

Q2: Briefly discuss Ibn-e-khuldon's theory of Asabiyyah. How do you relate his theory in the current scenario of the country?

## INTRODUCTION

Man being a social animal bonds with others, this bond creates a sense of solidarity between them. This sense of oneness and solidarity is what Allama Ibn-e-khuldon likes to call Asabiyyah, is an important and fundamental element in the rise and fall of a human civilization. Throughout history it has been witnessed that man has thrived when they have worked together and when this feeling of oneness disappeared men could not thrive. Ibn-e-khuldon being a sociologist and economist gave the concept of Asabiyyah after vastly studying man and their relationships with one another in a society. His theory applies in the modern times and all times to come.

## IBN-E-KHULDON'S THEORY OF ASABIYAH

Ibn-e-khuldon was a politician, mathematician, economist, scientist and a sociologist who had a very active life. He travelled all around the world studying society and man. He then gave the idea of asabiyyah which means solidarity or a sense of oneness between the man. In his theory, he advocated the need of man to struggle together by having a sense of oneness and belonging in them. Man forms a group with those whom he has a chemistry

with and this creates a sense of belonging between them. On a macro level, when a whole nation or society builds that sense of solidarity among them they then are on a verge of development. When this feeling disappears men and nation both fall.

## ASABIYAH PASSES THROUGH THREE STAGES OF A CIVILIZATION

Ibn-e-Kuldoon discussed how asabiyah passes through three stages of a nation in his famous book "Muqadimah".

### STAGE - I

In the beginning of a civilization, there is not much complexity in the society. People are used to working together and sharing their glory with one another. At this stage luxury is low and therefore the sense of solidarity is high among the people so asabiyyah is at maximum at this stage. The society is in the form of tribes and clan.

### STAGE - II

In the next stage asabiyyah decreases as now the structure of the society is becoming complex and due to advancement luxuries are on the rise. People are now less interested in sharing their glory with one another and the sense of belonging and solidarity starts to diminish. Here people are in the disillusion that the conditions of the first stage will come back.

### STAGE-III

In the third stage, the society is developing at a very high rate and complexity in structure increases. Luxuries reaches its peak and people completely favour individualism over collectivism. Here the sense of solidarity disappears and therefore asabiyyah is no more. At this very stage the nation starts to decline and fall due to no asabiyyah present.

### CHARACTERISTICS OF ASSABIYAH

The concept of Assabiyyah is applicable at all times and among every nation. The assabiyyah has the following characteristics:

- 1- It is not a blood related concept
- 2- It is not confined to the arabs only
- 3- It is an universal concept
- 4- It is directly related with the economy of a nation
- 5- It effects the polity of a nation
- 6- It is necessary for all times to come
- 7- It is based on the chemistry between the individuals
- 8- It is directly related with the rise and downfall of a nation
- 9- It is a basis for development of a nation
- 10- It is a widely used concept advocated by modern sociologist.
- 11- It helps in determining leadership

## ASABIYAH IN THE CURRENT SCENARIO OF THE COUNTRY

~~Some~~ Asabiyyah is applicable to all nations at all times, even in the current scenario of Pakistan. Unfortunately, ~~in~~ in the current times asabiyyah is seen very little in Pakistan. There is no sense of belonging in the people of Pakistan and the rapidly increasing migration of Pakistanis to Europe is a proof of it. This is a critical problem for Pakistan which needs to be addressed because without asabiyyah Pakistan as a nation will never thrive or survive. Let us discuss the reasons for weak asabiyyah in the country -

### 1- Weak Law and order situation in the country

Due to weak law and order people are inclined to commit crimes and justice can never be delivered, this is the reason people are not willing to trust or work with one another and they don't trust the system therefore are not willing to strive for each other.

### 2- Accumulation of wealth & luxuries

Ibn-e-Ishidoon believed that when luxuries and wealth ~~and~~ accumulation increases the people become lazy and selfish. Such is the case with Pakistan, as the wealth is accumulated in the hands of the elites who are busy

in ~~the~~ living their luxury lives while the poor are being constantly neglected. Such elites are in the decision making positions and if they are focused on themselves and making their wealth, the social harmony of the nation will deteriorate and this will decrease asabiyyah in the country.

