Impact of Prevailing Socio-Cultural Values and Practices in Pakistani Society:An Analytical Study in Islamic Perspective

M.Phil Islamic studies

Submitted By

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December 2021

Impact of Prevailing Socio-Cultural Values and Practices in Pakistani Society: An Analytical Study in Islamic Perspective Research Thesis by:

Thesis Submitted For The degree of M.phil Islamic Studies

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Department of Islamic Studies

Faculty of Social Sciences

National University of Modern Languages Islamabad

Session 2018-2021

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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Topic of thesis: Impact of prevailing socio-cultural values and practices in Pakistani society:An analytical study in Islamic perspective.

Degree level: M. Phil Islamic Studies

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Author's Declaration

It is hereby declared that author of the study **Mobeena Kousar** has completed the entire requirements for submitting this research work **Impact of prevailing socio-cultural values and practices in Pakistani society (an analytical study in Islamic perspective)** in partial fulfillment for the degree of M.Phil Islamic Studie sunder the supervision of **Dr Munazza sultana**. This thesis in its present form is the original work of the author except those acknowledged in the text. The material included in the thesis has not been submitted wholly or partially for award of any other academic certification than for which it is being presented.

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ABSTRACT

It is generally observed that Pakistani youth is facing serious identity crises. The reasons are unrefined upbringing and environment which affected by allied cultures. As culture has great impact on society and thee cultural loss causes certain result of change in practices and values that reason vast change of society. When culture is change cultural values and practices are automatically change. Now a days Pakistan is facing the same problem. Pakistan has Islamic provisional background but now it change with the passage of time.

This study is based on prevailing socio-cultural values of Pakistan and analyze them in the light of Islamic Instruction. As Islam is a way of life that guide humans to the right way, which pleases their spiritual as well as material necessities. It is the fundamental element in social change and development for an Islamic society as Islam has commanded us to adapt and modify the social structure of human society. As the research describe the social changes in Pakistani culture with analyzing Islamic perspective. The purpose is to comprehend how Islam is concerned about the social life as well as the morality and ethics of Muslims. Basically the aim to choose this topic is to classify the gaps of practices and norms of Pakistani socio- culture values which cause the modification of traditional to modernized culture. This can be problematic for not only the youth but also for Pakistani society as whole. Therefore there is need to investigate the reasons of this change of cultural practices and values of Pakistani society.

To summarize the conclusion, benefit of the research, proposal and recommendations highlighted that our cultural values are gradually change by tag of modernization. After acquire the result of survey by selected respondents it was analyzed in Islamic perspective. It mainly concerned with teachings of Islam to have the greatest conducts and personal characteristics for finest cultural values. Therefore, this paper aimed to reform humanity and change them in accordance to the guideline of Holy Quran and Sunnah of Prophet Muhammad (s.w.a), so that they can be succeed in both, this world and the Hereafter.

Keywords: *Culture, socio-cultural values and practices, prevailing cultural values, cultural impact, Islamic values.*

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<u>Acknowledgment</u>

Chapter: 1

(Introduction)

1.1 Introduction of the study:

Culture is a form of acquired knowledge, values and practices of a particular society. Culture contains values, patterns, behavior, symbols and customs. It can also be define as the compound of shared social principles with a structured phase of civilization that can be specific to a time period or a nation. Prevailing culture means that the cultural norms and values which are exiting in present time and at specific place it based on values. In every society culture plays vital role to differentiate and promote their system. Culture refers to the lifestyles of the citizens. It includes how they dress, their marriage customs and rituals, language, family life and religious practicing norms. Culture is the patterned behavior that individuals taught, trained and practiced within the setting of that specific group to which they belong. Individuals of that specific group find the appearance of roles and relations along with norms, traditions, practices, values and beliefs etc. Through prevail of cultural values citizens of that specific place practices all the cultural values which merged with their traditional norms and beliefs by living and working together they share their common culture. The social and cultural characteristics of human life are so intricately connected that it is difficult to comprehend man as a social animal separately from man as a cultural animal.

The cultural sciences concerns with values and norms and developing concept relevant to the society in which citizen take shape. In the sense of classic definition the nineteenth- century anthropologist Tylor says:

"That complex which includes knowledge, belief, art, morals, law, custom and any other capabilities and habit acquired by man as a member of society"[1]

The modern culture promotes the citizens into individuality, free will and self- centered. In this condition the adverse actions should not be a cause of failure of society. The result of alternate social values are the main structure and significant aspect of the way of life. Cultural values represent the strength of social orders. They give the general guidelines of values and norms, for example, key rights, nationalism, respect for human pride, wisdom, expense, uniqueness, uniformity, equality and so on achieve our conduct from many

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1. Tylor, Edward B, Primitive *culture: Researches into development of mythology, philosophy, religion, language, art and custom,* (Harvard University, John Murray, London, 1891). P:9

points of view. Cultural values are the mockups which individuals use in plotting their lives, reshape their needs and picking between their courses of action.[1] As morals and values are different branches of reasoning, learn from it seems that basic study. What makes lawful activities right and unlawful wrong. Why is passing a bad thing for the individual who is going out of rules. Is there much else to bliss than delight and flexibility from suffering? These are questions that normally raised over the whole period of our lives, similarly as it normally happened in the lives of individuals who lived before us and in social orders with various societies and advances from our own.

1.A socio-cultural approach means the embodiment of the principles of social self-organizations based on belief and unity, moral and social qualities of the people and combination of social relations. At the socio-cultural approach the valuation of the community management that indicates quality and efficiency are most often indicates the spiritual and moral level of society, trust in the system, development of social organizations and civil society institutions, the responsibility of the society and involvement of citizens in general and public affairs.

2.Socio-cultural values accommodate qualities and consistencies in group collaboration. They hold the culture together in light of the fact that they are shared in common. A few sociologists contend that common qualities structure the reason for social solidarity. Since they share similar qualities with others they have feelings of having a place with a social gathering. They feel an aspect of the more extensive society.[2]

1.2 Literature review:

Brief literature review of previous all work which has been finalized earlier was on different characteristics of socio-culture and its impact on education, environment, health, economics and cultural factors with specific area of study. The topic was unique, currently unexplored and needs to work on as it included the sociocultural practices and values of Pakistani society with analysis of

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1. Pirzada ,Ali, *The knowledge of culture and culture of knowledge*, MPS Limited, Chennai, 2014, India, P:32

2.Turiel,Elliot, *The culture of morality social development, context and conflict*, (Cambridge university press, 2002) P:67-94.

Islamic perspective. The work which has been done earlier was on different aspects as these mention below.

This M.A. thesis aimed to find out how socio-cultural context influences foreign language from different nationalities. This study provided insights on how participants observe their context in and outside the classroom, as well as, social interactions between native and foreign speakers to raise and improve communication. The information gathered was qualitatively classified and analyzed with the use of the appraisal system, aiming to understand how foreign language learning is built in relation to socio-cultural context and greatly impacted on the cultural values. The results of this study was help to understand that how language learners learned and use the foreign language by the influence of a foreign context in the foreign context.[1]

> This study was aimed to study the factors affecting students' value attitudes and social factors have the most significant role in students' value attitudes and some religion-based cultural factors have fairly important role in formation these attitudes. Then, students' connection in various social and religious activities can develop their positive attitudes.

> In this thesis it was defined that values are of concepts that human beings have thought about from a long time ago. They have been deliberated by philosophers firstly, but due to their significance, entered into other parts of human knowledge fields gradually. The violation of the values and regulations a society set out means not to behave according to others' tendencies and expectations.[2]

This study was dealing with increasing presence of second-generation adolescents impose reflection on acculturation and on identity development processes. The first concept in this study was referred to that bidirectional change with socio-cultural groups influencing each other and leading to cultural changes that involved individuals, groups and socio-cultural contexts. Regarding identity, a relevant question was related to social identity.

1. Borraz, Ramirez, *The influence of different socio-cultural values context on language learners and their ability to communicate: an appraisal approach,* (University de las Americas, Mexico, 2017) P:20-32

2. Dehghani, Marzieh, *The Role of Students' Socio-Cultural and Individual factors in their Value Attitudes,* (Procedia, Social and behavioral sciences, Iran, 2011). P:33

As the self-image that derives from group belonging, combined with the value and the emotional meaning associated in this framework, the aimed of the study was to explore the attitudes that a sample of second generation adolescents has on: integration processes; the culture of origin and prevailing the socio-culture. Hypothesis was that these representations were affected by the specific socio-cultural context in which the subjects of the sample live.[1]

This study was developed to find out if socio-cultural diversity among students is responsible for their illustration of their faded traditional cultural performances.This work distributed the socio-cultural influences by how the individual studies them. For the sake of clarity, we differentiate between socialization over joint activities and discourse when acting together in the instant activities that often take the form of broad and embodied learning and socialization through socio-cultural imaginaries that seem more clearly construed. Imaginaries were seen as collectively held, institutionally steadied, and publicly implemented visions of required futures, active by shared understandings sort of social life and social orders. Mainly, the contention was that nature-induced reasoning effects depend on our primal. However, socio-cultural factors like meaning that was made by social practices, cultural learning progressions in situated practices, and the continuous establishing of self-understanding in the individual, including emotions and actions related to the social surrounding that may modify the environmental impact on reasoning conditions.[2]The aim of this research was to explore the socio-cultural problems that spread by social practices which faced by working women.

In this thesis it was point outed that socio-cultural problems negatively highlighted that affected the performance of female faculty members by explaining that the socio-cultural problems affect their performance in teaching and research- the key performance areas. Thus, this study argues that the performance of female faculty can be improved by solving these social hindrances and cultural problems. The data for this thesis was analyzed with the focus of the study was to investigate the socio-cultural problems faced by

1.Demaigella, Deniela, *Identity development process and socio-cultural context, A study with second generation adolescents,* Vol. 4, isuue.1, (University of Messina, Italy, 2014) P:1127
2. A.Rita, *Socio-cultural diversity as determinant of poor social performance,* (Department of curriculum and teaching, faculty of education, Iran, 2012) P:201.

female faculty members in the University of Sindh, Jamshoro and the impact of these problems on the performance. The main argument of this study was that the socio-cultural problems the female faculty members face at home, workplace and during the journey from home to their workplace negatively impact on the performance of female teachers. However, the factors including family support and positive attitudes at workplace boost their job performance as they increase levels of motivation and job satisfaction. [1]

This publication is the result of a four-year research network funded by the European Union, which sought to provide guidelines for policy makers for integrating culture as a key element of sustainable development.

The thesis elaborated network argued that "culture and society have to some degree an iterative and reciprocal relation, in which culture constructs society but society also shapes culture". The network developed three models for how culture affects sustainability Socio-culture is complex and works at many levels. While state or ethnic origin is frequently used as an alternative for an individual team member's culturally oriented values, the two levels may actually capture different aspects of diversity. Surface-level indicators may be associated most with similarity-attraction and social identity effects, and deep-level indicators with information-processing and value incongruence effects. Culture is an essential element in understanding how social systems change, because culture influences both the norms and values of such systems and the behavior of groups in their interactions within and across systems. As culture is reserved as a whole, for nations, whereas the term subculture is used for the level of organization, profession, or family. Culture is the unique characteristic of a social group; the values and norms shared by its members set it apart from other social groups and is influenced by conscious beliefs. One culture is not right and the other wrong. They are just different, and those key differences are culturally rooted. When behavioral scientists discuss self-concept, they also consider the ethical implications of self-esteem. Socio-cultural differences may be reflected in differences in communications, work ethics, and approaches to problem solving among teams. Local culture may also impact the way customer

1.Bhutto, Niaz Ahmad, *Impact of Socio-Cultural values on the Performance of Female Faculty Members: A Case Study of University of Sindh*, (Jamshoro, Sindh Pakistan, 2017).P: 15

service is handle. Culture is not nation specific.One country may embody several different cultures and several countries may share the same culture. What is important is that culture is distinctive and can be observed in such things as rituals, customs, and symbols.[1]

This work was about the impact of socio-cultural factors on the personality development of youth.Under this topic it was explained that every human society has its own shape, its own purposes, and its own meanings. By practicing of these in experience, the making of new observations, contrasts, and meanings. Culture was fully defined as an important factor of personality development of new generation. A notable source of progress in cross-cultural psychology over the past two decades was defined as the development of a broadly shared framework that conceptualizes the values that underlie the functioning of cultural units as a key to understanding other cultural differences. Studies within this framework was focused particularly on contrasts between cultures in which individualist or autonomous values that were dominant and cultures in which collectivist or hierarchical and embedded values are prevalent, together with their associated sets of self-concepts and behaviors were elaborated that socio-cultural developments also work on a far higher cultural scale cultural development that occurs initially on a social level (inter-psychological) and only later on an individual level.[2]

In this research effect of socio-cultural values on development has been defined with social factors that related to the interactions of people.

Socio-cultural theory was explained as an emerging theory in psychology that looks at the important contributions that society makes to individual development. The theory stressed the interaction between developing people and the culture in which they live. Sociocultural theory also suggested that human learning is largely a social process with focused not only how adults and peers influence individual learning, but also on how cultural beliefs and attitudes affect how learning takes place. Social and cultural aspects in

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1. PK, Parker, *A cross culture study of socio-cultural values and leadership styles,* (Finland and the US Dissertation abstract international, 1994) P:186
2.Sajad, Bashir, *Impact of socio-cultural factors on the personality development of adolescents,* (University of agriculture, Faisalabad, 2006) P: 42

development that play a significant role was trends of further development of people, society and the environment. They were the means with the help of which people can better understand each other as well as the world in which they live. Managing human and environmental resources along with logical component in the system of social and cultural values of humankind all accents were defined. After that the difference between material production on the one hand and scientific, and relations to the environment and society on the other hand was taken into consideration.[1]

It was generally believed by this study that social experiences that include the democratic contribution of more social sectors and groups tend to be better able to set into indication the knowledge, abilities, creativity, and efforts of a greater and more diverse number of interested parties, and thus achieve the intended goals with greater effectiveness. Alongside, however, there was also the recognition that the participation of a plurality of participants with a plurality of interests and rationalities also tends to bring differences to the fore, which was eventually lead to conflicts. Actually, the duration of these processes through time depends on the narratives of identity that social participants assume, on who formulates these narratives and what moment of origin they point to, and on when what was considered to be their particular history begins. The production of these representations of identity necessarily and correlatively involves the production of representations of difference regarding those who were considered to be the other: other nations, other people and other collectives. The identities of the thus constituted different social actors tend to be associated with, and at the same time accompanied by, the strengthening of differences in terms of perceptions, interpretations and representations of social experiences that each actor develops, therefore, the ones that each person truly experiences.[2]

Besides competition, both modernisms and traditional culture control the activities that can contribute to the development of individuals.

1.Aslam, Syada Khizra, *Socio-cultural values and their effect on development,*(University of Agriculture, Faisalabad, 2003) P: 18- 30
2.Mato,Daneil,*Socio-cultural differences and Intercultural communication in social participants experience,* Vol 2, XXI, No.1, (Intercultural communication studies, Spain, 2012) P: 102-110

In this work organizational culture was not just an important factor of an organization; it was the central stone of the performance of that society. Spencer-Oattey in his work defined cultural speaking through talk across culture, continuum stated that the culture of specific place influences everything such a community does. It is the core of what the community is really like, how its functions, what it focused on, and how it perform customs. However it is hard to draw exact line between the nations of basic norms and values. Spencer recommends joining the two forms the inner core of culture. It is argues that 'basic postulations' are factors which are totally held by the society. Establishing the invisible core of ideas that inform the other layers, at the same time as values include invisible culture that the society rights to hold for examples ethics and aesthetics. Group followers are improbable to share distinguishable sets of beliefs attitudes and agreement which make up inner layer which contains expectations that how people act in various situations. Culture is related with social group and people concurrently member of a number of different group categories. Culture can be well-defined as the beliefs, value systems, norms, mores, symbols, language, behavior and structural elements of a given group and society.[1]

This work was about humanization of education means its application
to world culture, to history, and to spiritual values.

M. Sabri stated the relation system of people, society and environment. It was important to consider oneself as a component of the environment, to realize one's responsibility for future generations in the process of collaboration with the environment. Social and cultural education should contribute to the active humanitarian aspects of a citizen's culture. In order to create a cardinally new ionospheric set of relations within humankind it is necessary actively and radically to change the entire social consciousness. The presence of such socio-cultural factors questions any unconditional bottom-up connection in cognition. Therefore conjecture that socio-cultural processes co-determine the cognitive processes. This study was examined if certain dimensions of the socio-cultural values could explain certain types of organizational culture. The proposition

1. Oattey, Spencer, *Culturally speaking: Managing rapport through talk across culture*, volume 4, No.2,(continuum, London, 2000) P: 12

merits investigation because it has important effects for local as well as international and global cultural practices. The study first investigated perceptions of the existing and preferred cultural orientations in organizations, and then it compares the results with other studies conducted in other cultures.[1]

1.3: Rationale of the study:

The socio-cultural setting is important for refined environment. There are several socio-cultural factors that considerably affect the social activities as well as the performance of individuals. As socio-culture at its basic level can be well-defined as shared languages, symbols, norms, and values in a society. By this study work on cultures depended on what collective behaviors shape and sustain viable patterns of life in ecosystems defined. This work was aimed to clarify the students' socio-cultural and individual factors in their values and attitudes wrote that the development and establishment of students' value attitudes are multi-reason perception incorporating personal, social, cultural and religious factors. It provided a framework within which diverse cultures flourished and interacted needs to work on to bring back Islamic values for the development of Islamic culture. The scope of topic was wide and sets out to familiarization to reader about topic with various aspects of this living culture. The present work shows how Islamic societies has been facing heavy force in the reunion of prevailing culture which highly impacted on Islamic values and practices.

1.4: Background of the Problem:

In present era, prevailing cultural norms and adoption of mix cultural values increasing social problems across the whole state of Pakistan and highly impacted on traditional culture which gives rise to the situation of identical crises. As Culture is one of the fundamental impression of human studies. Human studies is the analysis of human social orders and societies and their method of dealings and the ways to deal with the understanding of the idea that culture is a way of life and ethical quality. Pakistan, these days is passing through a critical time of diverse cultural problems. Pakistan today is experiencing an identity crisis a crisis which arises from cultural conflict.

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1. Sabri, M, *Socio-cultural values and organizational culture,* Vol. 9, Issue, 2-3, (Transnational management development, 2008) P:128

One of the cause of this conflict is that the Pakistani society owns different cultures along with its own changing with different regions. The numerous cultures tend to conflict with one another. This crisis is clearly apparent in the activities of the Pakistani citizens especially in youth. This topic was done to not only defense our Islamic cultural values but also utilize them for creation of a cultural Pakistan for progression of Pakistani culture and Pakistani society.

1.5: Significance of study:

The purpose of the study of this topic was to highlight the Impact of prevailing cultural values in Pakistani society in Islamic view that how culture impact on society and what Islam says about this subject. It is important to highlight the influence of cultural values on society for that how culture can benefit or determined for society. The research area has great significance for improving socio- cultural values and practices in Pakistani society and its analyses in Islamic perspective. As culture is the soul of every society. Culture gives significant social and financial advantages. With improved learning and well-being and chances to meet up with others. Culture upgrades our upgrading of life and builds generally prosperity for the two people and networks. No culture can exist without society and on the same way no society can exit or differ ante without culture. Both effects each other either it is good or bad. Every individual plays important role in cultural development. Level of culture, total identity and characteristics (culture or country) have been identified with a few social elements or setting factors, for example, the gross national item, the geographic limitation, and the general level of independence.

However it seem like this nation has not gone enough to address some of the fundamental needs. This is sufficient to reflect the socio- cultural aspects of Pakistan such as values, traditions and basic fundamentals of Islamic laws. Here are some other important aspects of culture which make this topic more valuable.[1]

➢ The reason of studying this topic was to explain the importance of socio-cultural values in overall society. It helps to identify the concept of social capital and the magic that hold community together. By uniting individuals,

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1. Ibid, *The knowledge of culture and culture of knowledge*, P: 33

social activities are important for enhancing the confidence and civic pride tolerance.

➢ The purpose was to identify the socio-Cultural norms that uniting individuals in form of society.

➢ The social capital made through socio-culture rises which impact on social exercises.

