. Thus, when the social tensions of individuals become explosive, the state exercises its power which it gains from religious codes.

f) Gives Identity to Individuals

Religion ~~but~~ gives a sense of belonging to people in a rapidly changing world. ~~All~~ The members of religions are identified by their specific cultures, traditions, rituals, etc., and they all are considered as one. Example: The Muslim women are identified by their hejabs and haya globally.

g) Provides Social Welfare

Human life is surrounded by crisis and challenges. Religions provides social welfare through charity and help people to order their livelihood during crisis. Every one is equal in the eyes of religion.

Example: The institution of Zakat in Islam encourages the circulation of wealth, so that

all
Muslims are uplifted.

h) Produces Social Change

Every religion tries to maintain peace and harmony. When the social order disrupts the peace, then religion unites the people to produce a positive social change.

Example: The efforts of Martin Luther King in the Civil Rights Movement in America were a social change against racism and discrimination.

IV - CAUSES OF RELIGIOUS EXTREMISM IN PAKISTANI SOCIETY

Extremism is the advocacy of extreme measures or views.

a) Heterogeneity of People

The Pakistani people are divided among Punjabis, Balochs, Sindhis, Pashtoons, etc. This heterogeneity creates intolerance among people towards other groups.

b) Socialization Patterns

The family is the primary socialization

agent and it upbrings the children according to ~~the~~ its own mindset.

Example: The Shia and Sunni division is taught by parents to their children whose minds are empty states.

c) Religious Leaders

The religious leaders also spread extremism. Pakistani people have great regard for these leaders. The ineffectiveness of these personnels is visible by the fact that despite 75 years of existence, the people of Pakistan are still divided among sects and classes.

d) Interference of External Agents

The external agents like America, India and external agencies play a key role in spreading extremism in Pakistan.

Example: In 2020, a former Indian Army officer openly threatened on live television that India would conduct terrorism in Balochistan.

e) Political Use of Religion

In Pakistan, religion is always

used by politicians to justify their unjust acts which create extremism and terrorism.

Example: During the Soviet-Afghan war, the militants were trained by the Pakistani religious institutions under the support of Pakistani government.

f) Unfair Distribution of Resources

Whosoever comes to power in Pakistan, they try to promote Punjab and Sindh and neglect Balochistan and KPK. This in turn creates a sense of deprivation among Balochs and Pashtoons and they become violent.

Example: The absence of motorways in Balochistan has resulted in deaths of thousands of people only on a single Quetta-Karachi one-way road.

g) Prevalence of Social Problems

Pakistan is a country dominated by social problems like poverty, corruption, unemployment, etc. The deprived people, hopeless from their lives then spread violence and crimes in order to satisfy their needs.

V - WAY FORWARD

To curtail ~~extremism~~, following steps should be taken in Pakistan:

1. Religious leaders should strive to eliminate sectarianism.
2. Educational institutes should promote love, tolerance and equality.
3. Government must equally develop all provinces.
4. State sovereignty should not be compromised.
5. Education and job opportunities need to be promoted.
6. Corruption should be replaced by accountability and democracy.
7. Law enforcement agencies are required to be strengthened.

VI - CRITICAL ANALYSIS

Religion acts as a glue to bind people. It is due to this reason that Emile Durkheim took special interest in religion and explained its functions, according to functionalist perspective. However, in Pakistan religion acts according to conflict perspective and perpetuates

Social Inequalities at the hands of elites. The deprivation of people force them to spread violence and extremism, because this world has become a hell for them. In this context, the Pakistani government need to equally uplift all provinces (according to its available resources), because when people get the basic needs of their life like education, job, respect, security, etc., then there will remain no reason for extremism.

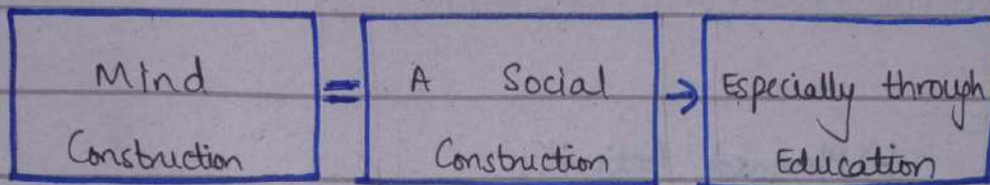
VII - CONCLUSION

To summarize, Emile Durkheim emphasized all positive aspects of religion like it provides meaning to life, inculcates morality, gives identity, promotes welfare, etc. However, in Pakistan, religion becomes a tool at the hands of people, politicians, religious leaders, etc. to exploit people and create disharmony.

The solution to eliminate violence and extremism lies in changing the mindset of people by the collective efforts of all stakeholders.