### 3- Misuse of Power by rulers

The constant misuse of power by the leaders of Pakistan is yet another reason for weak asabiyyah in the country. This misuse of power comes at a cost of the common man who at the end suffers. For eg. the ruling elites are not paying taxes and no one can question them instead the working class or a poor man is liable to pay taxes otherwise invites aggression from the state.

### 4- Prevailing Xenocentrism in the society

The increasing xenocentrism due to globalization and mass media is another reason for weak asabiyyah in the country. When individuals are inspired by other cultures they hate their own. This makes them wanna leave their values and adopt other cultures value therefore it also deteriorate the sense of solidarity & belonging from among the people.

### 5- Increasing Sectarianism in Pakistan

Sectarianism is another main cause of declining

asabiya in Pakistan. Sectarianism not only gives birth to violence but also diminishes the sense of unity among the people. This creates hatred ~~for~~ people and social harmony loses itself.

## 6- Social injustice and inequality

The weak state institutions have promoted social injustice and inequality in the society. When people are treated unequally and unjustly they lose their trust on the state and adopt selfish behaviour aimed at fulfilling their interest first. This ~~is~~ reduces the sense of unity and belonging from among the individuals.

## 7- Provincial conflicts and disunity

The constant conflict between the provinces due to ethnicity and injustice as degraded asabiya in the country. For eg no Sindhi is ready to cooperate with a Punjabi, their is hate for each other on the bases of ethnicity. This is a ~~be~~ proof that asabiya is on the decline in Pakistan.

## 8- Rising Corruption in the country.

The ~~&~~ rising corruption by the government official not only promotes the misuse of products but also ~~has~~ gives rise to nepotism, crime and injustice. This is one of the major reasons for the decline of

asabiyyah in Pakistan.

## 9- Weak and deteriorating economy of Pakistan

Ibn-e-Khaldun linked asabiyyah ~~with~~ directly with the economy of a nation. The weak economy of Pakistan is therefore due to weak asabiyyah in the country. A weak economy not only makes economic hurdles but also gives rise to crimes, injustice, corruption, nepotism and inequality in the society, which are responsible for decaying ~~the~~ asabiyyah in Pakistan.

## 10- Fragile leadership in the country

Leaders play a critical role in the development of asabiyyah. ~~They~~ Their role needs to be effective in order to promote asabiyyah, if a leader himself indulges in corruption or exploitation of the weak then asabiyyah is sure to diminish. Such is what is happening in Pakistan due to no proper leadership by our rulers.

## CONCLUSION

In a nutshell, it can be said that Ibn-e-Khaldun's concept of asabiyyah is of vital importance in the rise or fall of a nation. Pakistan in the current times is witnessing weak asabiyyah due to various reasons. However by taking stern steps we can build <sup>back</sup> the spirit of belongingness and solidarity in the people of Pakistan.

Q8: Write a short note on 3 of the following

a) Effect of Xenocentrism on our culture

### DEFINING XENOCENTRISM

Xenocentrism can be defined as ~~the~~ valuing other cultures more than one's own culture. When an individual is inspired by other cultures, he starts to see his own as inferior to it. We live in the modern times where due to globalization connections between individuals, states and nations have increased on a day to day basis. Therefore it is impossible to completely curb xenocentrism from any country.

### EFFECTS OF XENOCENTRISM ON OUR CULTURE

Xenocentrism has various effects on one's culture. Let us discuss some effects of xenocentrism on Pakistan's culture.

#### 1- Devaluing our culture

Pakistan's culture unfortunately is not strong enough to impact other cultures therefore many other cultures like that of the west is playing a role in promoting xenocentrism in Pakistan. This has led to devaluation of our culture, values and norms as many believe it to be a backward culture as compared to the west.



## 2- Diminishing our values, norms and customs

Due to xenocentrism the culture of Pakistan is being deteriorated and with that our values, norms and customs are being forgotten. People are adopting the values and beliefs of the west and neglecting their own.

## 3- Destruction of our national language

Our national language being Urdu is being totally neglected due to xenocentrism. English being the language of the west is slowly replacing Urdu and is being considered as the language of the elites ~~or or~~. People feel proud and superior when they speak English rather than Urdu.