➢ By this different social legacy assets check to the story of mutual past, encouraging community attachment. [1]

1.6: Objectives:

1. To recognize the role of socio-cultural values and practices in Pakistani society?

2. To identify the impact of prevailing socio-culture values on Pakistani society?

3. To analyze the socio-cultural values and practices in Islamic perspective?

1.7: Research Question:

1. What is the role of socio-cultural values for development of society?

2. What are the prevailing socio- cultural values of Pakistan?

3. How the prevailing socio-cultural values impact on Pakistani society?

4. What Islam says about cultural values and practices to be promoted?

1.8: Delimitation of study:

The area of study was based on impact of prevailing cultural values in Pakistani society which spread out by languages, education, family background and religious practices and highly effected our new generation. The topic was documented the spiritual foundations of Islam, the status of the citizens and society in the Islamic teachings, the expansion of Islam and its fundamental contributions of Islamic civilization. This topic was first-handed and thought-provoking to present society as it was the requirement of a Muslim society to be familiar with the true picture of Islamic culture. `

1.9: Research Methodology:

This study was based on qualitative and quantitative study. It was applied survey questionnaire in order to determine the response from fix model

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1.John D. Carwath and Alan S. Brown. *Understanding the Value and Impacts of Cultural Experience*s, (Arts Council England, 2014) P: 5

of respondents. In quantitative method that intended to highlight the objectivity with statistical mathematical, numerical analysis for data collection by questionnaire as well as by using the statistics data through the use of computational techniques. Qualitative method was used to make current research an examining research. The understanding of topic through opinions, issues as well as their solutions in the light of Islamic teaching was designed. Cultural and Islamic literature was collected as well as Quranic references was mentioned for solution and recommendations. The study systematized different procedures and steps that were designed from data collection to data analysis and selection of the population. Generally, it was quantitative study in which the survey method was used. The quantitative analysis centered on investigating different perceptions regarding impact of prevailing socio- cultural values and practices of Pakistani society and the ideal Islamic society. The population of the study was the young educated citizens of twin cities Rawalpindi and Islamabad. For this purpose, FJWU and PMAS universities were chosen from Rawalpindi and Islamabad AIOU and NUML were selected from Islamabad. The main reason for selecting educated and young citizens was to get better results as youngsters like modernization and always like to change lifestyle and behavior with modern requirements which cause the changes in traditional norms and values. The population which was selected for the study was between the ages of 18-28. The aim was to collect data and make result findings of the research. From the total sample of 500, 250 were selected from Rawalpindi, and 250 were selected from Islamabad. Among these further 125 were divided into male and 125 into female of each city from selected departments and Universities.

1.9.1 Sample of the study:

The research was design to analyze the impact of socio-culture on Pakistani society with analyzing Islamic teachings. For this purpose, socio-culture was suppose as an independent variable while society was taken as dependent variable. Certain parameters was taken to identify the relationship between culture and society within the selected places of Pakistan.

➤ **First phase:**

First in order to regulate fix model of responded was selected from population. For this study young educated citizens of Rawalpindi and Islamabad form selected universities and departments was taken. For this purpose, FJWU and PMAS universities were chosen from Rawalpindi and AIOU and NUML were selected from Islamabad.

➤ **Second phase:**

In second phase simple random sampling were used from selected universities. Only two departments Islamic studies and Mass communication were selected as the both departments were connected with this topic and they can respond well. As the time period of research and resources were limited the researcher carefully selected specific place and participants for research. Questioners were distributed among selected respondent. Only 500 questionnaires were filled and return to the researcher, so that's why 500 was the sample size for this study 50% of respondents were from Islamabad and 50% were from Rawalpindi. Data was collected from 500 respondent of mentioned places. Further the questioners were distributed among selected community. Primary and secondary data was used to identify the different factors and getting desired result. The basic information of respondents was collected. Further down table shows the general information of respondents.

Gender	Frequency
Male	**250**
Female	**250**
Age (years)	
18-28	**500**
Educational level	
Intermediate to M. Phil	**500**

➤ **Third phase:**

The final establishment of instrument in the field of quantitative portion it was piloted in state to asset the validity and reliability. After piloting, the instrument was revised by experts on the base of item statistic. For this intention frequency and percentage were create in the SPSS for each question of the questionnaire. For the analysis of data, various statistical techniques were used

to correspond findings in the form of tables and graphs. The data was analyzed in SPSS software and at the start descriptive statistics were found out for demographic variables. To find out the implication, independent sample t- test was applied. After that the whole result was analyzed in Islamic perspective that what Islam instruct us about our norms and values and how we can bring back Islamic society. Therefore, the concept of society from Islamic view and study the nature and characteristics of social orders in Islamic instructions was presented for Muslims to be acquainted with Islamic social system

1.9.2: Instruments of study:

Instruments used for data collection was self-developed questionnaires for survey. This method was more suitable as it was easy to respond for selecting of respondent of the study multistage sampling were used. In first stage simple random sampling were used from selected Universities. In second stage selected 2 departments Islamic studies and Mass communication were selected as the both selected departments are connected with this topic. Selected sample size was 500 students as per selected universities and departments by using convenient sampling techniques.

1.9.3: Research Instruments:

Various approaches like questionnaires and observations were used as research mechanisms for the collection of the data from the respondents in descriptive work. Concerning the nature of research problem, questionnaire was designed as the research instrument for the data collection. Questionnaires were in sequence of questions, items, statements that asked to concerned individuals to obtains information about the relevant topic. It is valued method to collect the data from required people.

1.9.4: Validity of Research Instrument:

The authenticity of the research instrument was tested before data collection. Content accuracy of this instrument was observed by comparison of each item with the objectives and hypotheses of the study. In order to check the concept reliability, the instrument was submitted before to supervisor as she is experts of the field. In the light of observations and suggestions; rectification and incorporation of various items were done. These items were then valid

through pilot testing. For pilot testing 20 students were chosen from the population of the study but not from the same sample.

1.9.5: Purpose of survey:

Before taking the questionnaire from design sample the researcher had decided to make a pilot test. For remarks and suggestions, complete sketch of all the three questionnaires were put forward to the supervisor of this topic. So they were rewrite in the light of the framework, objectives and hypotheses. Pilot testing was done on small group of students from the group of the study. But these students are not selected from the same sample. The accuracy of research instruments was tested before data collection. Content validity of instruments were observed by comparing every item with the objectives and hypotheses of the study. In order to check the construct validity, 20 instruments were submitted. In the light of remark and proposal of these; emendation and incorporation of all items were done. After that these items were validated through pilot testing. For pilot testing 20 respondents were selected from the population but not from the same sample. In order to find out the effectiveness of the items data was analyzed through SPSS; items- total associate, split half authenticity, inter correlations among scales and scale analysis were calculated to see the internal uniformity.

Chapter. 2

(Socio-cultural values and practices in Pakistan)

Introduction:

Culture is one of the central topics of human studies. Human studies analyze the social orders and societies with their method of dealings. Culture can be defined as a system of belief, knowledge, behavior, symbols, and old practices that revealed to that particular society. Culture is known as the social pattern of society including the rally of individuals who shares a common culture, live in a specific region, and feel bound together. Society and culture are a social group of individual's identities with one another through relations. There are some factors that affect every culture and make big difference in cultural values. Social standards might be to some extent set through the execution of implicit rules and furthermore activities of personnel directors. As every individual of society connected with each other and share their common cultures and depends on.

As socio-culture at its most basic level can be well-defined as shared symbols, norms, and values in a social group. What forms cultures take depends on what individuals humans can think, imagine, and learn, as well as on what collective behaviors shape and sustain viable patterns of life in ecosystems. Individuals practice values then be used as indirect indicators of the cultural values that prevail across the many contexts to which people are exposed in their life within a society.[1]

However, socio-cultural developments also work on a far higher cultural scale cultural development that occurs initially on a social level (inter-psychological) and only later on an individual level. Every human society has its own shape, its own purposes, and its own meanings. By practicing of these in experience, the making of new observations, contrasts, and meanings.

A culture has two aspects: the identified meanings and directions, which its members are trained to; the new observations and meanings, which are offered and tested. These are the ordinary processes of human societies and human minds, and we see through them the nature of a culture: that it is always both traditional and creative; that it is both the most ordinary common meanings and the finest individual meanings. We use the word culture in these two senses:

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1. S.H, Schwartz, *Beyond individualism-collectivism: New cultural dimensions of values,* (CA: Sage, Newbury park 1995) P:85-90

to mean a whole way of life which includes practices, the common meanings; to mean the arts and learning the special processes of discovery and creative effort which includes values. A notable source of progress in cross-cultural psychology over the past two decades has been the development of a broadly shared framework that conceptualizes the values that underlie the functioning of cultural units as a key to understanding other cultural differences. Studies within this framework have focused particularly on contrasts between cultures in which individualist or autonomous values are dominant and cultures in which collectivist or hierarchical and embedded values are prevalent, together with their associated sets of self-concepts and behaviors. Additional value dimensions with potential for illuminating cultural difference have until recently proved less influential. [1]

Social values are not limited and emotionless form of value system that remains unchanged by social changes rather it is interaction and combines new forms and meanings while changing and reforming traditional one.

2.1: Concept of culture:

Culture helps the social class to bound them together and hold community together. By uniting individuals, social activities are important for enhancing confidence and civic pride tolerance. Culture can be well-defined as the beliefs, value systems, norms, mores, symbols, language, behavior and structural elements of a given group and society. Society's culture comprises the shared values, understandings, assumptions, and goals that are learned from earlier generations, imposed by present members of society, and passed on to succeeding generations.

Just as understand one's own culture and the configuration of elements in it, presupposes some knowledge about the configuration of other cultures, because many of the inherent patterns of one's own culture are not usually made explicit and thus remain essentially unconscious. Interest in other cultures is not a recent phenomenon; the study of cultures can thus be traced to very early in human history.

1.Smith,Peter. B, *Cultural values, sources of guidance and their relevance to managerial behavior*,Vol. 33, N0.2,(Journal of cross-cultural phsychology,Western Washington University, 2002) P:188-189

A culture is "the complex of values, ideas, attitudes, and other meaningful symbols created by people to shape human behavior and the artifacts of that behavior as they are transmitted from one generation to the next. Cultural knowledge can be passed on from one generation to another in a number of ways. It is passed on by speaking and also through writing. It can also be taught without words by showing people how to do things.

The skills for survival such as hunting, building houses, making clothes, tools, medicine and religious practices were taught by telling and showing one another how to do these things. Singing, telling stories and acting out plays are also ways of handing down knowledge through the oral traditions. More and more of Aboriginal children's education comes from books rather than from elders. The elders do not play as important a role as they used to in passing along their knowledge to younger people. In some communities the children do not speak the language of their parents, which makes it difficult for elders to teach them. These changes mean that a great deal of important traditional knowledge is being lost. This is a crisis for many reasons. The knowledge that is being lost can provide people with a sense of identity.[1]

2.1.1: Definitions of culture:

Culture is defined in the following different lexically and terminological ways:

Lexical meaning:

The word 'culture' comes from the Latin *cultus,* which means 'care', and from the French *colere* which means 'to till' as in 'till the ground'.[2] Culture is known one of the a few most complex words in the English language.[3] The primary English use the word culture which took place near the end of nineteenth century. By the nineteenth century beliefs and values become gradually significant in explanations of social life, the way of life and the idea itself arose for setting of this overall usage.[4]

1.Horn, Peter, *Foundations and characteristics of culture*, Vol. 1,(Culture civilization and human society, University of cape town, South Africa, 2013) P: 3
2.Berger, Asa, *The meaning of culture: Culture its many meanings*, Vol. 3, No. 2, (MC journal, 2000) P:2
3. Elgleton, Terry, *The Idea of culture*, (John Wiley and sons Ltd, Oxford UK, 2000) P:2
4. Muller, Adam, *Concept of culture: Art, Politics and society*, (University of CALGARY press, Canada, 2005) P:27

Terminological definition:

According to Oxford dictionary:

> *"Culture is the way of life of individuals including attitude, norms, behavior, knowledge, science, art and modes of perceptions. Social highlights and different types of life are found out however are regularly too inescapable to even think about being promptly seen from the inside".*[1]

According to Mariam Webster's:

> *"Culture is a name of fixed shared approaches, norms, aims, and layouts that systemizes foundations or organizations or social practices associated with a particular field, activity, or societal characteristic"*[2]

Edward Tylor suggested:

> *"Culture fully contain practices, values, ethics, beliefs and other habits and qualities that individuals learned as member of society".*[3]

John Scott stated that:

> *"Culture is the way of life, particularly to overall customs and beliefs, of a specific group of people at exacting time restrictive concept than that understood.*[4]

According to Chris Barker:

> *"The example of culture is like a body which is designed by simple biological given nature that also assumed an outcome of society with the forces of culture"*[5]

The above definition highlights three important attributes of an individual's culture. First, it is 'created by people,' evolving due to human activities and passed on to the succeeding generations.

1. Stevenson, Augus, *Oxford dictionary of English*, (Oxford University press, UK, 2010) P:76

2.A Merriam Webster's, Reg U. S. & Pat off, *Merriam Webster's collegiate*, Vol. 1, (Merriam Webster's, incorporated, 1993) p. 720

3.Tylor, Edward, *Primitive culture*, (Cambridge university press, England, 2012) P:37

4. Scott, John, *A dictionary of sociology,* 3rd edition, (Oxford university press, UK, 2015) P:112

5. Barker, Chris, *The SAGE dictionary of cultural studies*, (SAGE publications, London,2001) P:32

Second, the impact of cultural influence is both intangible and tangible. People's basic attitudes and values are a direct result of their cultural environment. Beliefs in freedom of speech and choice, heterosexuality, and God are products of human action. Additionally, people leave physical evidence of their culture through art and craftwork, buildings, furniture, laws, and food.

Third, the cultural environment evolves, and it is most often evolves over lengthy periods. Changes in women's roles in the home and business and the outward desire for leisure time have come about quite slowly. Other changes, however, occur quicker. Clothing styles, for example, come and go rather hastily.

To conclude these definitions culture can define as mode of life of the people in a firm geographical area. Life style and social pattern of a society being the direct significance of the accumulated heritage of history, differentiate and distinguish one community from another.

Culture therefore is a moral, intellectual and spiritual discipline for progression, in unity with norms and values based on accrued heritage. It is take in and making ours own, the life style and social arrangement of the group one be appropriate to. Culture is a classification of learned behavior shared by and conveyed among the members of the individuals. Culture is a shared heritage learned by passed from one generation to another. The individuals received culture as part of social heritage and in turn, may restructure the culture and present changes which then become part of the heritage of later generation.[1]

So the culture refers to the way of life which practice by members of society and their individual practices every day. Culture includes way of dressing, their marriage ceremonies, their religious practices and their pattern of exertion.

Culture refers to that piece of the absolute setting of human existence which includes the material objects of human assembling, procedures, social directions, determinations, and authorized closure the quick molding factors and fundamental conducts. Culture is the Synthetic piece of the surroundings. [2]

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1. Op. cit, *Man and society,* P:40
2. Herskovits, Melville J*, A man and his works: The science of cultural anthropology*, Vol.37, Issue,3 (U publication info, New York ,1949) P: 39

However different definitions and ways to deal with the understanding of the idea that culture is a way of life and ethical quality. Basically all advanced definitions share key highlights. Anthropologists state that culture is:

➤ Experienced, as every individual must figure out how to "be" a good individual from that culture.

➤ Shared, as it offers all individuals thoughts regarding conduct.

➤ Symbolic, as it depends on the control of images.

➤ Systemic and coordinated, as the pieces of culture cooperate in a coordinated entirety.

Above all culture can be practically recognized from society however there are extremely close associations between these ideas. A Society is an arrangement of interrelationships which meet people together. All social orders are joined by the way that their individuals are coordinated in organized social connections as indicated by a remarkable society.

No societies could exist without social orders and no society could exist without culture. Without culture, we would not be a distinct 'human', in the sense where we normally comprehend that term. We would have no language wherein to communicate, no self-appreciation awareness, and our capacity to think or reason would be seriously restricted.[1]

2.1.2: Historical background of culture:

There is a certain confusion about the conception of culture, because on the one hand, it is used in a very comprehensive definition which includes all human activities, on the other hand, in a very restrictive definition which excludes anything but the highest features of intellectual and artistic activity. This mix-up has increased since "culture" has become a trendy term not only in the human sciences, but also in ordinary talk. Culture is normal: this is the main reality. Each human culture has its own shape, its own motivations, and its own implications. Each human culture communicates these, in foundations, and in expressions and learning. Culture even in the smaller sense, so the term had a certain obviousness.[2]

1. Itulua- Abumere, Flourish, *Sociological concepts of culture and identity*, (u publish.info, New York, 2013) P: 4

2. Williams, *political and letter, interview with new left review*,(New left, London ,1979) P: 154

How is it possible that we would react to these conversations as students of history? Most clearly, the talk of the "mass" (mass society, mass culture, mass public, mass governmental issues, and the ascent of the majority) can be historicism unquestionably inside the later nineteenth century, with a particular arrangement of beginnings in the years between the 1880s and 1914. While "mass" had just obtained its positive enunciation in the uses of the left, with its meanings of intensity in numbers, fortitude, and mainstream majority rule strength, in the language of vote based system's faultfinders it inferred "lowness" and "indecency," the danger of the "riffraff" and the "horde," whose senses were just "low, oblivious, shaky," presented to revolutionaries, shills, and opportunists, and whose political inclinations were "ignorant," ready for control by the predominant interests and the protectors of the status.[1]

At that point, second, yet equivalent in significance, is the trying of these in experience, the creation of groundbreaking perceptions, examinations, and implications. A culture has two perspectives: the known implications and headings, which its individuals are prepared to; the groundbreaking perceptions and implications, which are offered and tried. These are the normal cycles of human social orders what's more, human personalities, and we see through them the idea of a culture: that it is consistently both customary and imaginative; that it is both the most conventional basic implications and the best individual implications. We utilize the word culture in these two detects: to mean an entire lifestyle - the normal implications; to mean expressions of the human experience and learning - the uncommon cycles of disclosure and imaginative exertion.

A few journalists hold the word for one or other of these faculties; I demand both, and on the importance of their combination. The inquiries I pose about our way of life are inquiries concerning our general what's more, typical purposes, yet additionally inquiries regarding profound individual implications. Culture is standard, in each general public and in each mind.[2]

Anthropological emphasis which has been persuasive with social history specialists, an over-consensual perspective on this culture as "an arrangement

1. Mars, Williams, *keywords: A vocabulary of culture and society*, (oxford university, New York, 1983) P:192
2. Raymond, Williams *"Culture is ordinary", resources of hope, culture and democracy*, (verso, London, 1998) P:4

of shared implications, mentalities and values, and the emblematic structures (exhibitions, curios) in which they are exemplified." But a culture is likewise a pool of assorted assets, in which traffic passes between the proficient and the oral, the superordinate and the subordinate, the town and the city; it is a field of conflictual components, which requires some convincing weight - as, patriotism or common strict universality or class cognizance - to accept structure as "framework." And, for sure, the very term "culture," with its comfortable conjuring of agreement, may serve to occupy consideration from social and social inconsistencies, from the breaks furthermore, resistances inside the entirety.[1]

Whereas we are thinking about the phenomenal representative imagination of the huge number of manners by which youngsters use, adapt, embellish and contribute with implications their normal and prompt life spaces and social practices - individual styles and decisions of garments; particular and dynamic utilization of music, TV, magazines; enhancement of rooms; the ceremonies of sentiment also, subcultural styles; the style, exchange and dramatization of fellowship gatherings; music-production and dance. Nor are these pursuits and exercises minor or irrelevant. In states of late modernization and the far and wide emergency of social qualities they can be critical to creation and food of individual bunch personalities, even to social endurance of character itself. [2]

By culture is perceived the good judgment or lifestyle of a specific class, gathering, or social classification, the complex of belief systems that are as a matter of fact received as good inclinations or standards of life. To demand this utilization is to demand the mind boggling diversion of philosophical impacts as a snapshot of the investigation of awareness. The impacts of a specific philosophical work or part of authority must be perceived in connection to perspectives and convictions that are as of now lived.

Belief systems never address ("Interpolate") an "exposed" subject. Solid social people are in every case previously developed as socially classed and

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1. Thompson, Edward p, *Costumes in common, studies in traditional popular culture*, (New p, New York, 1993) P:6
2. Willis, Paul, *common culture symbolic work at play in the everyday cultures of the young*, (Boulder open up, 1990) P:2

sexed specialists, as of now have an intricately shaped subjectivity. Outside some structuralism messages, the "forlorn hour" of the unitary, essential, early stage and culture less interpenetration "never comes." Ideologies consistently upon a ground: that ground is culture. To demand this is additionally to demand on "history.[1]

Here is the layout of one critical line of speculation in Cultural Studies. It stands restricted to the remaining and simply intelligent job doled out to "the social."

In its various ways, it conceptualizes culture as entwined with every social practice; and those practices, in turn, as a typical type of human action: sexy human praxis, the action through which people leave a mark on the world. It is restricted to the base-superstructure way of planning the relationship among ideal and material powers, particularly where the "base" is characterized as the assurance by "the monetary" in any basic sense. It characterizes "culture" as both the implications and qualities which emerge among particular gatherings and classes, based on their given verifiable conditions and connections, through which they "handle" and react to the states of presence; and as the lived customs and rehearses through which these "understandings" are communicated and in which they are typified.[2]

Further more in social examinations conventions, at that point, culture is perceived both as a way of life including thoughts, perspectives, practices, foundations, and structures of intensity and an entire scope of social practices: aesthetic structures, messages, standards, engineering, mass-delivered products, etc.

