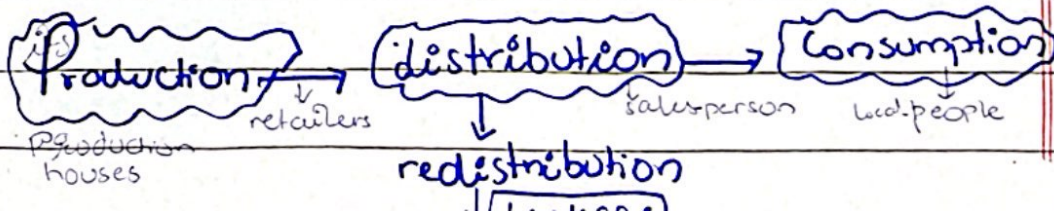


Conclusion:

In summation what makes anthropology different from other social sciences is its ability of answering what makes humans human? what happened in the past which makes us act in a certain way? why are we how we are? It gives us reasons to bridge past, present and future in one lens which would be a very peculiar concept in other social sciences.

Q - Economics system evolved through reciprocity to redistribution and market system system.

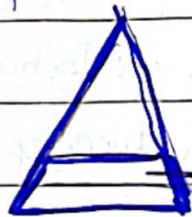
Economy is the distributive system which ranges from producing goods to their distribution to its consumption. In the most precise words 'economy' has everything to do with a country's wealth.



Relation with anthropology:

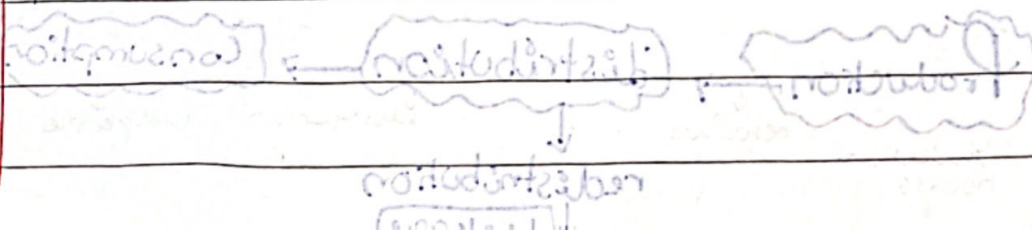
Anthropologists have been showing profound interest in the economics because economy serves as a foundation for an infrastructure if it collapses the building collapses but if it stands strong, the building also flourishes. Interestingly this more 'economy' isn't solely limited to the production and distribution of resources in fact it plays a major in forming a human being. A sage once very rightly said: **Poverty is the mother of all crimes.**

Just like that economy is anthropology is like that base on which the whole infrastructure stands.



Case study:

In the case study of Pakistan, since the time of its inception



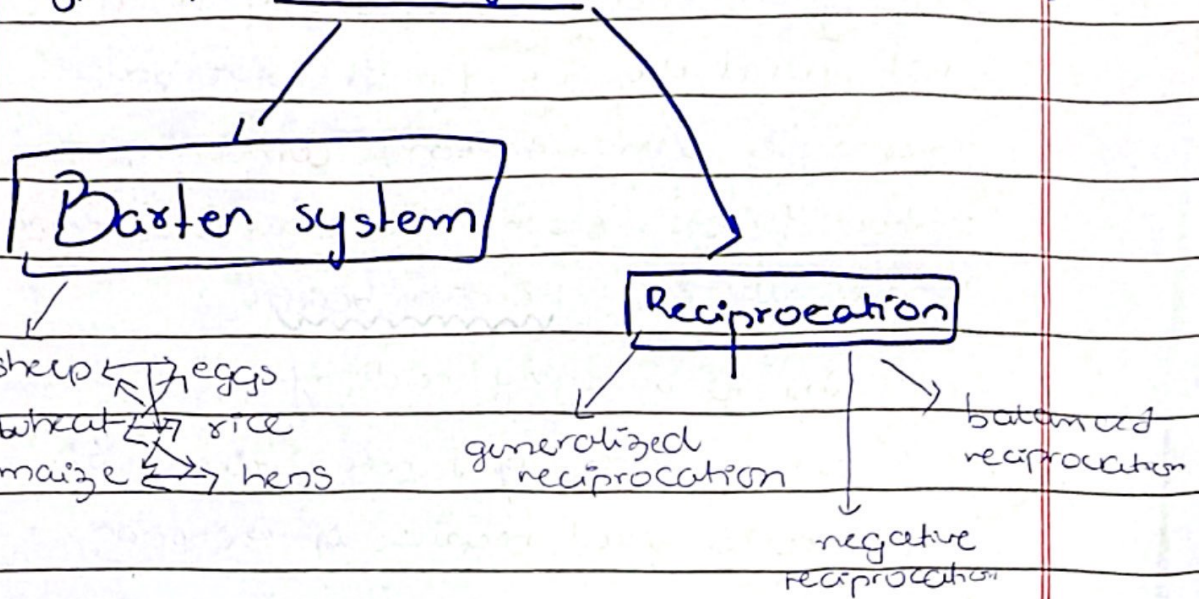
economy has been the only driving forces
 which paved the way for its future policies,
 governance, administration, democracy,
 labour force, resource management and
 above all: its "human beings".