## 4- Destroying our family system

The traditional joint family system is slowly being replaced by nuclear family system. This has promoted alienation and isolation in the society as well. Moreover, the dual mother role is also being ~~seen~~ seen in the society where mothers take care of the house and work as well.

## 5- Change in styles, dresses and food

Pakistan has also witnessed a change in their styles, dresses and food choices. The traditional shalwar kameez is being replaced by jeans,

pants and shorts. People feel prestige when they wear jeans or t-shirts rather than their own cultural dress.

## 6- Changing choice of people

Due to xenocentrism the choices of people have also ~~being~~ changed for eg foreign goods like drinks, electronics and cloths are being preferred over home made products and services. People feel honoured when they use foreign goods rather than their own goods.

## Conclusion

Xenocentrism has had a negative effect on our culture. Not only our values, norms and beliefs are being changed but even our way of working in the society has witnessed an enormous change. However in order to preserve our culture we must strengthen our values and ideology on which this country was build on.

b) Difference between Mechanical and Organic Society.

## INTRODUCTION

The concept of mechanical and organic society was laid down by famous french sociologist Emile Durkheim. He studied both society and its working and thereby gave the concept of mechanical and organic

Society. By mechanical he means a society which is governed by similarities and organic which is governed by non-similarities.

## DIFFERENCE BETWEEN MECHANICAL AND ORGANIC SOCIETY

Following are the main differences between mechanical and organic society.

- 1- Mechanical focuses on similarities & Organic focuses on differences.

In mechanical society similarities are found to be more. People are used to doing the same work that others do and therefore similarities are common. Whereas organic society focuses on differences. In it people are different in what they do and the work of one may not be done by another.

- 2- Mechanic does not value individualism whereas organic does.

In mechanic society collectivism rather than individualism is valued. People work and share their glory with one another whereas in organic individualism is valued where people are not used to sharing their success with others.

- 3- In mechanic division of labour is low & high in organic society

The division of labour is low in the mechanic society because of similarities in work whereas in organic society division of labour is high because of non similarities in work-as all individuals do different type of work.

4- In Mechanic society interdependency is low and high in organic society

Interdependency is low in mechanic society due to similar types of work being performed by individuals whereas it is high in organic as work is of different nature.

5- In mechanic beliefs and values are similar and varies in organic societies

The beliefs and values of people in a mechanic society are similar and everyone share the same beliefs with one another whereas in organic society each individuals beliefs and values are different.

## Conclusion

It can be said emile durkheim work was very usefull even in the modern times. Today mechanic society is found in the rural societies and organic in urban societies. These theory has helped modern day sociologist in studying the behaviour of these two distinct group of individuals.

c) What is difference between Gemeinschaft and Gesellschaft society?

## INTRODUCTION

Ferdinand Tonnies was a famous German sociologist who gave the concept of Gemeinschaft and Gesellschaft society. Gemeinschaft is a social association in which the individuals are inclined towards social community rather than their individual wants and needs. Gesellschaft on the other hand, is a civil society in which the individual needs are given more importance than the social association.

## DIFFERENCE BETWEEN GEMEINSCHAFT & GESELLSCHAFT SOCIETY

Following are the main differences between them.

Gemeinschaft	Gesellschaft
1- Gemeinschaft means community	1- Gesellschaft means society
2- There are more emotions involved and social ties and interactions depend on it	2- Less emotions and more rationality is present
3- More implicit rules	3- More explicit rules
4- A sense of common identity is present in people	4- <del>A sense</del> More impersonal relations.

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|--|---|
| 5- Moral values are valued more                          | 5- less emphasizes on moral values                        |
| 6- Contains more religious values                        | 6- less religious values are present                      |
| 7- Example: Rural areas like villages, towns and hamlets | 7- Example: Urban areas like cities and industrial areas. |

## CONCLUSION

Ferdinand Tonnies theorys of Gemeinschaft and gesell schaft are similar to durkheims mechanic and organic societies and Ibn-e-Ikhoodoons Badwa and Hadara theory. It has helped modern sociologist understand the rural and urban communities in a more precise manner.