As well as it is intended to hold a spot for the all-encompassing definition reflection a short paper of this sort can't plan to perform; given the famous trouble of getting sorted out the sloppy bounty of interdisciplinary, cross-disciplinary,and changing public scholarly implications and understandings of the "way of life idea" into anything looking like consensual structure, it is possible that this methodology would in any case be the most

1.Johnson, Richard, *Three problematics: Elements of a theory of working-class culture, working class culture: studies in history and theory*, (St. Martin's, London, 1979) P: 234
2.Hall, Stuart, "*cultural studies: Two paradigm", culture\power\history, A reader in contemporary social theory,* eds. Nicholas B.dirk, Geoff Eely,(Princeton UP,Princeton university, New Jersey, 1993) P:527

reasonable. As Thompson says, "'culture' is a clumpish term, which by getting together endless exercises and traits into one regular group may really confound or mask segregation s that should be made between them." Its utilization can reach out from human expressions, letters, and feel, through some more summed up thought of the life of the brain, to a more institutional point of view on such topics through the open arena of masterful and scholarly movement, the instructive framework, different establishments of higher learning, etc. One later discussion on Culture ever, for example, characterizes its subject primarily by means of a mix of neon-institutional methodologies, sane entertainer models, and thoughts of shopper inclination. Here "culture" is recognized as "an essential piece of the conveyance of assets what's more, the relations of intensity in a general public," however vanishes for the greater part of the volume from the front line of the investigation, besides as the "values" which "educate the essential figuring which individuals make about their interests" and which uphold or restrain specific ways of development.[1]

2.2: Characteristics of culture:

Undouble in any attempt to understand the characteristics of culture in general and of any specific culture in particular needs to analyze the way in which various elements within a culture are arranged, and what kind of a relationship they have with each other. Configuration and pattern, especially the latter, are concepts closely related to culture area and culture type. To use these terms, means to view culture not in terms of its individual components or traits, but as meaningful organizations of traits: areas, occupations, configurations or patterns. All cultures are based on tradition. Without handing on the collective wisdom and knowledge in some form or another, no culture would survive more than one generation. The characteristics of culture can be divided into five parts: It is learned, shared, based on symbols, unified, and dynamic.[2]

According to these five culture have further divisions for acknowledgement.

1. Barry, Jonathan, *Culture in history: Production, consumption and values in historical presentative*, (Exeter , University of Exeter, England, 1992) P:18
2. Op. cit, *Foundations and characteristics of culture,* P:5

I.   Mental Models:

Culture includes knowledge, beliefs and procedure which deals by the members of the society.

II.   Preference:

The attitudes and values of surrounding that what is right or valuable and what is wrong, bad and worthless.

III.   Objects:

Culture fills in as a possible guide for human living. As a guide, it helps the individual to realize what is acceptable and terrible, attractive, significant and irrelevant, sound and silly. Culture which be in real world such as language, literature, symbols, tools and so forth.[1]

i.   Historical created design:

Culture is a truly made plan for living. New things of many generations are added to it and this is responsible for the turn of events and change in culture. The way of life we have at present consolidates what has been first made by our precursors with what has been added to it by resulting ages.

To be brief, culture is dynamic in that, as time passes by, new things are added to those previously existing. Culture serves in different ways and it has vast effect on society. History is not only created by the interactions of human, with respect to the other corporate they from and with mention to the outer world they fight and experience.[2]

ii.   Unique to social classes:

Culture has moral power which fills in as a direct for human activity how to carry on in a general public. Neither monkeys nor gorillas have moral power in their life. Ethical quality is a part of only human culture. Successively human culture has moral establishment, yet primate life has no ethical premise.

Individuals who live among a different arrangement of people obtain an alternate examples of life ways. to finish our examination of the social environment we should consequently add to social depiction of the who of

1. Gill, T. Garden, *Culture complexity and information: how shared beliefs can enhance our search for fitness*, Vol, 13, (University of south Florida, USA, 2013) P:74
2. Mukherjee, Ramkrishna, *Society culture development*, (Sage publication, India, 1991) P: 37

social connection an investigation of culture the how and the what of social communication.[1]

iii. Non- genetic:

Culture is a result of social adapting instead of organic biological process which implies culture is non-genetic. It can't be acquired by posterity from guardians, yet it can be sent socially from guardians to kids. Like creatures, human can't acquire conduct. Creature conduct is intrinsic. Individuals acquire conduct or probably, photo-culture, however people gain culture.

Culture impacts the individual in different manner and along these lines makes for the reliability of a general public and unity of their way of life. The individual additionally impacts his way of life and subsequently makes social changes.[2]

iv. Unity and diversity:

All individuals have values, Culture is socially learned however not comparative. Different gatherings of individuals or social orders have various cultures. This shows social variety that implies culture has unity just as change.

All people have culture, however all societies are not the same. In this setting, it is important to draw a differentiation between "a culture" and "values". The term culture means the lifestyle of human social orders overall and the term "values" implies the lifestyle of explicit piece of human culture which is in fact called a general public.

v. Socially learn:

Culture is a characteristic development of the social connections that include human groups whether in social orders or associations. At different points and any place individuals meet up over the long haul and culture creates. Culture is generate from our folks, environmental factors, and companions and others through inculcation. The educated conduct is conveyed in the gathering through types of socialization, for example, perception, guidance, reward, correction and experience.

The attribution of dynamism to culture would consider that the way of life items can change without anyone else. Yet, as the way of life items can't act

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1. Krech, David, *Individual in society*, (McGraw-Hill book company, London, 1962) P:339
2. Ibid, P:341

naturally beneficial, the way of life measures are considered the rise up out of the contact of various societies inside or cross various designs of civilization.[1]

vi. Symbolic:

Representative idea is one of a kind and essential to people and to culture. It is human capacity to give a thing or occasion a discretionary significance and get a handle on and like that which means. Images are the focal parts of culture. There is no undeniable common or fundamental association between an image and what it represents.

Culture consequently works in the representative space underlining meaning, as opposed to the specialized or useful sound side of human conduct. Western societies, constitution sociological analysis focused largely on the content relating to how individuals were socialized into conforming values of those societies.[2]

vii. Coordination:

Attributes of a culture are perspectives, qualities, standards, and rules for conduct. All parts of culture work as a between related entirety. In the event that one part of a culture transforms and it will in general effect another part of culture. The institutionally or formally coordinated social creation and generation of sense, which means, and consciousness.[3]

viii. Adaptive and Manipulative:

Individuals modify the surroundings to develop society. The capacity to adjust themselves to basically any environmental condition, in contrast to different creatures, makes people one of a kind. This capacity is attributed to human's ability for making and developing culture.

Culture has additionally manipulative measurements. That is, the social manifestations also, accomplishments of individuals may end up threatening their endurance. At the point when we see the contemporary issues of the conditions, the results of fast development what's more, in science and innovation, and so forth, we see that culture is additionally manipulative. The characteristics of culture was consider to be arranged external the individual

1. Op.cit, *Society culture development*, P:40

2. Le Boutillier*, Shuan, *Introducing social Theory*, (polity Press, UK, 2003) P: 153

3. John Fiske, Tim O Sullivan, John Hartley, Danny Saunders, *Key concepts in communication*, (Routledge, London, 1983) P:57

outlined by a target solid reality that could be estimated and contemplated utilizing quantitative construction instruments.[1]

ix. **Culture also includes Material Objects**:

Man's behavior effects in creating objects. Men were obeying the rules when they prepared these things. To make these objects it obligatory, many and different skills which human beings slowly built up through the ages. Man has designed something else and so on. Occasionally one come across the view that man does not really "make" strengthen or a battleship. All these things first occurred in a "state nature". Man simply adapted their form.

x. **Culture is a way of life:**

Culture simply means the way of life of people or their strategy for living. Culture is historically derivative system of clear and implied designs for living, which have a tendency to be shared by all or specifically designed associates of a group. Categorical culture refers to resemblances in word and action which can be directly experiential. For example, the adolescent cultural conduct can be comprehensive from uniformities in dress, mannerism and discussion. Implicit culture exists in theoretical forms which are not pretty obvious.

xi. **Culture is a human product:**

.Culture is not a power which can be operating by itself and independent of the humans. There is an insensible tendency of challenge culture to award it with life and extravagance it as a thing. Culture is a creation of society in interact and depends for its existence on the extension of the society. In a firm sense culture does not 'do' anything on its own. It does not grounds the individual's doing in a particular way, nor does it make the normal individual into a disturbed one. In short culture is a human product, it is not individually endowed with life.

xii. **Culture is Idealistic:**

Culture exemplifies the ideas and norms of a group. It is addition total of the ideal patterns and norms of behaviors of individuals. Culture involves the intellectual, creative and social ideals and establishments which the members of the society allow and to which they struggle to confirm.[2]

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1. Pedraza, Otto, *Clinical cultural neuroscience: An integrative approach to cross culture*, (Oxford University Press, 2008) P:8
2. Op. cit, *Society culture development,* P: 44

Similarly there are many characteristics of culture. It is learned, shared, symbolic, integrated, adaptive, and dynamic. Culture is learned through enculturation. Culture is shared among its members, but there are subcultures and countercultures. Culture involves symbols, and it is transmitted from generation to generation through symbols as well. Culture is integrated and involves infrastructure, social structure, and superstructure. Culture is adaptive, but it can also be maladaptive. And culture is dynamic it changes over time due to diffusion, acculturation, independent invention, and globalization. So, these are all the characteristics of culture. The characteristics of culture shows that culture and society are one and the same. Society is a composite of people and they interact each other through it. It is to bind the people within the society.

b. Foundations of Pakistani socio-culture:

The social foundations presents stabilize and continual bunch of values, position, characterization, class and organizations that work together to meet societies' basic need in a specific area of social life. In this explanation, as we can see, the standard that separates the classifiable type of social institutions is the demand that they meet. As outcome there will be political and economic institutions, family and education, and medical system etc. Generally culture is connected through social institutions. Social institution can play an essential role in making any country powerful. If the state has weak institutions than it will be very difficult for the state to hold up without any trouble and hardness. Alternatively if we have strong institutions, we have strong citizens.

As social institutions are prevailing whenever individuals pattern of human relationship actions to live and work together. The social institutions presents stabilize and continual bunch of values, position, characterization, class and organizations that work together to meet societies' basic need in a specific area of social life. In this explanation, as we can see, the standard that separates the classifiable type of social institutions is the demand that they meet. As outcome there will be political and economic institutions, family and education, and medical system etc. We must also point out the information that in this definition the institution is made up of groups, organizations and Foundations

by definition are the additional feature that highlights public activity in social life.[1]

An average definition is that " "a complex of positions, roles, norms and values lodged in particular types of social structures and organizing relatively stable patterns of human action with respect to primal difficulty in producing essential informant, in reproducing man-to-man, and in keep up workable societal structures within a given environment."[2]

As Ion *Tudosescu* believes social foundations to be hierarchical constructions with formal character (their work depends on standard frameworks sets up on custom or traditions), that the gatherings or the human networks make compactly yet due to legitimate need, to fill in as methods for acquiring prevalent levels of effectiveness in their relations just as in the good, material and profound qualities production exercises. Social activity or actions are about individuals meeting up to help improve their lives and settle the issues that are significant in their communities. Social contacts or structures comprised of a bunch of socialization between individuals of society (like people or organizations), sets of ties which bound them together, and other social connections between individuals. The informal organization or indirect social actions viewpoint gives a structure to analyze entire social substances just as verity of theories explaining the structure observe in these connections.[3]

Equally it is not difficult to see from the above definition, the reason for implementing organizations is need of superior effectiveness in the gatherings' and communities' relations and activities. The establishments are comprised of the individuals from the gathering or of the collective, when the institutions are set up, they become moderately self-governing in their movement. Their individuals try out these establishments so as they can afford the cost of covering for the living necessities and expert, social and family achievements.

Tudosescu uses as different principles to separate various types of social organization the verity of social activities carried on by them. Accordingly the social establishments can be: political, administrative, educational, religious,

1. Giddens, Anthony, *The rules of sociological methods ,* (Hutchinson, London, 1976) P:76

2. Turner, Jonathan, *The institutional order,* (Longman, New York, 1997) P:42

3. Wassermann, Stanley, *Social network analysis in social behavioral sciences*, (Cambridge university press,* 1994) P: 27

social, health, judicial and others. It is more than clear that every one of these types of establishments or institutions are organized systemically and progressively.[1]

Therefore it may be contended that sociology has a logical issue. In the event that if the norms are the constituting elements of the social institutions through which they are characterized, they should be regulated so that standard behavioral conduct designs should be ensure. As a result, the guideline of the activities and roles contradicted the standards and norms. The second one is that the sociology is the idea or the nature of the activities. At this model the distinctions compared to minimum, just the explanation is bit different. The following types are considered:

➢ Cultural and educational institutions, that activate for maintenance of culture, tradition, norms and the development of the citizens to make them civilized, as well as for the socialization of the individuals.

➢ Religious institutions, that organize the activities of the religious values and the relations of the believers with the brotherhood to make the society according to religion.

➢ Political and juridical institutions, that activate into the conquest, maintaining and workout the power and law orders to promote traditional social values.

In fact every one of us associates with the others all our entire lives inside the institutions and Organizations. It is a known fact that we are generally born in maternity, learn in various types of schools, make money working in organizations, we are dynamic individuals or just membership payers of associations and groups, we live together in society, we brought up in family we get married in holy places in form of gathering, we earn money together and get treated and facilitates in medical clinics etc. On account of this explanation everyone has a basic information of each other. These are important for the common information of members. The change from normal information to formal information depends on working with exact information. At the formal information level we talk about the ideas of institution and organization"[2]

1. Ibid, P: 240
2. Prodanciuc, Rebort , *Social institutions,* Vol 12, Issue 2,(Annals of the University of Petrosani , Economics, 2012) P:236

Thus the idea of social roles highlighting social science's distinctive way to deal with understanding human conduct. Social roles connect conduct to underlying positions and social institutions. They are significant interfacing bars among people and enormous scope cultural analysis. Although role theory is a fundamental tool for understanding social establishments, the idea of interpersonal influence, socialization and the manner by which people characterize no not exactly characterized by structural change.[1]

For instance the system of relation is actually as a matter of fact the system social activities and social actions. Proceeding with the investigation of the social institutions. The general social activities framework is comprised of their synthesis. The conditional social relations classification we can specify economic relations, philosophical relations and institutional relations. These conditional social relations make up the situational outline that condition the way that the actional relations work. Farther more, the situational frame is likewise subjecting the methods for the activity. The "actional social relations" are comprised of activities that transform nature, the activities that transform society and the actions that change the person. All of the activities mentioned so far are direct social activities because they directly produce effectiveness.

There are also indirect social activities that potentiate the productivity of the initial ones. Among them we can explain like transports, communications, administrations, services, all activities that change and reform social relations, activities to elaborate and effect perfect standards, norms, traditions and decision making activities.[2] Every Insinuation includes a collection of information that coordinate the institutionalize zones of behaviors and assigns all circumstances falling with them. It characterizes and develop the parts to be played with regards to the organizations being referred to.[3]

As the relation of individuals with the institutions and the relations of the organization with its environment are additionally directed and regulated. The requirement and need for standard norms and rules is required by the reality

1. Goodman, Norman, *Social roles and social insinuations,* (Transaction publishers, USA, 1995) P: 36
2. Op.cit, *Social institutions,* P: 237
3. Heise, David. R,*Cultural meaning and social insinuations: Social organizations through languages,* (Play grave Macmillan, Indiana University Bloomington, USA, 2019) P:2

that the relations between the individuals should be actional corporation relations. Competition isn't sufficient on the grounds that the relations between individuals are enlivened by complex interests and needs. Through their activity, the organizational structures guarantee their general self-governance, relative autonomy and the combination or the breakdown of a specific social system. The connection between the organizational structures are:

1. **Formal relation:** are moderately stable, dictated by union, objectives and duration of structure and are coded in standard frameworks of norm system that have the necessary means to implement them and in this manner they are controllable.

2. **Informal relation:** are moderately unstable relations, made up at arbitrary, ultimately for momentary objectives, without being coded in norms, they are execute implemented as group opinions and are uncontrollable.

The norm system, being explained in such a way, is governing the organizational relations on the far side the individual bond of the action causal agent. Through the social unit of the norms, the organizational structures increase empirical statute. The structure and system of a society, considering the situation of social dynamics, is made up of two important parts that are social institutions and social organizations. These two primal parts include structures made at other levels, from the lowest up to the highest, like nation and global structures.

Since social foundations or social institution can play an essential role in making any country powerful. If the state has weak institutions than it will be very difficult for the state to hold up without any trouble and hardness. Alternatively if we have strong institutions, we have strong citizens. As social institutions are prevailing whenever individuals pattern of human relationship actions to live and work together.[1] The only way Pakistan can develop is making its institutions powerful by change it truly into welfare state. Strong institutions implementation means end of corruption. While the progressing countries have only one thing in joint they all have strong institutions. Every society has its own social institutions. These are not gathering or places but structures of human relationship, responsibility, duty and function. These are social idea and

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1. Knight,Jack, *Institutions and social conflict,* (Cambridge University press, UK, 1992) P:1-2

pattern, but also involve psychological feature of structures. Individuals of a society have a similar mental concept of right and wrong.[1]

There are five social institutions on which society turn and if any of the institution become weak that it result make undisciplined and disturbance of society.

- ➢ Family
- ➢ Religion
- ➢ Education

General functions of social foundations:

1. Institution fulfill the primary needs of society.

2. Institution Specify Dominating Social Values.

3. Institutions Set up long Lasting Patterns of Social Behavior

4. Institutions Influence Other Institutions.

5. Institutions Give Roles for Individuals.

6. The fact that these institutions makes possible interactions possible to understandably lead us look collective interest of the society.[2]

i. **Family as social foundation:**

Sociology studies different social institutions, like family, economy, religion, and law, as well as the interrelation of these institutions. Family is one of the most important forces in **socialization.**

Basically the activity through which citizens learn their cultural values norms and traditions. Therefore, the sense modality to sympathize that the structure and the role of family in society is everywhere the same, but also the orientation on the family in various cultures can vary considerably, these conflicts being caused by the existence of different norms and values within each society.[3] As a social institution, family influences on citizens but also societies at large. Family is the primary unit of socialization, the first primary institution through which individuals learn social behavior, expectations, and roles. Like social group as a whole, family as a social institution is not lasting.

1. Sarhandi, Nayyab, *Importance of social insinuations of society,* (WordPress. Com, Pakistani, 2014) P: 4

2. Op.cit, *Institutions and social conflict,* Pp, 22

3. R.J, Gelles& Levine A, *Sociology : an introduction,* (Mc-Graw Hill companies, USA, 1995) P: 89

It effect along with society, and as family and family structure. Now a days families shows number of practices that new or changed family forms continue to go forth and development of family members.[1]

I. First, the family is the primary part for *socializing children.* No society is possible without capable socialization of its youngsters. In almost every society, the family is the major social unit in which socialization take place. Parents, siblings, and, if the family is joint, other relatives also help to socialize children from the time they are born.

II. Second, the family is a better source of *practical and emotional support* for members of family. It provides them nutrient, shelter, and other necessities of life includes social identity, respect, care, love, and comfort for emotional stability.

III. Third, the family is the major part for teaching these standard and the leading unit through which sexual reproduction occurs. It regard adults of both ganders, for whom society approved socially maintain sexual relationship, and have responsibility to grown up kids either own or adopted.[2]

One reason for this is to ensure that baby have adequate emotional and practical care by the family when they are born and they practice what they have learn by family.

On the other side of discussing the family's functions, the functional position on the family keep that sudden or far-reaching changes in accepted family structure and processes imperil the family's stability and therefore that of social group. For example, most sociology and family textbooks during the 1950s maintained that the male earner–female housewife center family was the best arrangement for children, as it give a family's economic supply and child. Both the obvious connection of norms for functioning of societies, and the value of norms as a conception throughout the history of social theory.[3]

1. A., Riedman, *Marriage, families and relationships: Making choices in a diver society,* (Wad worth, Cengage learning, USA, 2012) P:95

2. G.P, Murdock, *Social structure,* (The MacMillan company, New York, 1949) P:58

3. Wippler, Reinhard, *Social institutions: their emergence, maintenance and effects,* (Walter de Gruyter, Inc, New York, 1990) P: 36

Specific functions of family as foundation:

➢ The family basically serves different functions for society along with positive and negative impact. It socializes children, gives practical and emotional hold for its members, adjust sexual reproduction, and come up with its members with a social identity.

➢ Through back to conflict theory's it emphases, the family may also bring out solution of several problems. In distinct, it may give many reasons to social inequality, and it may concern its members to violence, arguments, and other forms of conflict just because of injustice system of society.

➢ By social interaction and understandings of the family highlight how family members interact on a daily basis. In this way, several studies find that husbands and wives talk in different ways that sometimes peremptory effective communication.

➢ As family arrange and take care of physical, mental and sexual needs through acceptable way for members of family as social equality is essential, which resulted in strong decrease of the number of members of this community.[1]

2.3.2: Religion as social foundation:

Overall history, and in social group across the universe, leadership have used religious narration, symbols, and content in an activity to give meaning to life and understand the world. Some form of religion are known culture, and it is usually practiced by general public of that specific society. The practice of religion can add feasts and festivals, marriage and funeral ceremonies, music and art work, meditation or initiation, human action or religious service, and other characteristic of culture. Although some people think that religion is based on something individualistic as religious beliefs can be extremely personal, religion is also a social institution. Social scientists accept that religion exists as a designed and united set of beliefs, behaviors, and norms centralized on basic social of necessity and beliefs. Moreover, religion is social cultural found in all social groups. Like in every society, funeral are practiced.