According to a survey held by Abdul
 Isaied from university of Lahore around 87%
 crimes are committed because of the poor
 mans inability of making the needs meet.
 Only the rest of 13% are the criminals
 are ones who do it otherwise. This
 raises the ethical dilemma here:

That if one steals money to save his daughter
 is he still a sinner?

Anthropologists have therefore deeply scrutinized
 this relation of 'economics' with human
 beings. Their research draws back to
 the nomadic times when humans
 were hunters and gatherers. They
 solely relied on the immediate needs
 which were easily met by the cooperation
 of the tribes and "barter system".

Types of economic systems in the nomadic age:



→ Barter system emerged as a response to meet

the needs of the people when there was

no forms of currency for the exchange

between givers and the receivers.

In this case the barter was in the court of "needs" instead of "wants". If

somebody wanted eggs while they had maize - they would exchange it with

a party seeking maize and had

eggs. This system on one hand was

very convenient and played a

central role in binding people

together. But on the other hand

its inability to be dynamic and

progression lead to its erosion, primarily

In the age of industrialization,

→ Reciprocity system: Reciprocity

system was also formed on the basis

of 'empathy', for need to need.

Back then when humans were not

on the top of the food chain, profit

or gain was least of their concerns.

Then unlike now it was the matter

of survival for them, which led to

the birth of 'generalized-reciprocity'

and 'balanced-reciprocity' systems.

This system focused on meeting the

needs of the bands and tribes even

if it was coming at the cost of one's

profit.

Evolution: Evolution came with

the settlement of human beings on

the side of the rivers. They began to

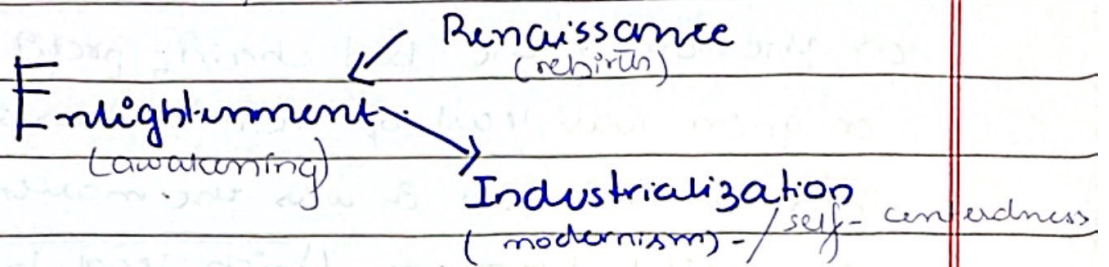
sow crops and this led to an

agrarian economy, where more

agriculture meant more production which

was equivalent to 'profit'.

This epoch was the end of generous economy and the start of egalitarian dichotomy, which lead the movement of "give and take" with the death of "give and give".



Eventually the movements like renaissance which translates to the rebirth acted as an actual "re-birth" of the man which certainly transformed him from a social animal to an economic-animal. Amidst these revolutionals came the revolutionist

Karl Marx - who ultimately became the father of our present day economy.

Marxism:

Marxism acts as lens to showcase the present day market system which is

another name for the exploitation
of the proletariat.

He presented the model of capitalism which dissected the economy among bourgeoisie and proletariat. He claimed the focus to be on the "sur-plus" by not giving proletariat the fair share they deserve. This made it an "exploitation" on the name of capitalism which is making poor poorer and rich richer. This model is romanticized a lot on this contemporary age where the modern day man does not operate on his sensations but rather on the ticking on the clock.

by Finland
Case - study of U.S.A.

USA firmly sticks to their policy of "America first" which is predominantly ethnocentric in nature. USA is highly skilled and advanced in its economy while soaring higher and higher with no intention to stop. On the contrary Finland.

which is also declared as the happiest country in the world follows a rather need-based economy in which they produce as much as required, they value space over choosing a fast paced economy, while America follows the hegemony of "American dream". Finland romanticizes liberty and their need driven economy.

Conclusion: In summation the present day serves as a reminder to the industrialized which paved the ways for such diversified economies i.e. profit driven economy, needs based economy. These economies are entirely different from the resource management we had in the primitive age but now as it's more progressive it's also more ethnocentric. Marx's criticism of capitalism is a living example of it. In this sense it hugely differentiates from the market system in past.

Religion

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Religion a significant commodity in Pakistan. How secularism can be controlled to use religion for national integration:

Religion is a set of 'religious beliefs' which are derived from the collection of morals, principles, rituals and customs.

Hence once religious beliefs are correlated with the culture he is a part of, what demarcates the line of religion with culture is the essence of spirituality which is embedded deeply in the religion.

A religious monk named 'Taram' while addressing people in Nepal said:

Religion is the home for homeless, help for helpless, light for the ones seeking at the end of the tunnel. It's basically opium for everyone.