Q9. What is the mind construction and explain if it is a planned activity? Discuss the role of education policy towards the formation of social mind and also show its importance in a separate paragraph. (ISS-2014)

I- INTRODUCTION: MIND CONSTRUCTION AND THE ROLE OF EDUCATION POLICY TOWARDS THE FORMATION OF SOCIAL MIND



The mind is the part of a person that thinks, reasons, feels, and remembers. Its construction is a planned activity intended to produce a socialized and productive individual. The symbolic interactionism, the psychoanalysis and ^{the} social constructionism all explain mind to be a social construct. In the context of human mind construction, education plays a key role as it develops the personality of individuals according to the acceptable norms and values of their society. This process of personality development starts right after birth and continues until death. Thus, education comprises

both formal and informal education that molds the individual's personalities.

II - HUMAN MIND AND MIND'S CONSTRUCTION AS A PLANNED ACTIVITY

a) Human Mind

The mind is the set of faculties responsible for all mental phenomena. It thinks, reasons, feels and remembers.

b) Planned Activity

A planned activity is an activity designed or carried out according to a plan.

Example: The design of curriculum of education is a planned activity.

c) Explanation of Mind's Construction as a Planned Activity

i) The Symbolic Interactionism

The symbolic interactionist perspective is based on ~~that~~ the notion that people make sense of their social worlds from the shared definitions which they get through communication and social interaction.

Example: A person whose friends break law is more likely to view breaking law as acceptable. Thus, his/her mind is constructed according to his/her friend's perspectives.

ii) Freud's Theory of Psychoanalysis

Freud's psychoanalytic theories are based on his belief that the type of personality that an individual acquires in his/her adulthood is determined by his/her childhood experiences.

Example: The cause of women's oppression is deep-rooted in the women's psyche because as children they continuously observe the subjugation of their mothers at the hands of their fathers.

iii) The Social Constructionism

The theory of social constructionism asserts that all meaning is socially constructed. The social constructs are an invention of a given society and thus do not accurately reflect reality. Thus, the human mind is trained to accept such social constructs as natural.

Example: Race, gender, beauty, etc. are all social constructs that are engraved in human mind.

III - ROLE OF EDUCATION POLICY TOWARDS THE FORMATION OF SOCIAL MIND

"Education means to develop man's faculty, especially his mind."

(Aristotle)

"Education is synonymous with socialization."

(Mavis and John)

a) Intended Functions

i) Cultural Transmission

The education system transmits our cultural values to our next generations.

Example: Our worship patterns, and other cultural values are transmitted through cultural traits.

ii) Character Formation

The education builds the character of the students. They learn through education the social and cultural values (dos and don'ts) and become powerful members of the society.

iii) Innovation

Education creates the sense in the students to create something new.

Example: The invention of smart phones, medical equipment, etc. are all the results of application of knowledge (through education).

iv) Social Integration

Education, by imparting values, also integrates people into the broader society.

Example: The extra-curricular activities, the class / semester projects, etc., all are means of social integration.

v) Social Control

"From infancy to adulthood, education is a vital means of social control."

Formal education and informal education both instruct generations to observe the social norms, the violation of which may invite punishment.

vi) Personal Adjustment

The education socializes the individual to be adjusted in all social situations.

Example: The education through morality and

patience supports people in times of crisis.

b) Latent Functions

i) Acquaintance Widen

Education provides an opportunity to extend the acquaintance in the existing society.

Example: At educational institutes, students meet with people of different crease and different cultures and develop an acquaintance about them.

ii) Status Determination

The education determines the status of individuals and this status becomes a label on them throughout their life.

Example: Education creates teachers, bureaucrats, technicians, etc and they are identified by their respective professions.

iii) Solution to Social Problems

Every society has some social problems, which need to be solved. Education provides able and intelligent people for finding

out the causes and solution of these problems.

IV - CRITICAL ANALYSIS

Education plays a key role in the individual's socialization by grooming their mental abilities. According to functionalists, education ~~se~~ prepares the individuals to revolutionize the world by inculcating in them the required attributes. In the conflict perspective, the education system perpetuates the social class structure. As a result, the scarce resources are controlled by the capitalists and they keep on exploiting the workers. The symbolic interactionists view schooling as a vehicle through which students are exposed to a collective consciousness.

In actual, education is a movement from darkness to light. It equips the individuals to become successful, both in this life and in the hereafter.

V - CONCLUSION

In a nutshell, human mind's constru-

Education is a planned activity. The human mind is constructed according to the acceptable behaviors of the society. Education plays a key role in constructing human mind. The latent and intended functions of education prepare the people to contribute positively to their society.