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1. G.J, Direnzo, *Human Social behaviour: concepts and principles of sociology,* (Holt, Rinehart and Winston, Inc, USA, 1990) P:51

Although these are practices differently in different cultures and religious associations. Despite differences, there are some joint practices which are common in society such as announcement of the death, care of the dead soul, condolence, disposition, and funeral ceremony. These are general, and the differences in how societies and individuals experience religion, provide rich material for sociological study. In studying religion, sociology differentiate between what they term the experience, beliefs, and custom of a religion. Religious experience refers to the strong belief or esthete that a person is connected to "the divine". Religion is the subject which touches the ethics and helps us to battle with bad and saves us from greed, lust and hatred.[1]

Importantly religion as foundations also play vital role in social life. No one can deny the fact that the different kinds of social foundations influence on religious foundation such as internal economic and political institutions. But sometimes these institutions are influenced by religious foundations. An important aspect of religion is prayer. Different group belonging to different classes of society put together religious institutions for performing prayer and worship.

Sometimes it is seen that the members of a particular religion unify together, and for the interest of the society they perform different humanist activities. It is obvious from the above that religious foundations execute not only their religious activities , they also do different act related to social welfare such as, hospitals, schools, homes for the homeless based on charity. These organizations also collect money for the poor people run orphanages.[2]

It can't negate that religion has an external form of social control. Religion molds social life and helps to shape the character of an individual of society. It convey the sense of social value in the mind of individuals. Religion basically acts like teacher which instruct individuals for right and wrong. Not only this, a sense of fellow feeling among the individuals belonging to various communities. As there are different aspect of religion including internal, external and individual.[3]

1. Radhakrishanan. S, *Religion and society*, (Gorge Allen and Unwin, London, 1947) P:42
2. Gorge. G, *The Philosophy of religion*, (C Scribner sons, New York, 1914) P:184
3.Dr.Shanjendu Nath, *Religion and its role in society,* , Vol 20, No 11, (IOSR Journal, 2015) P:83

Moreover, religion teaches the individuals that the love of man and services to creator will be acceptable only if he loves and serves humanity. In processing moral awareness among individuals, religion acts as an inspiring factor. Anything abbreviated of God is not mythologize, anything more than God is not affirmative.[1]

Specific functions of religion as foundation:

➤ Spread positive things and Work as a duty and a moral purpose.

➤ No conflict between piety and accumulation of wealth.

➤ Adopt the spirit and attitude of moral righteousness.

➤ Earning more without considering the fleeting pleasures of life, avoiding the spirit of fun.

As the religion enforces regularity of behavior and it strengthens social commonality and therefore acts as an agency in establishing social order. Religion as institution is hard to define not because there is so little, but because it's a huge topic that covers every aspect of human life. Different activities and different domain of the people in their social life are quiet influenced by religious custom and ceremonies. People mostly expressed their religious feelings through practice and activity. As we know that there are various important occasions pass in our social life such as, birth, marriage, gathering, death etc. and in all these activities religious custom were performed in early societies. [2]

By doing these they developed common feelings and actions. Not only in early societies but also in modern social group religious activities inhabit an essential place. Religious rites are performed in different occasions of social life, such as birth, death, marriage etc. Moreover, it is found that, religious rites are common practices during various occasions in social life of almost all communities. From the above statement the role of religion in social life of individuals that a regular bidding of activity is developed by religion in society and therefore it helps to control the society.[3]

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1. Yandell, Keith. E, *Philosophy of religion: A contemporary Introduction,* (Routledge, London, 1999) P:303

2.Rehman, Muhammad Mahbubur, *Protection of minorities: A south Asian discourse*, (Eurasia Net, Dhaka, 2009) P: 22

3.Op. Cit, *Religion and its role in society,* P:83-84

2.3.3: Education as social foundation:

Man is a social animal, is familiar content and in this sense educational institutions give a steady platform for the socialization. The human's attribute of fundamental interaction results in socialization. In this point the character of educational institutions cannot be ignored. As it is understandable that through this period children spend most of time in institutions, so it has a big influence on children. Education is mainly measured basic cognitive process which fits the persons for adult role every society. Education is basically an induction into the learner's culture. It is a studied direction throughout which we adopt great portion of our social and technical skills. The process whereby the social attribute of a person is passed on from one generation to other generation as well as it is the process the child becomes socialized, i.e. a person learns the rules of behavior of the group into which he is born.[1]

Education is a social foundation by which a society's individuals are educate basic academic knowledge, learning skills, and cultural norms. Every state in the world is equips with some form of education system, though those are change greatly. Education is mainly a social development and human activity.

As social phenomena, educational institutional concept is a process that tried to be defined in many ways and through considering different characteristics. For example, as a procedure education is gear up the kid to the position in society where he will take place. Another explanation of education is to make behavior change in human beings in a desirable way. The relation of education conducted in schools which design and program is called teaching. Education is also definite as an effect that is theoretical for individuals to the ones who are not prepared for life yet[2]. Education is organized around a simple internal representation of socialization in society: Schools provide experiences which adding knowledge, skills, attitudes, and values to their learners. These individuals then have altered and expanded set of personal qualities sanctioned them to request more from, and achieve more in, the characteristics of modern

1. Faheem Ullah, M, *Role of educational institutions as a social institution in the promotion of sports,* (Researchgate, 2017)P: 164
2. Tukkaharman, Mimar, *Teaching and school as social organization,* Vol 4, No 44, (Procedia-Social and behavioral sciences, Reseachgate, 2015) P: 387

society. As the ability and position of the organization of society are enlarged and modernized, so that society as a larger system is modernized and expanded[1].Schools deliver most of the responsibility for mental preparation of youth for the working environment. Students' time management, punctuality, and to respect their teacher which prepares them to respect their elders and accept the authority of boss. The syllabus also plays vital role in Educational institutions as the basic representative among the causal agent of socialization which transfer social norms, values, culture from one to another.[2]

The Educational foundations process individuals. They are designed networks of socializing content which prepare individuals how to act in society. More direct macro instruction sociological effects have been given little basic cognitive process. Yet in modern-day education is known a highly developed institution. It has a system of regulation making up public classification and knowledge. It defines which person lie to these categories and have the appropriate knowledge. And it precise which individual have approach to valuable positions in society. Education is important element in the in the public eye and biography of individuals, large affecting their life chances. It is also a key element in the table of structure of society, build competence and helping make professions and professionals. Such an institution intelligibly has an effect on society over and above the direct socializing experiences which offers to students. Allocation theory leave open the existence that spend education system have effects on society. The polemic disagreement has incomprehensible fact that allocation theory has many unknown express for socialization theory and research; those suggestions are considered here. For example, allocation theory recommends effects of lay out both on those who attend and those who do not attend educational institutions.[3]It also can explain why completing a conferred level of schooling frequently matters much more in determinable educational results than do the attributes of the specific school

1. Meyar, John. W, *The effects of education as institution,* Vol 83, No 1, (The American journal of sociology, 1977) P: 57

2.J, Saldana, *Power and conformity in today's schools*, Vol 3, Issue 1, (International journal of humanities and social sciences) P: 7

3.W. Mayer, John, *The effect of education as institution,* , Vol 83, No 1 (The American Journal of sociology, 1977) P: 54

attended. But conventional allocation theory, while consider the institutional place of educational systems, focusing mainly on the results for individuals being processed. Education has effects on the distribution of political, economic, and social positions in society. Allocation theory is therefore a limited particular case of a more general institutional theory-legitimate theory which treats education as both conception and sterilization roles in society and magisterially allocating personnel to these roles. Modern education systems regard large-scale public categorization systems, defining new character and places for both selected and members. These classifications are new structure in that the newly characterized persons are expected (and eligible) to act, and to be treated by others, in new ways. Not only new kind of persons but also new competence are magisterially created. Such legitimating effects of education exceed the effects education may have on individuals being prepared by the insinuation. The latter effects change the behavior of people in society quite an independent of their own educational experience.[1]

Specific functions of educational foundation:

➢ Social placement

➢ Socialization

➢ Social integration

➢ Social and cultural innovation

Undeniably education perceive a place where individual can grow according to their unique needs and expected. It is also perceive as one of the best way of getting greater social status. Many would say that the aim of education should be to grow every individual to their full potential, and give them a possibility to achieve as much in life as their abilities allow. Some other would debate that any education system carry through this goal perfectly.

However, in modern society, education is known as formal training and the role of these institutions as social institution has played vital role and still exist in the society since its creation.[2]

1. Op. Cit, *The effects of education as institution,* P: 55

2. M, Foucault, *Truth and the power in the history of sexuality,* Vol 1, (Vintage, 1978) P: 12

c. Cultural diversity of Pakistan:

Culture is the shared factor that makes the activities of the people justifiable to a specific gathering. That is, the arrangement of shared qualities, convictions, practices, and curios making up a general public's lifestyle. The study of culture diversity is highlight through at least three ways:

➢ **Cross-National cases:**

The first thing which is important to know about cultural phenomena and its process and considering examples through different countries and different eras. The world always contained diverse collection of cultures with the application and their internal elements of social policies and external trade, industry and political relationships.

➢ **Global culture:**

The second important thing is to know that how the process of globalization is affecting culture of different societies. Like Pakistan is one of them who is facing this through media, art, immigration of people, production of manufactured things act. These all are the demolished pockets of cultural diversional stage.

➢ **Cultural conflicts:**

Third, most of the conflicts taking place in the post-cold war period effected culture of that particular society. Struggling over religious fundamentals their economical, educational, political different system that make huge confliction among them. As well as the international relationships of different business partners or the head of the state are generally relation from different cultural back grounds can be recognize most productive parties with influence of different cultures.

So through these ways it'll be understandable the link between global approach and its impact on socio- cultural factors that highlights the gapes and its negative and positive impact on Pakistani society.[1]

Just as social change in Pakistan's social circumstances has various contents and significance. Pakistani society has transformed vastly since its establishment, and the process has continued to increase. The dynamical social

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1. Griswold, Wendy, *Culture and societies in changing world*, (Northwestern University, Evanston, Sage publications, 2013) P: 14-16

organization behind this change is globalization. Pakistani society began to experience a huge transformation from the early 1990s, the beginning of independent and open world after the Cold War, economical science and policies of this period is that, for social control and liberalization of the national and commercial markets, the financial business by permitting Private banks and state-possessed business banks contend with the progression of the bank competition for the promotional material , communications and information technology through the social control of government, the antenna in the kind of a dish to reach international television channels make possible.[1]

The culture of Pakistan is extremely diverse, with many ethnic groups that have distinct cultural values and norms part of the rationale for this is often that, within the past, the world now referred to as Pakistan was invaded by many various countries or factions of individuals, the British being the foremost prominent and up-to-date one.

British ousting from the Indian subcontinent in no way meant that the customs they introduced would dissolve. During their period, the British not only effect politically, economically, and socially, but they also influenced the minds of Indians and culture to such a stage that even resulting generations have absorbed the influence also. In many instances, Western culture and its symbols are still valued over native customs, resulting in a sort of colonization of the mind. This colonization of the mind is one among the basic causes of the psychological state of identity crises we and especially the youth face today.[2]

Basically these forces are attached to both social construction and natural structure, and are concerned in the continuance of cultural ideas and practices within actual structures, which are mainly subject to change. Social struggle and the development of technologies can make changes within a society by fixing social dynamics and encourage new cultural models, and disabling generative action. These social displacement may attach to ideological shifts

1. R.S, Persson, *Cultural variation and dominance in globalized knowledge economy: Towards culture-sensitive research paradigm in the science of giftdness,* Vol. 27, No.1, (Gifted and talented International, USA , 2012) P:15-48
2. Sohail, Hamza, *Effect of Westernization on the culture of Pakistan,* Vol 7, No 1, (Owlcation, Pakistan, 2020) P: 3

and other types of cultural change. For example, people observe western culture through media and then practicing or applying these observations into their lives. Cultures are mainly struck via contact between societies, which may also make or contain social shifts and changes in cultural patterns.

In Western style, granted the advancement in science, technology and economic development, and in order to succeed quality of life, the underdeveloped society is excited to pick up all. This thought lead to erosion of national identity, particularly in Asia and Africa. Pakistani use the Western style in their everyday life, like, people frequently use English as a common language, such as mode of language, education system, clothing, food , love marriages along with marriage ceremonies, single family, foreign education, both genders desires for independent friendship and relations and migration to develop countries etc. Westernization is the process of society trying to adopt for modernization. The Pakistani upper class (rich) has mostly become the Western, which is a average and lower inspiration to copy them. The priority of the youth is finding a job in a multinational companies in Western or developed countries.[1]

As the critical look at the allied cultural influence shows both good and bad effects. Allied cultures has influenced every aspect of lifestyle starting from cuisine to basic human rights. Westernization has not only created among the general public but it had been a breakthrough towards modernization and modernization in no sense is often considered harmful. On the opposite hand, an excessive amount of interest of youth towards western influences is often considered as negative and positive impacts on society.[2] A basic point of view is imperative for looking at how media culture expresses the prevailing qualities and financial interests of a given society and such assessment is instrumental to any comprehension of how public culture and society can turn into a challenged terrain.[3]

1.khan Rana, Abdul Majid, *Historical perspective of cultural diversity: An effect of cultural change on students' performance at university level in Pakistan,* Vol 2, No 1,(Pakistan vision, Lahore, 2016) P:1-2

2.Mehmood, Barira, *Western culture sway on Pakistan*, (The Nation, https://nation.com.pk/06-Dec-2015/western-culture-sway-on-pakistan)

3. D. Kellner, *Cultural studies, Multiculturalism and media culture*, (Thousand Oaks, CA: Sage, 1995) P:5-17

Likewise in a progressing conflict of force and interests, minority bunches are consistently rejected and underestimated, with the predominant culture strengthened as the standard. In a full scale setting of character governmental issues, the media comprises 'a restraining infrastructure of information, and through practices of choice, altering and creation determine the sorts of information we get about our nation.[1] Media outlets pick which pictures of minorities rule public discussion. For the most part in Pakistan they spread negative pictures of minorities while giving little inclusion to their cravings or demands.[2]

Next those who uncritically follow the media talk watch out for 'standard' themselves, adjusting to the socially-prevailing qualities. Interestingly, the individuals who relate to its sub-societies tend to define themselves against the 'standard', subsequently making opposition personalities Multicultural points of view in the media will in general advance multiculturalism politics and media instructional methods that alarm individuals to how relations of force are constructed and addressed in it. In along these lines, media culture has the power to control, influence and engage (or impair). Subsequently Eased suggests that the media's treatment of prejudice as a standard wonder implies that' racism isn't frequently perceived not to mention problematical by the dominant group.[3]

d. Prevailing cultural values and practices in Pakistan:

Pakistan has a unique and rich culture that has candied, deep-rooted practice throughout history. But with the passage of time the western culture, not only impacted Pakistan politically, economically, and socially, but it also impacted their minds and culture to such an level that even resulting generations have intent the influence as well. Culture is a human expression, customs, accomplishments and so on of a specific development or gathering".

1. Y. Jiwani, *The media "Race" and multiculturalism, A Presentation to BC advisory council on multiculturalism*, (The FREDA center for research on violence against women and children, 17 March, 1995) P: 4

2. J. Kunz, Fleras, *Media and minorities: Representing diversity in multicultural Canada*, (Toronto: Thompson, 2001) P: 89

3. P. Essed, *Understanding everyday racism: An interdisciplinary theory*, (New burry park: Sage, 1991) P: 10

Pakistan is a multi-social country that contains different cultures. Workers experience these distinctions a few times each day while managing associates, clients, providers and so on. The managing exclusively depends on the social direction of that representative. There is a need to devise an appropriate preparing methodology that outfits representatives with culturally diverse agreement and approaches to adequately deal with these connections. Subsequently unfurling the social contrasts inside the nation would be the initial step to begin the excursion.[1] Social colonialism came about because of one country state involving another and, all the while, injecting perspectives its way of life into the nearby lifestyle. Be that as it may, social dominion scarcely finished with the finish of frontier and supreme principle. Or maybe, another type of item, and progressively administration, social colonialism has arisen in which enormous, incredible organizations can mix their items, which are all inserted with a specific part of "culture" around the world. [2]

Social character is anything but a simple assortment of considerations, convictions, customs, dialects and practices amassed through time. Or maybe it is a social choice on the best way to react to an outside energizer in different time periods. Thus, social personality is a work plan made by individuals for their future exercises dependent on past encounters. A few sociologists accept that blend of financial cooperation and social character is settled on conceivable not by a decision among balance and contrast, but rather by the craving to develop or remake an individual or aggregate experience which consolidates the two universes what's more, a craving to be a social entertainer.[3]

Same as these researchers accept that the western world is unsuitable to give an appropriate reaction to social globalization. This is on the grounds that it is being tested by various social and social problems, itself. Tomlinson, one of the top scholars says that social globalization that we are seeing today isn't the net aftereffect of human undertakings and encounters and even it has not fairly profited by social varieties.

1. S.S Ali and J. Rehman, *Indigenous Peoples and ethnic minorities in Pakistan: constitutional and legal perspective*, (Curzon press, UK, 2002) P: 3

2.Shah, S A Moshadi, *Cultural diversity in Pakistan: National and Provisional, Mediterranean Journal of social sciences*, Vol 2, No 331-334, (Abbottabad, Pakistan, 2011) P: 2-9

Or maybe it is the sign of predominance of a certain overwhelming society.[1]

Just like social difficulties squeezing the examples of predominance in organization society, generally shows itself through building up free characters, which are outsider with the hierarchical standards of the organization society. They stand up to the authority of innovation, authenticity of force and the rationale of the market economy with their customs and convictions.

One of the primary differentiations of the social developments and social changes encompassing the issue of character in the period of data (paying little heed to their sort, either strict fundamentalism, patriotism, ethnic rebellion) is that these characters don't come from establishments of common society. They present an ill-disposed social rationale, totally particular from the working standards of the predominant social foundations depart from it by establishing another order with distinctive values and beliefs.[2]

Generally it seems to be that the third way, to be specific precise recognizable proof and learned choice of alternatives alongside dynamic and creative support is the most appropriate cure. In the face of these difficulties, social orders should be practical and avoid dazzle accommodation to the winning society. This methodology holds the possibility to modify the current dangers into new openings. The best strategy for battling the forceful societies and protecting the social personality of countries is to reasonably use the new media transmission innovations and have an away from of activity for quiet concurrence with different societies, races and countries. Every nation will develop its own appropriate design in the social field; else it will be ended. History is the memorial park of huge societies with terrible ends, since they neglected to react to the new difficulties and couldn't adjust also, respond with a levelheaded strategy.[3]

Therefore it must be underlined that the neighborhood and public media cannot achieve their objective of saving public characters except if they can figure out how to clutch their customary crowds and have the option to draw in

1. T. Skelton, Culture and global change, (Routledge, London, 2004) P:55

2. M. Castells, *The network society: Across culture Perspective*, Vol. 2, (Cambridge, London, 2005) P:20

3.E.Fromm, *The revolution of hope towards a humanized technology*, (Harper and Row publications, New York, 1968) P:62

new watchers and audience members too. This goal is just conceivable through emphasis of the benefits of their public societies and improvement of media inclusion of miniature societies. Hence, an amazing measure to battle the hostility of the worldwide media is the foundation of public and territorial news organizations and media. Then, social wares will be specifically acknowledged and restricted to fulfill neighborhood needs. In any case, speculation on creation and dispersal of nearby social products in worldwide business sectors ought not to be disparaged. Numerous learned people additionally contend that different social orders will constantly update their societies and characters to adjust to the always changing world occasions and to safeguard their personalities and capacities in the advanced world. They should synergize the improvement of innovation with the upgrade of their societies.

Thus the best instrument for filling this social hole, particularly in the nations of the South is the fitting usage of the enormous impact of the media on instruction in key arranging. It is fundamental to redesign the old organizations or build up new ones deserving of the globalization time. We could and we ought to endeavor to deal with world occasions. This objective is just achievable through a powerful and opportune reaction to the approaching challenges. We cannot overlook the progressions and cannot keep working together obviously. Globalization is an enduring pattern. Despite the fact that, globalization alludes to an incorporation of social frameworks, it is critical to take note of that these powers for mix are coordinated and the powers for globalization are not similarly scattered across the globe, but instead are coordinated from a middle.[1]

Undoubtedly Pakistani culture is just about as different as its kin. From individuals of various religions and spots, to variety in food cooking styles, dresses, customs, languages, events and the way of living. Pakistan is a home of multi culture and has figured out how to support the assortment in an extraordinary way. The best of all, regardless of what culture one has a place with, everybody is alluded to as a "Pakistani" and the solidarity between the varieties is flawless.