It's also interesting how even though the terms 'spirituality' and 'religion' are used interchangeably but they are

very different. Involvement is required

Difference between spirituality and

religion: Spirituality is a practice

which is more individual in nature

but religion is more holistic and

collective. The latter clearly concerns

with piety and sacredness while

the prior is more concerned with

transcendence.

'Yoga' for instance is a spiritual practice but not a religious one.

Characteristics of a religion:-

→ Religion gives a deep sense of 'oneness'

within the community following it. This

cohesion gives them a motto to love

for and hence they form a 'unified

whole' which unifies/collaborates for

the same goal.

→ It provides a religion to live for

→ It beautifully ends the 'existential crisis'

→ Serves as a defense mechanism for the ones seeking redemption.

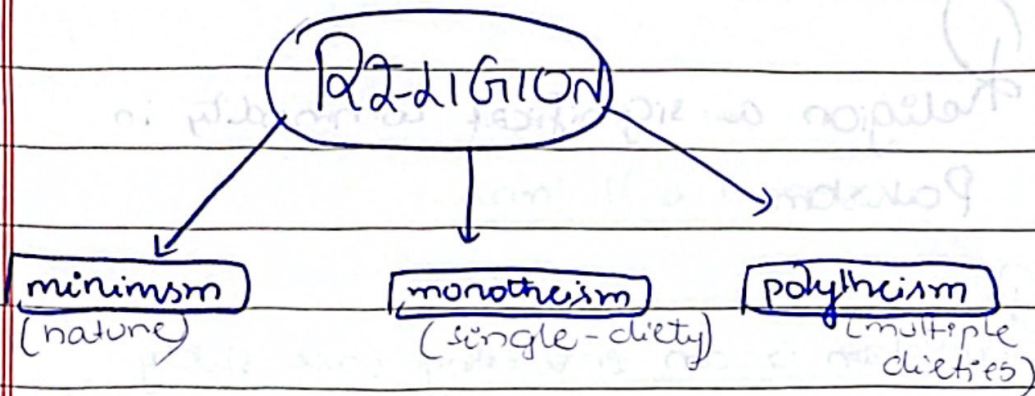
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Among all these prevailing types there is one common ground in which they meet.

having one supreme power. This supreme power is the controlling factor and the sovereign who gets "followed" by the followers and believers. Islam and Christianity but are the top most

followed religions in the world. Both share so many common grounds:

→ while both the religions are monotheism they also believe in the same God, who is supreme and is worshipped. Both have a firm belief on the day of judgement. What differentiates the two is the Christian belief is 'Jesus Christ' as the savior of mankind and the son of God.

However, it's beautiful how all the religions give one unified message and that is of peace.

Religion a significant commodity in Pakistan:

Pakistan is an interesting case study in this context because its one country who lead its freedom fight on the name of 'Islam'. While muslims were shedding their bloods in the sub-continent, while mothers were mourning the deaths of their children and wives were turning into widows, one echo was steadfast - all that that while and it said:

"Bam kr rahay ga Pakistan hay ke rahn. gay Pakistan - da urahat Allah"

Quaid-e-Azam firstly put the demand forward to give muslims the majority areas which are densed by the population of muslims, and conversely Hindus the areas: where they have more population

This demand on this rationale serves as a reminder of 'religion' - being an opium and a binding force"

A country whose advent is itself a testimony on the religion it preaches speaks volumes about 'How significant of a commodity is in Pakistan?'

Its law being practised in one country is another example of religion being supreme in its land. The law in Pakistan is heavily influenced by the teachings of Islam. In Zia-ul-Haq's regime, if one was seen drinking / eating publicly in Ramadan he was heavily fined, prayers being observed 5 times a day, guard patrolling regularly at the time of sehri with a whistle and drum to wake everyone up is another example of religion being a commodity in Pakistan. A

It's often said about Pakistanis that 'they are emotion driven people'. It is predominantly witnessed by the huge exodus of secularists which take place on its land. Emotions are prone to hurt one's logic and consequently results in the doom.

This happens with the religious extremists who gets taken away with their love and become an epitome of 'ethnocentrism' - which translates to a superior feeling of being better than others.

The two sects in Islam:

→ shia

→ sunni

serve as a living embodiment of this divide which exists in Pakistan on the basis of ethnocentrism. The recent bloodshed in Peshawar is a blot on the face of Islam which will forever haunt the Muslims all over the globe, who mourn over 'A Muslim killing a Muslim'.

Way Forward:

- Better governance will serve as a 'control' to bridge this widening gap
- Religious scholars can do better in reminding and preaching that there we are going wrong.

→ The global - pressure from U.N.S.C and other peace assuring bodies can play a vital role

→ Re-defining nationalism and above all questioning if that's what Islam preaches can be a good re-evaluation of conducts.

→ Education is the only solution to get rid of extremism because only educated minds understand:

"Extremism breeds extremism."

Conclusion:

To conclude, for a country like Pakistan whose inception is at the very name of 'Islam', knows its way forward much better than a country unsure of its do's and don'ts.

Loving the motto of Islam before claiming to love Islam can be a mindset more pragmatic than emotional. Only being a practicalist instead of a mere claimer can result to a peacefully drive society which focuses on spreading love and peace. Only this will prevail the right use of religion for national integration