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1. Peter Idaicola, *Globalization and Empire, International journal and social inquiry*, Vol 1, No 2, (Purdue University, 2008) P: 4

The issue without rising society is that a ton of us do look into the negative side just and we neglect to acknowledge the various societies and their considerations. Be that as it may, dominant part of our country is as yet a solid adherent of "humankind" and esteems the social variety as it separates us from a ton of different nations. An examination of the treatment of cultural diversity in today's Pakistan will also help understand the evolution of a liberal or orthodox perspective of diversity management.[1]

Cultural variety in Pakistani society, which is by and large isomorphs with semantic variety. Confronted with the variety of ethnic and semantic gatherings, Pakistan's public solidarity is primarily founded on Islamic political and topographical components. Islam and the Urdu language fill in as major binding together factors. Be that as it may, the semantic and ethnic identification in Pakistani society has been generally described by power legislative issues, and segregation in associations and other cultural settings. Most ethnic gatherings comprise greater part in their general vicinity of source (area or locale): they are native to it, yet establish a minority inside different districts, and furthermore in contrast with the whole populace.Such as these four fundamental ethnic gatherings are additionally isolated into different sub-classifications, semantic gatherings and positions. The principle dialects incorporate Urdu, Punjabi, Pashtu, Balochi, Sindhi, Seraiki, Hindko, Dari and *Gujrati*. Urdu, the public language, is the primary language of just a small part of the populace despite the fact that it is generally perceived. In reality the vast majority communicate in their provincial language, and Urdu, with practically equivalent office. While the key ethnic gatherings are by and large moved in their regions, significant numbers are found in different areas, and furthermore across the boundaries in adjoining Iran, Afghanistan, and India. The NWFP has some Hindko-talking individuals, the Hazera's, and some Seraiki speakers. Baluchistan has countless Pashtuns other than Brahui-and Dari-talking networks and Punjabi pioneers.

1. J. Syed, *A context specific Perspective of equal employment opportunity in Islamic society*, , Vol 25, No 1, (Asia pacific journal of management, Pakistan, 2008) P:55-135

2.5.1 Brief history of Pakistani culture:

Pakistan is home to countless identities and social gatherings, which makes for a fascinating and different public culture. The nation's way of life has been set up more than millennia, with numerous human advancements occupying the locale assisting with impacting everything from food and music to writing and craftsmanship. Pakistani's social orders and culture over the 55 years of its reality as a country. Pakistan has change sociologically and socially despite the fact that it has remind secured in its verifiable legacy.[1] For many years India sought independence from Great Britain. During most of those years the Muslim League of India was also striving to establish an independent Islamic nation. The Muslim leader was Ali Jinnah from as early as 1916 and in 1940 he began advocating and working for a separate Muslim state. When the British finally agreed to India's independence and withdrew in 1947, Pakistan became a Muslim nation, with Ali Jinnah as its first governor-general. Originally it was divided into two parts. The nation now called Pakistan was then called West Pakistan, and on the opposite side of India, some 1,000 miles (1,609kilometers) away, was another Muslim area, designated East Pakistan. The division of two different wings with the threatening and greater neighbor in the middle was a very atypical given all the freshness of this country.[2]

It is a captivating assumption to think of Pakistani culture as an uninterrupted time despite the complete interruption of centuries in prehistory. The cultural past of Pakistan as a high level which ascertainment excelled the contemporaneity Egyptian, Persian, and Sumerian Civilization? The highly developed civilization symbolized by Mohenjo-Daro in Sindh and Harappa in the Punjab.[3]

Therefore to contemplate history is to consider change: antiquarians are specialists in inspecting and deciphering human personalities and changes of social orders and civic establishments over the long haul. Historical specialists utilize a wide scope of sources to mesh singular lives and aggregate activities into accounts that welcome basic viewpoints on both our past and our present.

1.Qadeer, Muhammad, *Pakistan social and cultural transformation in a Muslim nation*, (Routledge, USA, 2006) P:10

2. Op. cit, , *Culture and Costumes of Pakistan*, P:15

3. Wheeler, Sir Mortimer, *500 years of pakistan*, (Sage Publication, London, 1950) P: 1

Considering history encourages us comprehend and wrestle with complex inquiries and predicaments by looking at how the past has formed (and keeps on molding) worldwide, public, and neighborhood connections among social orders and individuals.[1]

All through Pakistan, as in most agrarian social orders, family association is unequivocally man centric, and the vast majority live with huge more distant families, frequently in a similar house or family compound. Identity, race and religion, as addressed by the famous print media in Pakistan, with a mean to comprehend the advancement of mentalities towards variety and to layout the possibilities for multicultural strategies in Pakistan.

1. The Indus Valley Civilization:

Existed through its initial long stretches of 3300-1300 BCE, and it's develop time of 2600-1900 BCE. The zone of this human progress reached out along the Indus River from what today is upper east Afghanistan, into Pakistan and northwest India. The Indus Civilization was the broadest of the three early human advancements of the antiquated world, alongside Ancient Egypt and Mesopotamia. Areas making up present-days Pakistan have been center areas of old Indus valley development, known for its towns, farming, exchange and social framework, all under the initiative of priest rulers.[2]

In fact Harappa and Mohenjo-Daro were believed to be the two extraordinary urban communities of the Indus Valley Civilization, arising around 2600 BCE along the Indus River Valley in the Sindh and Punjab regions of Pakistan. Their revelation and exhuming in the nineteenth and twentieth hundreds of years gave significant archaeological information about old societies. At its pinnacle, the Indus Valley Civilization may had a populace of more than 5,000,000 individuals. It is viewed as a Bronze Age society, and occupants of the old Indus River Valley grew new strategies in metallurgy the study of working with copper, bronze, lead, and tin. They likewise performed perplexing handiwork, particularly utilizing items made of the semi-valuable

1.Jawad Syed, *The representation of cultural diversity of Urdu language newspapers in Pakistan: A study of Jang and Nawaiwaqt*, Vol XXXI, No 2, (Journal of south Asian studies, 2008) P: 317

2.Iftakhar Haider Malik, *Culture and Costumes of Pakistan*, (Green wood press, London, 2006) P: 10

gemstone Carnelian, just as seal cutting, the cutting of examples into the base substance of a seal utilized for stepping. The Indus urban areas are noted for their metropolitan arranging, prepared block houses, expand waste frameworks, water supply frameworks, and groups of enormous, non-private structures. The Indus Valley Civilization is otherwise called the *Harappan* Civilization, after Harappa, the first of its locales to be unearthed during the 1920s, in what was then the Punjab area of British India and is currently in Pakistan. The revelations of Harappa, and the site of its kindred Indus city Mohenjo-Daro, were the climax of work starting in 1861 with the establishing of the Archeological Survey of India in the British Raj, the basic name for British royal standard over the Indian subcontinent from 1858 through 1947.Socio- economic theories have been conjured to address the breakdown of metropolitan *Harappan* culture, including unfamiliar attacks, social hazards, and decrease in exchange.[1]

On the other hand, ecological components were recommended to assume an unequivocal job in the decay among these, territorial fermentation, hydrological changes, for example, the drying or catch of the *Ghaggar-Hakra* framework just as human-initiated natural debasement have been progressed. Regardless of very nearly a hundred years of examination, an unmistakable point of view on the pretended by fluvial elements in impacting the destiny of the *Harappan* development.[2]

Facts of Indus valley Population are these:

1. The Population of Indus Valley Civilization was more than 5 million.

2. The majority of the occupants of the civilization were craftsman and dealers.

3. Greater part of the number of inhabitants in Indus Valley Civilization lived in towns, it isn't clear as the towns may have been built of destructible materials like mud or wood.

4. Consequently, it is hard to discover the way of life and culture in these towns which have been lost throughout some undefined time frame suddenly and completely.

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1. Possehl GL, *The indus civilization: A contemporary perspective*, (Altamira press, 2002, Lanham) P: 66
2. Wright RP*, The Ancient Indus, Economy and society*, (Cambridge university press , London, 2010) P: 40

5. The Indus Valley Civilization was an exceptionally complex civilization with a much-coordinated method of living.

6. Regardless of being thickly populated, the urban communities were not confused, in contrast to contemporary urban areas of Mesopotamia or Egypt.

7. Mohenjo-Daro estimating a region of around 300 hectares was the biggest city.

8. Mohenjo-Daro may have had a 40000-in number populace.

9. Aladdin was the littlest site in the Indus Valley Civilization.

10. The component of human advancement have during the previous thirty years been perceive generally between the Himalaya and the ocean.

2. Mughal society:

The Indian economy stayed as prosperous under the Mughals as it seemed to be, as a result of the production of a street framework, road system and a uniform money, along with the unification of the country. Manufactured merchandise and worker developed money crops were sold all through the world. Key businesses included shipbuilding (the Indian shipbuilding industry was as cutting edge as the European, and Indians offered boats to European firms), materials, and steel. The Mughals kept a little armada, which simply conveyed pioneers to Mecca, imported a couple of Arab ponies in Surat. *Debal* in Sindh was generally self-governing. The Mughals additionally kept up different stream armadas of Dhows, which moved officers over waterways and battled rebels. High regard with the ruler of Jahangir in prudence of his insight for Turkish for a period there was no restriction to the regal courtesy.[1]

Urban communities and towns blast under the Mughals; in any case, generally, they were military and political focuses, not assembling or business centers. Only those organizations which created products for the administration made merchandise in the towns; most industry was situated in provincial regions. The Mughals likewise constructed *Maktabs* in each region under their power, where youth were shown the Quran and Islamic law, for example, the *Fatawa-e-Alamgiri* in their native dialects.

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1. Thomas, Edward, *The revenue resources of Mughal Empire in India*, From A.D 1593 to 1707, (Stephen Austin and sons, London, 1871) P: 22

As the Bengal area was particularly prosperous from the hour of its takeover by the Mughals in 1590 to the capture of control by the British East India Company in 1757. In a framework where most abundance was stored by the elites, compensation were low for physical work. Servitude was restricted generally to family unit workers. Anyway some strict factions gladly attested a high status for difficult work. Cultural contributions of Mughal Empire:

➢ Mughal impact can be seen in social commitments, for example,

➢ Unified, imperialistic government which united numerous more modest realms.

➢ Persian craftsmanship and culture amalgamated with Indian art and culture.

➢ New trading lanes to Arab and Turkic terrains.

➢ The advancement of Mughlai cooking.

➢ Mughal Architecture discovered its way into nearby Indian engineering,most obviously in the royal residences worked by *Rajputs* and Sikh rulers. Landscaping and Mughal planting.

As an image of freshly discovered of self-sufficiency and military powers the Muslims long home in north India supported with the admittance to political force at the court of Delhi rulers.[1] Despite the fact that the land the Mughals once controlled has isolated into what is presently India, Pakistan, Bangladesh, and Afghanistan, their impact can even now be seen generally today. Burial chambers of the rulers are spread all through India, Afghanistan, and Pakistan.

2.5.2 Influence of Socio-cultural values and practices:

Culture is basically characterized as our lifestyle and structures the ethos of society. It assumes a vital part in building characters, advancing social union, and in giving qualities and standards to social communication furthermore, citizenship. At the point when individuals partake in neighborhood social exercises, it doesn't just add to local area building it make further awareness about one's way of life, and show how energetic a country is be that as it may, it likewise improves their personal satisfaction and supports a feeling of having a place among its people. Pakistani society has the mixed culture. Although the majority of people are Muslims yet there is great influence of multi-cultures on

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1. Op. cit, *The Mughal Emperor*, P: 20

the Muslims society. For example music and dance are still form an important part of Pakistani society.

Such as social change in Pakistan's social circumstances has various contents and significance. Pakistani society has transformed vastly since its establishment, and the process has continued to increase. The dynamical social organization behind this change is globalization. The socio-cultural setting is important for refined environment. There are several socio-cultural factors that considerably affect the social activities as well as the performance of individuals. The key socio-cultural factors that have a major impact on the operation of the cultural values are:

1. Family system

 2. Language

3. Religion

4. Level of education

5. Customs

As socio-culture at its most basic level can be well-defined as shared symbols, norms, and values in a social groups. What forms cultures take depends on what individuals humans can think, imagine, and learn, as well as on what collective behaviors shape and sustain viable patterns of life in ecosystems. Individuals practice values then be used as indirect indicators of the cultural values that prevail across the many contexts to which people are exposed in their life within a society.[1]

Actually socio-culture is complex and works at many levels. While state or ethnic origin is frequently used as an alternative for an individual team member's culturally oriented values, the two levels may actually capture different aspects of diversity. Surface-level indicators may be associated most with similarity-attraction and social identity effects, and deep-level indicators with information-processing and value incongruence effects. Culture is an essential element in understanding how social systems change, because culture influences both the norms and values of such systems and the behavior of groups in their interactions within and across systems. As culture is reserved as a whole,

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1. Schwartz, S.H, *Beyond individualism-collectivism: New cultural dimensions of values,* (CA: Sage, Newbury park, 1995) P: 85-90

for nations, whereas the term subculture is used for the level of organization, profession, or family. Culture is the unique characteristic of a social group; the values and norms shared by its members set it apart from other social groups and is influenced by conscious beliefs. One culture is not right and the other wrong.

They are just different, and those key differences are culturally rooted. When behavioral scientists discuss self-concept, they also consider the ethical implications of self-esteem. Socio-cultural differences may be reflected in differences in communications, work ethics, and approaches to problem solving among teams. Local culture may also impact the way customer service is handle. Culture is not nation specific. One country may embody several different cultures and several countries may share the same culture. What is important is that culture is distinctive and can be observed in such things as rituals, customs, and symbols [1]

However, socio-cultural developments also work on a far higher cultural scale cultural development that occurs initially on a social level (inter-psychological) and only later on an individual level.[2]

Every human society has its own shape, its own purposes, and its own meanings. By practicing of these in experience, the making of new observations, contrasts, and meanings. A culture has two aspects: the identified meanings and directions, which its members are trained to; the new observations and meanings, which are offered and tested. These are the ordinary processes of human societies and human minds, and we see through them the nature of a culture: that it is always both traditional and creative; that it is both the most ordinary common meanings and the finest individual meanings.

We use the word culture in these two senses: to mean a whole way of life which includes practices, the common meanings; to mean the arts and learning the special processes of discovery and creative effort which includes values. A notable source of progress in cross-cultural psychology over the past two decades has been the development of a broadly shared framework that

1. Parker PK, *A cross culture study leadership styles,* (Finland and the US Dissertation abstract international, 1994) P: 186

2 .Gerturd Lynge Esbance, *Socio-cultural influences on situated cognition in nature,* （03 May 2019 https://doi.org/10.3389/fpsyg.2019.00980*)* P:20

conceptualizes the values that underlie the functioning of cultural units as a key to understanding other cultural differences. Studies within this framework have focused particularly on contrasts between cultures in which individualist or autonomous values are dominant and cultures in which collectivist or hierarchical and embedded values are prevalent, together with their associated sets of self-concepts and behaviors. Additional value dimensions with potential for illuminating cultural difference have until recently proved less influential.[1]

Social values are not limited and emotionless form of value system that remains unchanged by social changes rather it is interaction and combines new forms and meanings while changing and reforming traditional one[2]. Thus it is considered as a clear form of belief and practices which are active and changing within specific era. Culture is multi-km-layered.[3] Lee suggests two layers (visible and invisible).[4] Hampden argue for multi layers (basic theory an values, belief, approaches and agreements, system and organizations, objects, products and behavior).[5]

However it is hard to draw exact line between the nations of basic norms and values. Spencer recommends joining the two forms the inner core of culture. It is argues that 'basic postulations' are factors which are totally held by the society. Establishing the invisible core of ideas that inform the other layers, at the same time as values include invisible culture that the society rights to hold for examples ethics and aesthetics. Group followers are improbable to share distinguishable sets of beliefs attitudes and agreement which make up inner layer which contains expectations that how people act in various situations.

Culture is related with social group and people concurrently member of a number of different group categories. Culture can be well-defined as the

1.Peter. B Smith, *Cultural values, sources of guidance and their relevance to managerial behavior,* Journal of cross-cultural psychology, Vol. 33, N0. 2, (Western Washington University, 200) P:188-189

2.Parsons.J ,*The trajectory of class and state in depend and development*, , (ECOFOURM, Frank Cass, London, 2014) P:,192

3.Stephan. D , *An overview of intercultural research: The current state if knowledge*, volume 2, (CEE publishing, London, 20014), P: 11

4.K. p, Lee, *Design methods of cross-cultural collaborative design Project*, (Proceeding of design research, Monash university, Melbourne, 2010) P;5

5. Hampden-Tuner, *The seven cultures of capitalism value system of creating wealth in (USA, Britain, Japan, Germany, France, Sweden and Netherlands)*(Piteous, 1997) P:22

beliefs, value systems, norms, mores, symbols, language, behavior and structural elements of a given group and society.[1] In 1994, Max weber expressed his revelation of culture, which is known as Weberian explanation by stating: We have chosen as cultural sciences those disciplines which analyze the phenomena in the term of their cultural significance. The significance of shape of cultural phenomena and the foundation of this significance however cannot be resultant and concentrated understandable by a system of analytical laws, however perfect it may be since the implication of culture event assumes a value direction towards these actions. Empirical truth becomes culture to us because insofar as we re-count it to value ideas. It includes these sections of reality which have important to us. It is important because it tell relationships which are connected to us owed to values.[2]

Likewise we distribute the socio-cultural influences by how the individual learns about them. For the sake of clarity, we differentiate between socialization over joint activities and discourse when acting together in the instant activities that often take the form of broad and embodied learning and socialization through socio-cultural imaginaries that appear more clearly construed. Imaginaries can be seen as "collectively held, institutionally stabilized, and publicly implemented visions of required futures, active by shared understandings of forms of social life and social orders.

However, both types of socio-cultural progressions are likely to influence cognitive processes at the same time. Apparently, this influence occurs by design and with basics, which covers the way for evolutionary encouraged submissions that rate as more as human-made settings. Mainly, the contention is that nature-induced reasoning effects depend on our primal. However, socio-cultural factors like meaning that making in set as social practices, cultural learning progressions in situated practices, and the continuous establishing of self-understanding in the individual, including motivations and emotions in relation to the social surrounding may modify the environmental impact on reasoning conditions. The presence of such socio-

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1.Spencer-Oattey, *Culturally speaking: Managing rapport through talk across culture*, volume 4, No.2, (continuum London, 2000) P:12

2.Pirzadah, Ali, *The knowledge of culture and culture of knowledge*, (Springer publications , 2013) P: 67

cultural factors questions any unconditional bottom-up connection in cognition. We therefore conjecture that socio-cultural processes co-determine the cognitive processes.[1]

The term socio-culture refers to the combination or interaction of social and cultural elements. Social factors are related to the interactions of people. Socio-cultural theory is an emerging theory in phsychology that looks at the important contributions that society makes to individual development. This theory stresses the interaction between developing people and the culture in which they live.

Sociocultural theory also suggests that human learning is largely a social process. Sociocultural theory focuses not only how adults and peers influence individual learning, but also on how cultural beliefs and attitudes affect how learning takes place. The collective programming of the mind which distinguishes the members of one state from another" and states that "culture is to a human collectivity what personality is to an individual". Social and cultural aspects in development play a significant role in defining trends of further development of people, society and the environment. They are the means with the help of which people can better understand each other as well as the world in which they live. That is, they make it more harmonized and comfortable for humankind. Managing human and environmental resources must be a logical component in the system of social and cultural values of humankind where all accents are defined, and the difference between material production on the one hand and scientific, spiritual values and relations to the environment on the other hand is taken into consideration. Today humankind has been convinced that economic growth and profitability alone cannot automatically improve human life neither at the national nor at the international level. That is why the attention towards social culture has been considerably increased nowadays.[2]

Generally it is believed that social experiences that include the democratic participation of more social sectors and groups tend to be better able

1.C. Clark, & Uzzell D.L, *The Socio-cultural affordance of adolescents' environment, " In: Children and their environment: Learning, using and dressing space*, (Cambridge university press, 2006) P: 408

2. E.A, Zohin, *Social and cultural issues*, Vol. 1, No. 1, (Quality of human resources: faculty of journalism M.V, Russia) P: 3

to set into motion the knowledge, abilities, creativity, and efforts of a greater and more diverse number of interested parties, and thus achieve the envisioned goals with greater effectiveness.Alongside, however, there is also the recognition that the involvement of a plurality of actors with a plurality of interests and "rationalities" also tends to bring differences to the fore, which can eventually lead to conflicts. Actually, the duration of these processes through time depends on the narratives of identity that social actors assume, on who formulates these narratives and what moment of origin they point to, and on when what is considered to be their particular history begins. The production of these representations of identity necessarily and correlatively involves the production of representations of difference regarding those who are considered to be the "other": other nations, other peoples, other collectives, as the case may be. The identities of the thus constituted different social actors tend to be associated with, and at the same time accompanied by, the strengthening of differences in terms of perceptions, interpretations and representations of social experiences that each actor develops and which are, therefore, the ones that each agent truly experiences.[1]

Such as humanization of education means its application to world culture, to history, and to spiritual values. In the relation system "people - society - environment" it is important to consider oneself as a component of the environment, to realize one's responsibility for future generations in the process of collaboration with the environment. Social and cultural education should contribute to the active humanitarian aspects of a citizen's culture. In order to create a cardinally new ionospheric set of relations within humankind it is necessary actively and radically to change the entire social consciousness.[2]

2.5.3: Values and practices of Pakistani society:

Pakistani culture is particular because of its Islamic nature and rich confirm-able base. There is no doubt that Pakistani civilization is transformed of Indian culture as they both were planted in same place and now these

1.Mato,Daneil, *Socio-cultural differences and Intercultural communication in social participants experience,* , Vol 2, XXI, No.1, (Intercultural communication studies, Spain, 2012) P: 102-110
2. Op.cit, *Social and cultural issues*, P:5

countries are neighbors. But still Pakistani culture is unique as it is the reflection of Islamic teachings. There are contrasts in culture among the different cultural collection like dress, food and religion practices where native pre- Islamic content vary from Islamic practices.

Pakistan in the past has been affliction and participating by a huge range of people groups including the Turks, Mongols, and various nations. The primary social and cultural policy strategy of Pakistan was introduced and declared in a meeting managed by PM Benazir Bhutto on August 31st 1995.[1]

Pakistani identity includes the river Indus, the faith of the feminine in the traditional knowledge and the distinct spirituality of Sufi Bulleh Shah and Bhakat Kabir. Its contemporary popular culture estate influences from Bollywood and Indian TV soaps. But there is also an emergence of a distinct Pakistani cultural sensibility. The works of artist, poets and writers have been producing alternative histories, yet to be properly documented. Pakistani culture has various colors. Some of them are following:

i.   **Islamic Provisional background:**

Chaudhry Rehnat Ali made the slogan which means the land of pure and the meaning of Pakistan is "*Laa ilaha illallah"*. Pakistan came into begin in spite of the opposition of Islamic scholars on the very basis of Islamic ideology. It was base of Islamic state which based on Shariah codifying all existing laws.

The process of converting the country into real Pakistani Islamic state laws of the Holy Quran and Sunnah were applied which was the process of Islamization of Pakistan. The objective resolution was included in the preamble of the constitution: through which sovereignty over the entire universe belongs to Allah the Almighty alone and the authority which He delegated to the state of Pakistan, through its people for being exercised within the limits prescribed by Him, was a scared trust. The principles of democracy, freedom, equality, tolerance and social justice were to be exercised as enunciated by Islam. The constitution declared that the teachings of Holy Quran and *Islamiat* was to be made compulsory, unity and observances of Islamic moral standards were to be promoted among the Muslims of Pakistan, proper organization of zakat *waqf*

1.The News, (https://www.thenews.com.pk/print/81869-First-cultural-policy-drafted-in-1995)

and mosques was to be established, and the bond of unity among Muslims countries was to be strengthened.[1]

ii.   Religious freedom:

As Pakistan came into being to provide the freedom to citizens to their life dependent on Islamic standards. Islam was the primary cause of the movement of freedom and now not only Muslims but on-Muslims are also enjoy freedom to live their life according to their own religion. Most people of Pakistan follow the religion of Islam. Despite some differences in languages, religion traditions and customs nationalism is same throughout every part of the country.

Over the population of 216.6 million people of Pakistan the religious and national uniformity is remarkable. Pakistanis are seen unite and more active whenever country or religion effected by other. Religious minorities make up just around 4% of Pakistan's population.[2] The constitution builds up Islam as the state religion yet states, "Subject to law, public request, and ethical quality, every citizen shall has the right to speech, practice and present his religion." According to the constitution, every citizen has the right to speak freely of subject to "sensible limitations in the interest of the glory Islam."[3]

iii.   Mixed culture:

Pakistani society has the mixed culture. Although the majority of people are Muslims yet there is great influence of Hindu and British culture on the Muslims society. For example music and dance are still form an important part of Pakistani society. Dowry is also adopted from Hindu's customs. Similarly, the western dress is inherited from British.

It is obvious that there is enormous closeness in the way of life of Pakistan's eastern region (Sindh, Punjab and Azad Kashmir) and India's northern and western areas along most social aspects referenced above, like art, languages and dresses. While Pakistanis living in the country's western districts clearly have more social linkages with Pakistan's western neighbors (e.g.

1. Khan, Dr. Sultan, *Pakistan past, present and future,* (Aalameen publications press, 1944-95, Lahore) P: 287-288

2.Maria-Magdalena, *Religious minorities in Pakistan: Identities, citizenship and social belongings,* , Vol 43, Issue 1 (Journal of south Asian, 2020) P: 54

3.Government of Pakistan, *Pakistan 2019 International religious freedom report,* 2020.P:4

Afghanistan), Pakistan's eastern areas have the majority of the population and the large cultural overlap with India is undeniable. Religion clearly is the primary domain of exception for this social closeness and since it impacts various customs, there are differences too among Indian and Pakistani societies.[1]

iv.   Simplicity and Respect:

The social life of members of Pakistani society is very simple and easy to understand, customs and tradition reflects the Islamic touch. All the members of the society are conscious about their social traditions and fell pride in observing these traditions.

There are various elements of this culture which make it simple, unique and respectful. Pakistan express the way of life , the sociology of Pakistan and societies from the Punjab, Sindh, Baluchistan, Pashtun and Kashmir region of the country. For example dress in each local culture reflect climate conditions, method of living and particular style which gives it an interesting and unique identity among all societies. For instance our Islamic practices are excellent and have their own beauty. Dupatta on head in front of all people of family and others is very respectful like standing of the sitting position and the eldest is always greeted first when an elder comes in that place in communication the elders are allowed to speak first and their decisions are known as respectful as they are. All these Islamic customs are the excellence of our way of life.[2]

Just like the members of the society of Pakistan wear very simple dresses and eat very simple diet. Modesty in dress and conduct is the corridor sign of socialized social orders.[3]Regarding ladies and adherence with the standard conduct of people the dresses are Purdah- oriented based both for men and women. Men dresses are based on two pieces it's called "*shalwa*r *Kameez*". As women are known as a symbol of respect in Pakistani society so the dress of a woman includes "Dupatta or hijab to avoid the nudity which is prohibited in Islam. They wear dress with the objectives of Purdah. The eating habits of

1. Op. Cit, DAWN news, March 10 2014

2. Ashraf, Khansa, *Beauty of Pakistani culture, (*May 22, 2019,
https://medium.com/@khansa_ashraf02/beauty-of-pakistani-culture-45908163ed35*)*

3.Alam,Aftab, *Quranic Notion of Hijab & constitution of Islamic Republic of Pakistan,* Vol 17, Issue 1, (WordPress. Com Pakistan, 2016) P:186

Pakistanis being a Muslim they only eat "Halal" and things which are prohibited in Islam are strictly avoided as these are mention in Islamic principles.[1]

v.   Languages:

Although Urdu was adopted as the national language, it was not the principal language of the majority of country's population. As shown in table Urdu was spoken by less than 8 percent of the population, whereas Saraiki, regarded as secondary language, was used by nearly one tenth of the households. For two of the four provinces, the Northwest frontier and Baluchistan, the use of Urdu was insignificance.

The members of Pakistani society can speak and understand a number of languages like Persian, English and Arabic. The national language is Urdu. Apart from this other regional languages like Punjabi, Pashto, Sindhi, Baluchi and Kashmiri are spoken and understand by the people of Pakistan. English prevails as a strong medium it is used by the people of Pakistan. English prevails as a strong medium it is used as an official language throughout the country, without having any constitutional status. Urdu is the national linguistic communication of Pakistan, but English is also use for business administration, formal work and instructions.[2]

vi.   Male oriented society:

The Pakistan is male dominated society and the cultural life is revolved around the male members of the society.

Pakistani families are usually headed by the oldest male members of the families. He provides guidance as well as the economic shelter to the other members of his family. He dominates his wife in all aspects of the life with due respect to her role. Pakistani women are trained to be dependent on male. It is understood that the dependency of female puts burden on male but the male accept this responsibility as it is order by Islam.[3]

vii.   Social etiquette:

Etiquette in simple words is defined as good behavior which differentiate human beings from animals. Etiquette makes humans a cultured

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1.Op.Cit, *Pakistan past, present and future,* P:386
2. Ifkhtakhar Haider Mlaik, *Culture and customs of Pakistan,* (Greenwood press, London, 1949) P: 8
3.Haider, Naeem, *Understanding Pakistani culture* (Author-house publications,USA,20102)P:3

individuals who leaves their mark wherever they go. Manners and social etiquette are noted as obligatory for every citizen of Pakistan.

Social etiquette is essential for an individual as it teaches him how to behave in the society. There are different types of etiquette which have to follow for being called a good person or good citizen like:

➢ Etiquette of communication
➢ Etiquette of eating
➢ Etiquette of listing elders
➢ Etiquette of friendship
➢ Etiquette of gathering
➢ Etiquette of correspondence
➢ Etiquette of interaction
➢ Etiquette of treating kids
➢ Etiquette of things general use etc.[1]

As well as social manners and etiquette are what is standard for the time and may vary by culture, environment and generation. Citizens of society are encourage to focus, pay attention see how others deal with decide socially suitable reaction. The manly hand shake or the warm embraces with which Pakistani greet each other reflects the national temper.[2]

viii.   Hospitality:

Hospitality is known as one of the commonest virtues in Pakistani society. In eating table manners are most important everywhere but in Pakistani society these are double important because offering food or drink is almost an essential important because offering food or drink is a part of social norms and traditions. Cold drinks are offered in summer and tea of different kinds in winter during every special meeting. Sweets are distributed to express happiness. At meal time a visitor is cordially invited to join, and often does, for the favor is as lightly given as it is received. A guest is always pressed to eat more and no refusal are accepted until guests are not really full.[3]

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1. ALi Thanwi, Mualana Ashraf, *Etiquette of social life,*(Idra Ishat-e-Dinayat, Pakistan, 2015) Pp 70-143
2. Op. Cit,*Pakistan past, present and future,* Pp 387
3. Ibid

ix. Cleanliness:

The code of cleanliness of person or place much stricter than in west because the Pakistani culture is connected with Islamic Instructions.

In Pakistani society it is known as unmannerly if someone eat something without washing hands and mouth or to use for food and drink a mug or vessel used in bathroom. Even the idea of washing in basin-full or tub-full is repulsive because we believe that water gets dirty as soon as washed in, and should be run off. So we do all washing by pouring water and not by immersing it in water.[1]

x. Women's Respect:

Women enjoy great respect and protection in Pakistani society. In the position of the mother, she is the symbol of respect, in the capacity of daughter she is the symbol of affection. Being the male dominated society it has great reservation and respect for women.

xi. Daughters are called as sons:

In Pakistani society daughters are commonly called as son by fathers. Mostly it is for those who are hardworking and support their family like a son. But still she is under the rules of family elder like father.

In Pakistani society the male members of family still proprieties to protect her because it's the tradition and also instruction of Islam that she needs to be attended by a male person of her family. But in a case if she is not attending by a male person she must be stay away from Males Company as she has to maintain the status and honor of family and it is also prohibited in Islam.[2]

xii. Economic system:

The Pakistani society has the drawback of economic injustices it is due to the economic system inherited from the British and Hindus and the system of feudal land lord-ism. The society is inclined towards capitalism, Private properties are allowed to have in their own name or in the name of their family members.

The people feel elevated by following European foot prints in this regard. Thus there is injustice in the field of economics due to the division of

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1. Sabar, Muhammad Shafi, *Pakistan, Culture, People& places,*(University Book Agaency Publications, Khyber bazar, Peshawar, 1970) P: 136- 137
2. Op.cit, *Understanding Pakistani culture,* P:4

society into have and have not and the society is not following the economic principles of Islam.[1]

Pakistan is still a leading agricultural country. Other economic sectors of Pakistani industry have been steadily increasing but 65-80 percent of Pakistani are earning through labor work in different fields.[2] Although the citizens offers incredible challenges in different areas like education, constructions and different employments. Labor group totaling 45 million, 42 percent of it is employees are involved with agriculture 40 percent are engaged in services and 16 percent are in industry rest of them are unemployed.[3]

The population of Pakistan is young and fast developing with a middle period of 19.58 years and a population development rate is 2.03%. The nation has an expected proficiency rate somewhere close to 48% also, 54 % relying upon the sources and the definitions use (10 years+ or 15 years+) with enormous gender differences and contrasts between rural, tribal and urban regions. 32% of the population live below the poverty line. The primary occupation is inside agriculture (42%), while 38% of the labors work in administrations and 20% in industry. The nation has experienced long inner disputes, a low level of foreign investments and clashes with India. But in recent years macroeconomics reforms and a change in industrial production. Pakistan has encountered a positive monetary pattern, with a yearly development in GDP of 6.1%.[4]

xiii.   Education:

As education is the main road of development of every society the goal of education is enhancing the consciousness of citizens of their position as national and international citizenship for the betterment and the development of their country. But unfortunately as neglected the role of education in Pakistan society face illiteracy and low development in all fields and the result is that the nation is failed to increase economic, political and social development.

1.Op.Cit, *Pakistan past, present and future,* P: 397-380

2.Zaidi, S.Akbar, *New perspectives of Pakistan's political economy: state class and social change,* (Cambridge University press, UK, 2019) P: 6

3.Op.cit, *Culture and customs of Pakistan,* P:10

4.Report on the system of education in Pakistan, (Nordic recognition information center nordig.org, 2006) P:6

In Pakistan inherited educational system, a student progress in four stages, to reach the university level. The first five years are called "primary level" the next two "high level" the next three are "middle" after this the next two are" high school" and the final two are grade, contains subjects of predominantly theoretical nature and a student need only memorize facts from books and from copied notes carefully written verbatim as the teacher speaks. Mosques and *mardrassas* also delivering religious education to people.[1]

While the object of the student may not be to enter university or government service. The plan of studies is designed with these goals in mind for everyone. Those who do not succeed are not prepared for anything else.[2] Yet Pakistan's schooling framework is consistently discredited as one of serious difficulties concerned by our nation. A correlation inside the South Asian region illustrated this test. At its 60th birthday, Pakistan lags behind regarding literacy even in the South Asian context. As per UNESCO figures for 2005, the regional normal for adult education (15+) was 59.7% though for Pakistan it was 49.7%.2.[3]

xiv.   Literacy rate:

The literacy rank of Pakistan is near 50% and it is lowest among the rural areas. Pakistan has multi academic grouping like public institutions and private institutions. Most of the institutions which are entertain most citizens are under provincial and local government. Private sectors are mostly following western culture with high academic fees which can't afford every individual of society. But here is one notable thing that training and educational framework in Pakistan has seen a significant development over the most recent couple of many years.

By the day of freedom from British pilgrim rule on August 14, 1947, 85% of the Pakistan population was illiterate, and the state of females and backward areas was even worst. One of the initial move towards educational improvement in Pakistan was the National Education Conference in 1947. In

1.H. Rehman, *The flaws in Pakistan's education system,* Vol 4, issue 1, (Abasyn journal of social sciences, 2011) P:9
2. Opp.Cit,, *Pakistan past, present and future,* P:397-380
3.Jutt, Thair, *Education in pakistan what works and why?* (Compain for quality education, Lahore, 2007) P:3

1951, a conference for instructive improvement was held to receive six-year plan for the time frame 1951-1957. At that point, First Five Year Plan (1955-1960), Second Five Year Plan (1960-1965), Third Five Year Plan (1965-1970), 1973 Constitution of Pakistan, Social Action Program (1993-1996), and NEP (1998-2010) were dispatched. In each improvement and development plan, the Government of Pakistan made responsibilities to assure improvement to increase literacy and guarantee compulsory education at the grass root level.[1]

Before 1972, private institutions conveyed a significant extent of essential schooling in Pakistan. The '70s saw a nationalization of the vast number with majority of these private establishments. Yet, an absence of public subsidizing for schooling, just as an adjustment in governments, constrained an arrangement inversion. Since limitations were lifted in 1979, private institutions of instruction have 'filled in' holes where the public area has neglected to convey.[2]

xv.   Art:

Basically the work of art in the classification sense is a bunch of the parts in which has had given upon it the situation with possibility for appreciation by some individual or people following up in the interest of a specific social organization of art world.[3] Art Independence in 1947, and the interrogation of four provinces into single administrative unit of West Pakistan in 1955, failed bridge the social, cultural and economic gaps among the different nationalities. Integration of the economy was also slow. In short, geography didn't help the process of nation building. Art and literature, too did little to unify and integrate.[4]

2.6: Impact of cultural values and practices in Pakistan:

Cultures are externally affected by inspiriting change and forces resisting change. Westernization has been spreading throughout our state

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1. Ashraf, Muhammad Azeem, *Education and development of Pakistan: A study of current situation of education and literacy in Pakistan,* Vol 6, No 11, (David Publications, Beijin Normal university, China, 2016) P: 649
2. Jee-peng Tan," *Decentralized and private education: the case of Pakistan" ,* Vol 23, No.2, (*Comparative education*, 1987) P:173-190
3. Godon Graham, *Philosophy of the arts: Introduction to aesthetics,* (ROUTLEDGE, London, 2009) P:83
4. Bukhari, Sahid Javed, *Pakistan a nation making, (*Westview press, USA, 1986) P:32

because of media. The TV channels show different newscasters and various characters in the dramas wearing westernized clothes. Even our TV programs are now depiction the western style of dressing and interior decoration. The media of today is deed the personalities of our youth. It present the western world in such an imaginary and good way Westernization fade away and make new generation far away from our religious values. Media plays vital role to promote different cultural and moral values. It encourage new generation to promote modern values by name of modernization.

I.   Change with preference of modernity:

Modernity is moving population and its mechanics, social beliefs, economic change, accession to media both electronic and social media, information technology and socio- cultural development. In other words, modernity is affecting each and every aspect of human life both in Negative and positive way from material to non- material culture.

However, modernity is moving rapidly to material culture. In add-on, material culture is changing whole the world because of global forces which are operative from every corner of the world and also move to every area to the world. Like, the use of high modern and technological oriented machinery and equipment are growing even in third world countries. In moreover, the use of modern weapons are also growing even in orthodox gathering which are not in favor of modernized Knowles and equipment. Modernity is known in term of modernity the values which are started in Europe especially during 19th and 20th century. The cultural values of East and West are different. Both cultures have differences in term of social, cultural, economic and political aspects. However, there are some values which are practicing same in both cultures. Modernity on the other way is linked to Western values and culture. In other words, acceptance of Western culture by Eastern community is modernity[1]

As the Pakistani society is going away with the absolute thinking that was the main part of the sub-continent culture of Muslims or the reason behind of this separation, today our custom and traditions that are not religious but only cultural which influenced by Westernization. It can therefore be resulted

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1.T.N , Basit, *Eastern values, Western milieu: Identities and aspiration of adolescent British Muslim girls,* (Routledge, UK, 2017) P:103

that even though it may look that the Pakistani society is dynamic from traditional to western society, the actuality is that it is in essence a very religious society, where the new generation are fully aware of their limits laid by their religion. To the outside percipient, there may be a transformation from a traditional to western society, but in no way do the values integrated in the change are against the laws and rules of Islam.

The Pakistani society is not a western society, but by all affectation it is a modern Islamic society. It also seems that the Pakistani youngsters are slightly more traditional in nature than they actually look. It can be said that they want to determine themselves with their religious value, the reason may lie in the aftermath of 9/11 that origination the world to view Muslims with suspicion. There were also section to which the response revealed that the Pakistani youth were between traditional and western concepts. In that cases, it is recommended that there are still parents who want to keep on their traditions in their family structure, whereas some are interested to give more freedom to their kids. In some places this change in the values of the Pakistani society seems to be a healthy and at the same time in some places it seems like people implemented westernization more than *Islamization* and it negate the Islamic values.[1]

II.   Effect on food and family:

In our society beside the adoption of Western family system citizens of Pakistan are also adopting Western culture in term of food.

There are different researchers which shows that youth is usually taking fast food as the sign of modernity. People feel proud to take fast food and look down at those who did not take fast food and or not aware about fast food. Fast food started after the interaction of our generation with Western. There are many fast food chains and outlets which are working all around the world including Pakistan and they offering discount on refined food .In Western culture, people are attributed on what they have done and what they have achieved. On the other side, family background, cast and tribal system is very important in Eastern culture. There is also a change found in the way of living and deciding residency among people. In different cases young educated youth is now considering

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1.Noreen, Sidra, *changing cultural patterns with references to modernity, Facts from public secrets universities in Punjab,* Vol. 5, No.1,(Pakistan social sciences review, 2021) P:115-116

urban or develop areas and they found less concerned about their villages or the background and rural attachments. This modern value is in reality is fast internal emigration of the people from rural to urban areas. Social process is on the other side, giving birth to new cultural values. Modernity on the other way is linked to Western values and culture. In other words, acceptance of Western culture by Eastern community is modernity.[1]

III. Effect on dressing:

Now a days modern Western dressing styles are also hitting Eastern values. In literature it is found that educated people from universities focus very much on their dressing styles and they are much concern about that. Wearing casual dresses like suits (three piece pant coat) and even jeans and shirts are not from the traditions of Eastern society. Western culture attributes are basically less concerned about traditions, values and customs. People feel proud to adopt western style as compare to traditional. Modernity is adopted y Western is changing each and every aspect of the society from family to marriage, from education to job, from dressing to professions and from food to thought as well. However, people acquired traditional western just as Indian native way of life in view of assimilation's modernization just as westernization. Pakistan comes with an impact related to western native outfitting and the way of life as well[2]

IV. Effect on politics:

Due to cultural change and for being leading class, the political condition in Pakistan land is now in a trouble which has made the modern well known political parties and politician who govern now a days including politicians who are no longer see themselves as leaders who have the mandate of their people to serve. Situation right now is people now fight, kill and take down their structure into positions of power. This shows difference and abandonment of values, especially the sacredness of humans and they are busy in pulling each other. The values and respect should be reposed in Pakistan leaders and there is a need to reevaluate the traditional leadership systems which

1.Ashraf, Afia, *Negative influence of western culture*, (The nation, Karachi, 2017 https://nation.com.pk/03-Apr-2017/negative-influence-of-western-culture)
2. Op.tic, *changing cultural patterns with references to modernity, Facts from public secrets universities in Punjab,* P:116-118

was in roots of our founders are hereditary in nature. We should also hold the democratic view of leadership to check the excesses.[1]

V.   Effect on way of living:

Here, it is the point to explain the difference between the both cultural values and Eastern and Western cultural part in the world. In Eastern societies of the world, citizens most of the time focusing on group and group dynamics like they enjoy to live and to do things together. On the other side, in Western culture, the focal point is upon individuals and their desires. This show that Eastern cultural values are more directed towards family and religion etc. On the other side, in West the cultural values are more around individual in-dependency.

People are usually concerned in West about personal freedom and independence and they talk about personal fulfillment. However, in east, personal fulfillment is only valuable when it is connected the wishes and desires of others.[2]

VI.   Role of media:

Media, is in reality, a mirror of society which can promote negative or positive spots in society. Thus media can play an identification role in pointing out the negative attitude and suggest ways and implementations to counter. The media in its different forms stands as the clearest example of cultural change in Pakistan.

As an institution media has authority to control its activities under successive military and civilian plan, and now the government hold out a relative degree of press freedom. The print media carry considerable impact over public opinion and of dissenting views. They provide an alternate source of news coverage and popular shows and they also providing diverse range of cultural influences.[3]

1.Sibani, Dr. Musa, *Impact of western culture on traditional societies: problem ad prospect,* (Routledge, Department of Religion, University of Benin, 2010) P:66

2. Op.tic, *changing cultural patterns with references to modernity, Facts from public secrets universities in Punjab,* P:116

3.Khalid Nadvi, *synthesis and policy implication,* Commissioned by the Western Asia Department, (Department for International Development DFID, IDS publications, UK, 2004) P: 16

2.6.2 Effect of culture on progression of society:

Culture is the foundation of any society, it is the identification of a country or a nation. Culture refers to cultural thoughts, customs and social practices and epitomizes the domains of art, dresses, languages, foods, family system, religious practices, celebrations, customs, and values and so on.

Culture is the shared factor that makes the activities of the people justifiable to a specific gathering. That is, the arrangement of shared qualities, convictions, practices, and curios making up a general public's lifestyle and the traditions of society. The basic content is a connection between Muslim dialects. Urdu, Punjabi, Sindhi, Pashto and Balochi have all essentially a similar content.[1]Same as culture can either be addressed in a material or non-material structure. The norms and values which based on religion and culture are incredible powers in the existences of individuals' communities and families all over the world. [2]

As the Pakistani Government, therefore, was the product various plan declared quite without ambiguity by three Governments rather different Muslim gathering of British India. It was the extraordinaire policy-making genius of Muhammad Ali Jinnah that made possible the adjustment of these plans within one movement.

The way that Pakistan has an ideological premise, and both in public and global circles represents certain points and thoughts which are energetically partaken in the two wings of Pakistan has been another significant factor in delivering a solidarity of viewpoint. Islam is maybe even a more living power in East Pakistan than in the West Pakistan and the way that Pakistan target assembling a reformist current state based on Islam and is quick to make the commitment towards hurrying Islamic renaissance and advancing the government assistance of Muslim state gives all Pakistanis a roused sensation of comradeship.[3]

1. S.M Ikram, *The cultural heritage of Pakistan*, (Associated printers, Karachi, 1955) P:5

2. Tahir Abbas, *The Impact of religio-Cultural norms and values on education on young south Asian women,* Vol 24, No 4 , (British Journal of sociology of education, 2003) P: 4

3.Dr.Niaz Murtaza, *The Indian within*, (DAWN news, 10 March, 2014, https://www.dawn.com/news/1092218)

However development design the improvement and quality in life of social group of every society. The Socio- cultural values and development of society are instantly influenced the process and effect on development of the value system of every society. This involves in social, economic, educational, political and religious life of any citizen of society. Values may be defined that such characteristic become cultural prestige dimensions that operate as a part of society's satisfaction system. As a result the state of nominal characteristic that an individual possesses has a significant impact on the property and position of power which that person attain the society. Growth and development are main concern of every society. Pakistan is a developing country. It came independence in 1947, and is a multi-cultural society. The reverence of values at the individual level as well as the institutional level can be understood in the term of development. Values are considered to be deeper than beliefs, are determines than attitudes and ultimately at least in part of predict behavior.

As well as the basic goals and values are shifting from giving top priority of economic growth and consuming to place increasing on quality of life. There is a question that arise that do their social cultural values in any way determine the process of development of any country? Do the beliefs held by the people of Pakistan enhance, or pore a hindrance to its growth and development? There is an important difference of opinion intellectually between those who think that social and cultural conditions shape development and those who think that economic development determines society and culture. The debates take place in economic history. It is entirely understandable that psychologist, psychiatrist, sociologist and cultural anthropologist proclaim the dominants of cultural and social aspect over the economic development of society. The position that change in the cultural personality is the basic explanatory variable in economic development.[1] Values can determines the behavior and attitude of human beings and can be a contributing factor of development towards a development process of a country in a significant manners. Values are abstract standard that transcend the impulses of the moment and ephemeral situation. Values are anything that is prized of benefits. Values do not consist in desires but rather in

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1.Kindler berger charles. P, *Economic development,* (McGraw hill book company, New York, 1965) P:44

desirable i.e., we not only want but fell that it right and proper to want for ourselves and for others.[1]

In addition ranking of cultural values relative to each other forms a fairly stable value system that is used by individuals to determine attitude and behavior. For example when an issue raised for an individual the relevant value are activated in the individual's stable value system and the attitude is determine by the related values in the highlighted cluster. Close involvement between the Islamic Middle East and India for a millennium up to the 18th century. Profound cultural changes in both the Middle East and India were largely a function of trade and commerce opened up by Mughal conquest. The conquest and *Islamization* of northwestern part of Indian sub-continent far from being minor and peripheral as most textbook of Indian history treat it, an important crucial step leading to integration of India into an intensifying world trading pattern. Economic development important for both was the dynamic force that brought about historical change in this part of the world.

That development will never be sold by the policies that ignored the fundamental underlying problems, the vast inequities in power arising from political social and economic history. The implied causation between economic progress and cultural values that promote pro-market. Socio- cultural variables compare to beliefs, social practices, traditions/customs, religion, and highly influence our everyday conduct and behavior, judgment, entrepreneurial activities, and dynamic interaction of decision making progress. In the area of culture and development, Cartesian tracks are found in various zones where individual and culture are seen as split off pure forms. For example, in their analysis the way of life and development of society through culture, it is highlighted that the way in both multifaceted and biological methodologies, culture is treated as an antecedence variable that impacts.[2]

In fact Pakistan with its mainstay is seeing a change in values. These are about religion, education, family form, political and social community development and environment. It provides a framework for understanding how

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1.Orgbun William. F, *Cultural lags as theory,* (University of Chicago press, Chicago ,1946) P:86-95

2. Willis F. Overton, *Relational-ism and relational development system: A paradigm for development science in post Cartesian era,* Vol 44, (ELSEVIER, 2013) P:26

a social action take place   with regards to meaning behind a certain action in social situation that leads to development.

When we talk about subjective meaning behind a certain social action, a part of it means the value orientation. Rational action according to Max weber is methodical attainment of practical ends of definitely given give a practical by means of an increasingly precise calculation of means[1]. In contrast to positive marital relationship may stem in part from clear norms that religion provides the family, including familial love, solidarity, marital satisfaction and family properties for cultural development of society.

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1 .Haralambos Micheal & Ribon Heald, *Sociology themes and perspectives,* (Red wood burn Ltd, UK, 1980) P:68

Summary:

Culture is the foundation of any society, it is the identification of a country or a nation. Pakistan came into begin in spite of the opposition of Islamic scholars on the very basis of Islamic ideology. It was based of Islamic state which based on *Shariah* codifying all existing laws. Pakistani society has transformed vastly since its establishment, and the process has continued to increase. The dynamical social organization behind this change is globalization. Social change in Pakistan's social circumstances has various contents and circumstances. The socio-cultural setting is important for refined environment. The society of Pakistan and Pakistani culture is converted to diversion of allied culture their ways of life are changing because of education and media and this change has to be expedited in a different manners. There is a need to modify our socio- cultural and ideological foundations. There are cultural spread from multi-cultural networks. Our cultural values are being affected and are now in danger. Media should build our trust and belief in our values. It must make a pride in our historic past, our cultural values and our way of living. Pakistan has an enormous potential and has a position in international community especially it has high respect among the Muslim countries. We have standard and social value structure, which necessarily to be preserved, promoted and strengthened. Islamic history is a role model as it conation Islamic cultural values so it's time to revise our values according to Islam for betterment of society.

Chapter.3

(Data collection, Presentation and analysis)

Introduction:

This chapter presents the data, results and interpretation. This chapter is confining the analysis of the data and explanation of results. The study is based on qualitative and quantitative method.

3.1 Data Collection

Design of the study deal with the nature of study along with process for the data collection and data analysis. A comprehensive report was written in which reasons and influences of prevailing socio-cultural values were highlighted, its solution was given in the light of Islamic teachings and a way forward was planned that how to overcome on this challenging issue. For this study different systematized procedures and steps were designed. The present study was supported quantitative approach to ensure effective results by effective research. Social research was the systematic method of verifying old facts or discovering new facts alongside their interrelation and sequences, natural laws, and causal explanations that govern them. Concerning the nature of research problem, questionnaire was designed as the research instrument for the data collection. For content analysis self-developed questionnaires has been made and categorized following the thematic approach through the Survey. Various approaches like questionnaires and observations were used as research mechanisms for the collection of the data from the respondents in descriptive work. It was in sequence of questions, items, statements that asked to concerned individuals to obtains information about the relevant topic. This method was more suitable as it was easy to respond for respondent of the study multistage sampling were used.

In first stage simple random sampling were used from selected Universities. In second stage departments were selected for data collection. For this purpose Islamic studies and Mass communication were selected as both selected departments were connected with this topic. The population of the study was the young educated citizens of twin cities Rawalpindi and Islamabad.

3.2 Data Presentation:

The study was based on descriptive statics to sum up and identify the data to get comprehensive views of the participants on how they perceive the Islamic cultural values and the reason of cultural diversity that increasing day

by day and its impact on society. The results from qualitative analysis were further used to validate and authenticate the quantitative analysis results. The data, results and interpretation are provided in the following section. Data were analyzed using Statistical Set for Social Sciences (SPSS). The questionnaires was analyzed and then take to mean in the light of the statistic results. The reliability of the questionnaire was investigated through alpha coefficients. Impact of prevailing cultural values and practices of Pakistan with analyzation of Islamic perspective was investigated as well as responses rate for strategies was find out that are implemented like introduction of ethics as a subject. For remarks and suggestions, complete sketch of all the three questionnaires were put forward to the supervisor of this topic.

So they were rewrite in the light of the framework, objectives and hypotheses. Pilot testing was done on small group of students from the group of the study. But these students are not selected from the same sample. The accuracy of research instruments was tested before data collection. Content validity of instruments were observed by comparing every item with the objectives and hypotheses of the study. In order to check the construct validity, 20 instruments were submitted. In the light of remark and proposal of these; emendation and incorporation of all items were done. After that these items were validated through pilot testing. For pilot testing 20 respondents were selected from the population but not from the same sample. In order to find out the effectiveness of the items data was analyzed through SPSS items- total associate, split half authenticity, inter correlations among scales and scale analysis were calculated to see the internal uniformity.

3.3 Data Analysis:

Data analysis is a way to define "patterns, themes, meaningful categories, and different thought and in general discovers for better understanding of a phenomenon or process". The purpose of study was to investigate and analyzes how culture impacts on society and how it change the way of living of individuals. Moreover, this study was to find the actual Islamic picture for an ideal society. In this chapter, the categories known phenomenological research study sample design with survey was presented. Not every member discussed every category briefly as replies depended on the how

long the participant had been practicing Islam and understanding Islam. The collections of selections allow the maximum number of participants' voices to be embodied, as well as to characterize the diversity of topics in person in the emergent themes. Major themes related to the existed experiences of Muslim women emerged with the analysis of data. I have regarded as the themes as follows:

1. Customs and Beliefs of Pakistani culture.
2. Impact of prevailing culture on Pakistani society.
3. Implementation of Islamic teachings.

The above-mentioned themes were identified because they appeared to be recurrent and noticeable throughout the participants' labeled lived experiences. This chapter was designed to present each theme and where applicable, sub-themes were counted which were developed as an outcome of my analysis of the data.

3.4 Descriptive Analysis:

The tables include descriptive statistics of independent variables in this study. Here the results are given through statistic standard. Item-wise Analysis of questionnaire: Through frequencies, percentage, Mean and Standard Deviation.

**Table 3.1:** *Modernity, globalization and new technologies affect our traditional cultural values.*

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
1	Modernity, globalization and new technologies affect our traditional cultural values.	Strongly agree	33	30%	1.79	1.47
		Agree	204	52%		
		uncertain	30	6%		
		Disagree	68	8%		
		Strongly disagree	165	4%		

N= 500

Table 3.1 indicates that 47.8. % respondents agreed with the statement. 5.6% were uncertain in their responses, while 46.6% of the respondents disagreed.

The mean score is 2.54; SD= .80. It shows that to some extent students are agree that modernity, globalization and new technologies affect our traditional cultural values.

Figure 3.1: Modernity, globalization and new technologies affect our traditional cultural values.
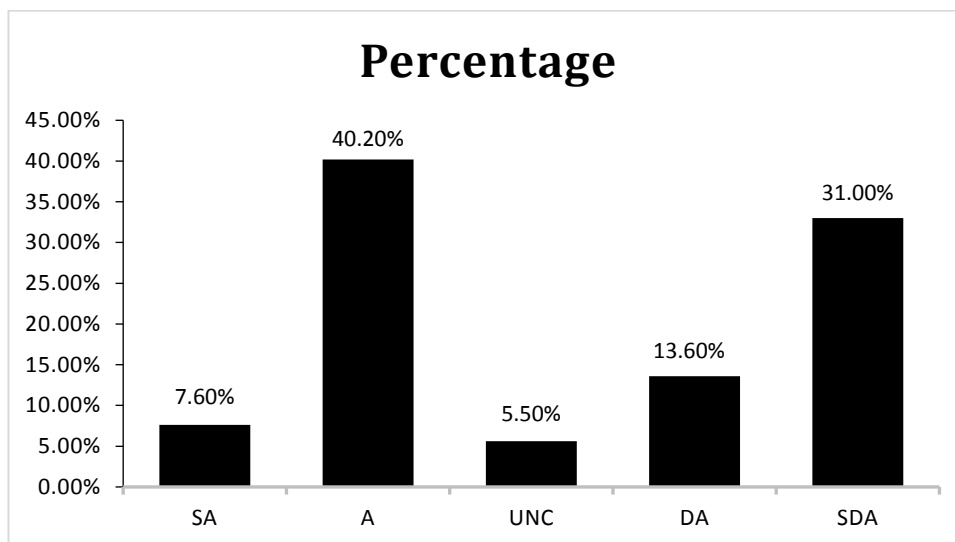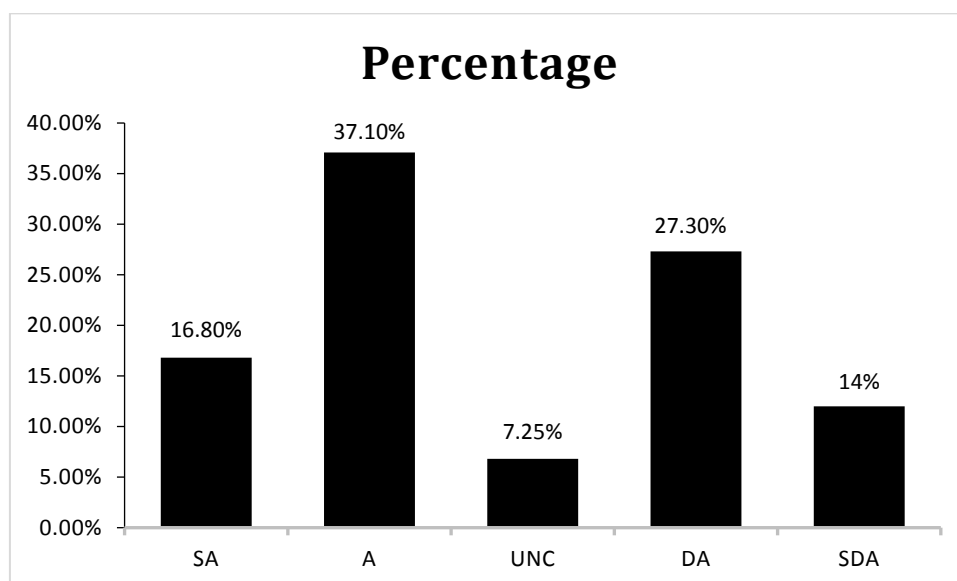

Source: Author's calculations

Table 3.2 Media play vital role to promote allied culture.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
2	Media play vital role to promote allied culture.	Strongly agree	82	16.4%	1.79	1.47
		Agree	302	61.6%		
		uncertain	66	12.4%		
		Disagree	33	6.6%		
		Strongly disagree	17	3.0%		

N= 500

Table 3.2 reflects that 78% respondents agreed with the statement 12.4% were uncertain in their responses, while 9.6% of the respondents disagreed. The mean score is 1.97; SD= 0.60. Data analysis indicates that most of the respondents agreed that media play vital role to promote allied culture.

**Figure 3.2: Media play vital role to promote allied culture.**

Percentage

Category	Percentage
SA	16.80%
A	37.10%
UNC	7.25%
DA	27.30%
SDA	14%

Source: Author's calculations

Table 3.3 *By adopting modernization to look trendy we are losing Pakistani*

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
3	By adopting modernization to look trendy we are losing Pakistani cultural practices.	Strongly agree	134	34.4%	1.82	0.91
		Agree	149	38.8%		
		uncertain	17	6.7%		
		Disagree	86	8.5%		
		Strongly disagree	114	11.6%		

cultural practices.

Table 3.3 showed that 73.2% respondents agreed with the statement. 6.7% were uncertain in their responses, while 20.1% of the respondents disagreed. The mean score is 1.82; SD= 0.91. Data reveals that majority of the respondents are agreed and believe that by adopting modernization to look trendy we are losing Pakistani cultural practices.

Figure 3.3: By adopting modernization to look trendy we are losing Pakistani cultural practices.
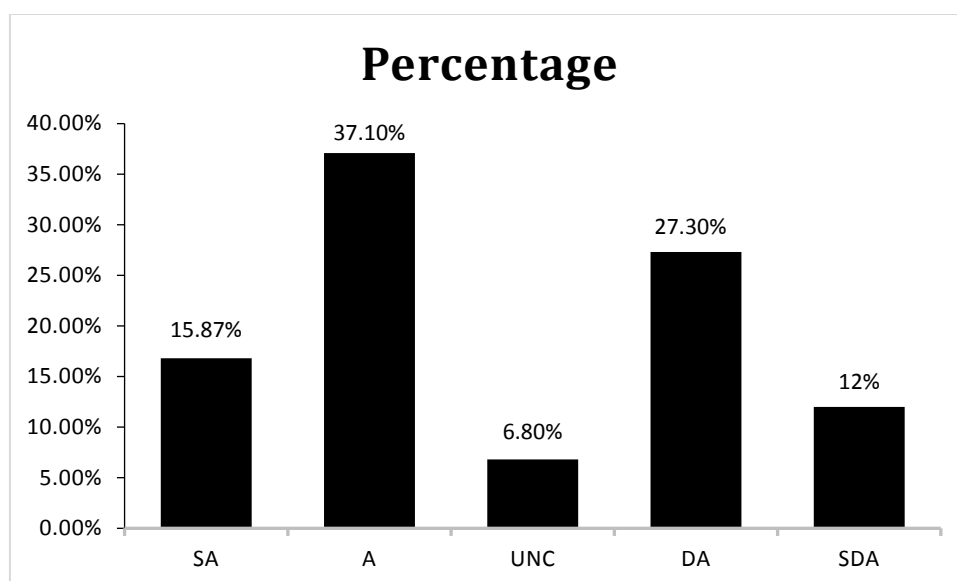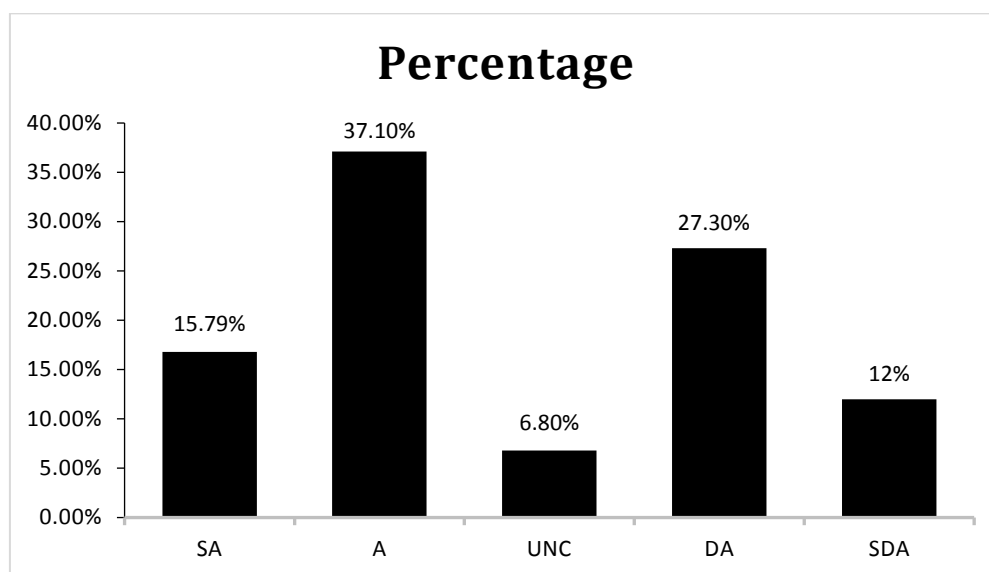

Source: Author's calculations

Table 3.4: Identity crises are clearly seen in new generation.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
4	Identity crises are clearly seen in new generation.	Strongly agree	85	16.8%	1.97	0.61
		Agree	164	37.1%		
		uncertain	34	6.8%		
		Disagree	142	27.3%		
		Strongly disagree	75	12%		

N= 500

Table 3.4 reflects that 53.9% respondents agreed with the Identity crises are clearly seen in new generation. 6.8% were uncertain in their responses, while 39.3% of the respondents disagreed. The mean score is 1.97 and SD= .61. Analysis indicated that almost half of the respondents believe that Identity crises are clearly seen in new generation.

Figure 3.4: Identity crises are clearly seen in new generation.
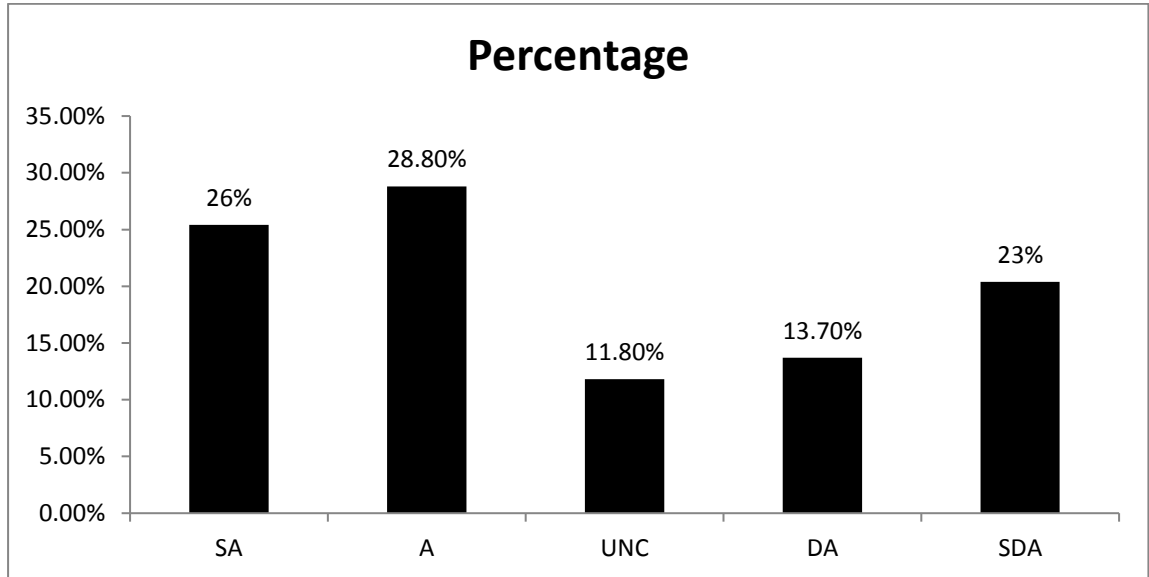

Source: Author's calculations

Table 3.5: Students feel proud to use foreign language in daily communication.

S r.	Statement	Level	Frequency	Percentage	Mean	SD
5	Students feel proud to use foreign language in daily communication.	Strongly agree	128	24.4%	2.20	0.97
		Agree	156	28.8%		
		uncertain	97	11.8%		
		Disagree	12	13.7%		
		SD	107	20.4%		

N= 500

Table 3.5 shows that 54.2% respondents agreed with the statement. 11.8% were uncertain in their responses, while 34.1% of the respondents were disagreed. The mean score is 2.20 with SD= .79. Analysis revealed that more than half of the respondents believe that Students feel proud to use foreign language in daily communication

Figure 3.5: *Students feel proud to use foreign language in daily communication.*
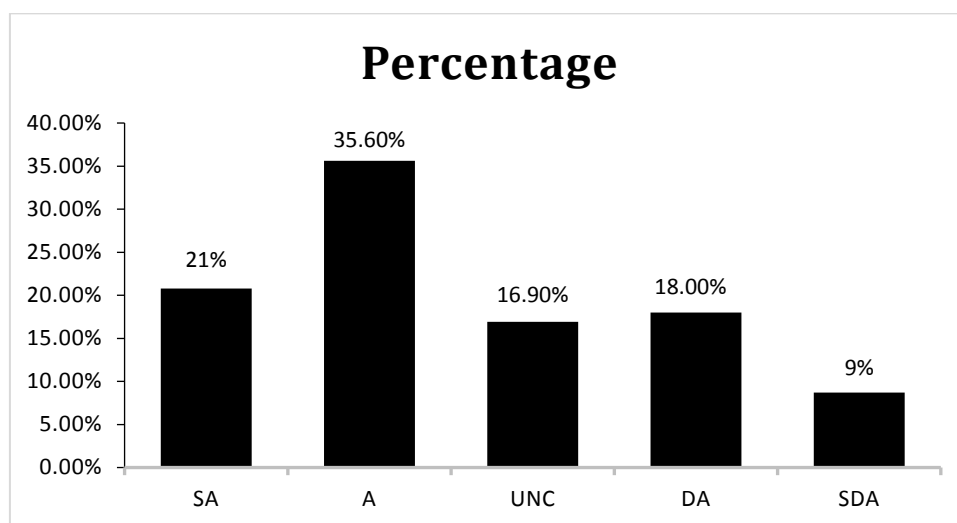

Source: Author's calculations

Table 3.6: Pakistani youth like foreign style clothing and food.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
6	Students like foreign style clothing and food.	Strongly agree	184	36.8%	1.76	0.76
		Agree	207	40.3%		
		uncertain	32	6.4%		
		Disagree	67	12.4%		
		Strongly disagree	17	3.7%		

N= 500

Table 3.6 illustrates that 77.1% respondents favored the statement that Pakistani youth like foreign style clothing and food. 6.4% were uncertain in their responses, while 16.5% of the respondents differed with the statement. The mean score is 1.76 with SD= .76. An Analysis shows that half of the respondents believe that Students like foreign style clothing and food.

Figure 3.6: Pakistani youth like foreign style clothing and food.
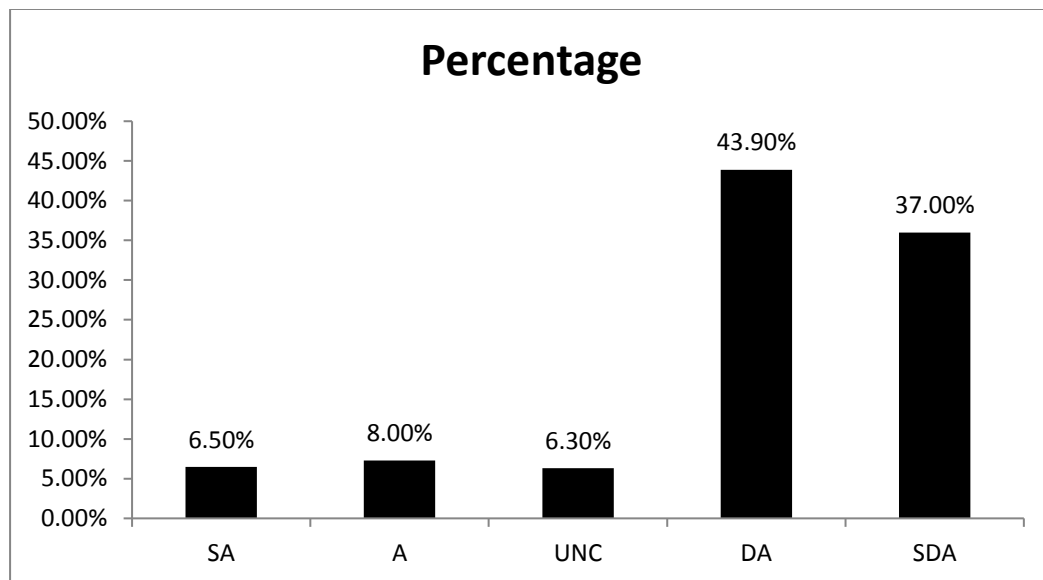

Source: Author's calculations

Table 3.7: New generation like to introduce them modern as compare to traditional person.

Sr.	Statement	Level	Frequency	Percentage	Mean	SD
7	New generation like to introduce them modern as compare to traditional person	Strongly agree	184	36.8%	1.76	0.76
		Agree	207	40.3%		
		Uncertain	32	6.4%		
		Disagree	67	12.4%		
		Strongly disagree	17	3.7%		

N= 500

Table 3.7 explains that 79.9% respondents disagreed with the statement that new generation like to introduce them modern as compare to traditional person. 6.3% were uncertain in their responses, while 13.8% of the respondents agreed with the statement. The mean score is 2.04 and SD = 1.14.

Figure 3.7: New generation like to introduce them modern as compare to traditional person.

Source: Author's calculations

Table 3.8: Teacher's attitude motivates students to bring back cultural norms.

Sr.	Statement	Level	Frequency	Percentage	Mean	SD
8	**Teacher's attitude motivates students to bring back cultural norms**	Strongly agree	99	19.7%	1.93	0.62
		Agree	300	60.4%		
		uncertain	33	6.1%		
		Disagree	16	3.2%		
		Strongly disagree	52	10.6%		

N= 500

Table 3.8 reflects that 80.1% respondents agreed with the statement. 6.1% were uncertain in their responses, while 3.2% of the respondents

disagreed. The mean score is 1.93; SD= .62. Analysis shows that teacher's attitude motivates students to bring back cultural norms.

Figure 3.8: Teacher's attitude motivates students to bring back cultural norms.
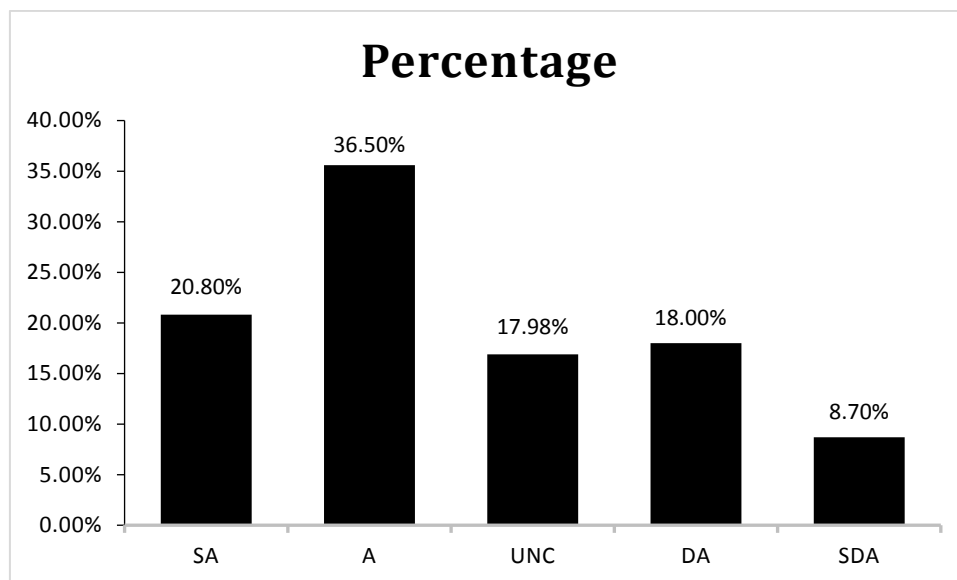
Source: Author's calculation

**Table 3.9**: *Decline in religious upbringing has negative impact towards cultural values.*

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
9	Decline in religious upbringing has negative impact towards cultural values.	Strongly agree	98	18%	1.73	0.62
		Agree	157	49.5%		
		uncertain	182	42.3%		
		Disagree	27	3.5%		
		Strongly disagree	26	4.7%		

N= 500

Table 3.9 reflects that 49.5% respondents agreed with the statement. 42.3% were uncertain in their responses, while 3.5% of the respondents disagreed. The mean score is 1.73 with SD of 0.62. The analysis of data showed

that almost half of the respondents think that decline in religious upbringing has negative impact towards cultural values.

Figure 3.9: Decline in religious upbringing has negative impact towards cultural values.
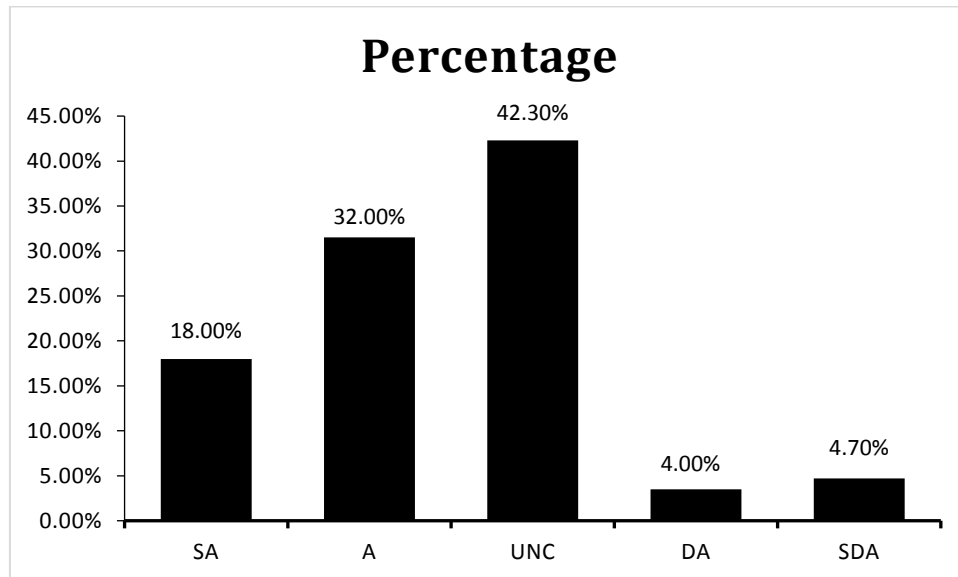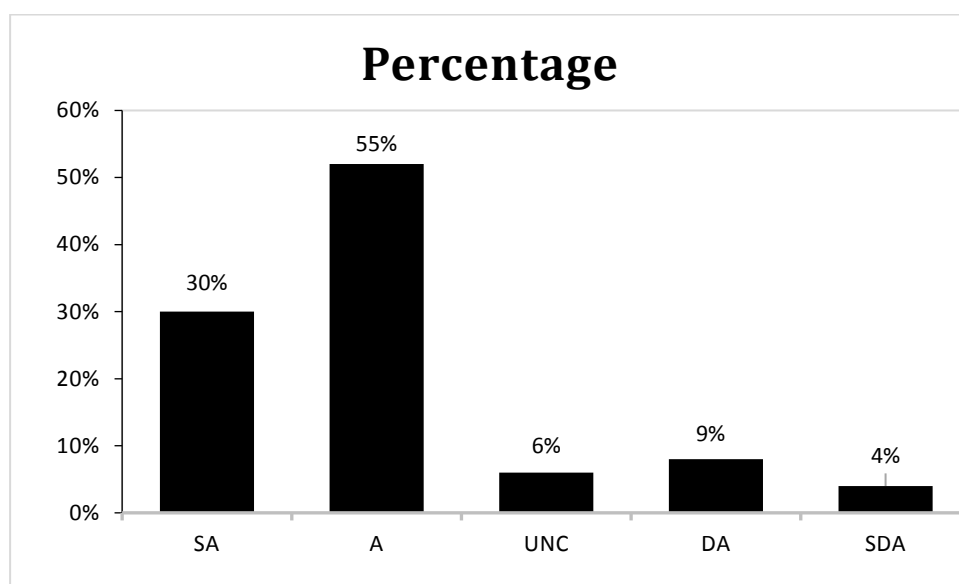

Source: Author's calculation

Table 3.10: *Socio-cultural influence has resulted cultural decline of new generation.*

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
10	Socio-cultural influence has resulted cultural decline of new generation.	Strongly agree	105	30%	1.79	1.47
		Agree	273	52%		
		uncertain	31	6%		
		Disagree	55	8%		
		Strongly disagree	36	4%		

N= 500

Table 3.10 reflected that 82% respondents agreed with the statement. Only 6% were uncertain in their responses, while 8% of the respondents disagreed. The mean score is 1.79 with a Standard Deviation; (SD) =1.47. It demonstrates that a bigger majority of the respondents believe that Socio-cultural influence has resulted cultural decline of new generation.

Figure 3.10: Socio-cultural influence has resulted cultural decline of new generation.

Percentage

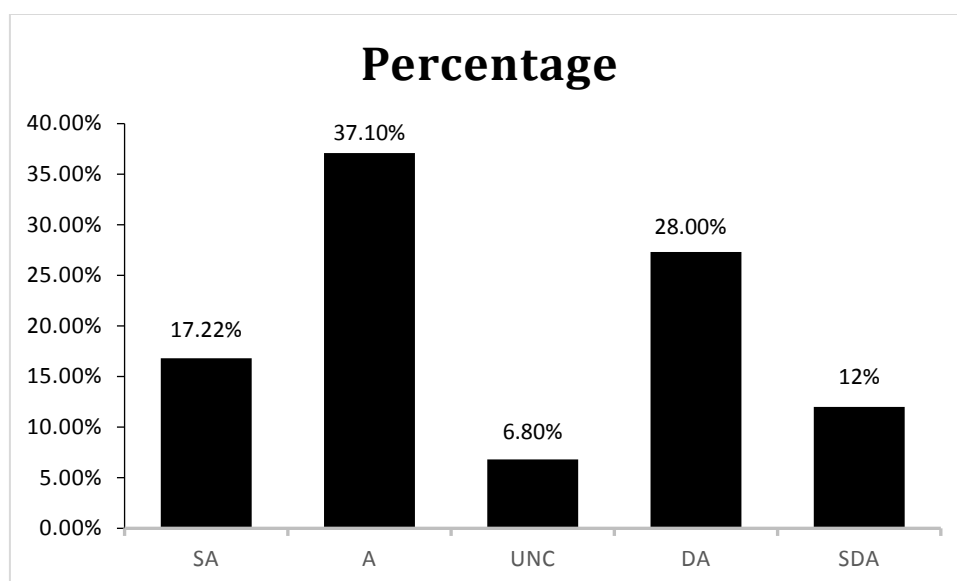*Source: Author's calculations*

Table 3.11: Individuals' overambitious desire due to showoff has adverse effect on Pakistani cultural values.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
11	Individuals' overambitious desire due to showoff has adverse effect on Pakistani cultural values.	Strongly agree	113	26%	2.04	0.75
		Agree	216	46.4%		
		Uncertain	97	18.2%		
		Disagree	49	5.0%		
		Strongly disagree	25	4.4%		

SD= 0.75

Table 3.11 showed that 72.4 per cent respondents agreed with the statement. Only 18.2% were uncertain in their responses, while 9.4 per cent of the respondents disagreed. The mean score is 2. 04; SD= 0.75. The analysis of data indicated that more than one third of the respondents believe that Individuals' overambitious desire due to showoff has adverse effect on Pakistani cultural values.

Figure 3.11: Individuals' overambitious desire due to showoff has adverse effect on Pakistani cultural values.
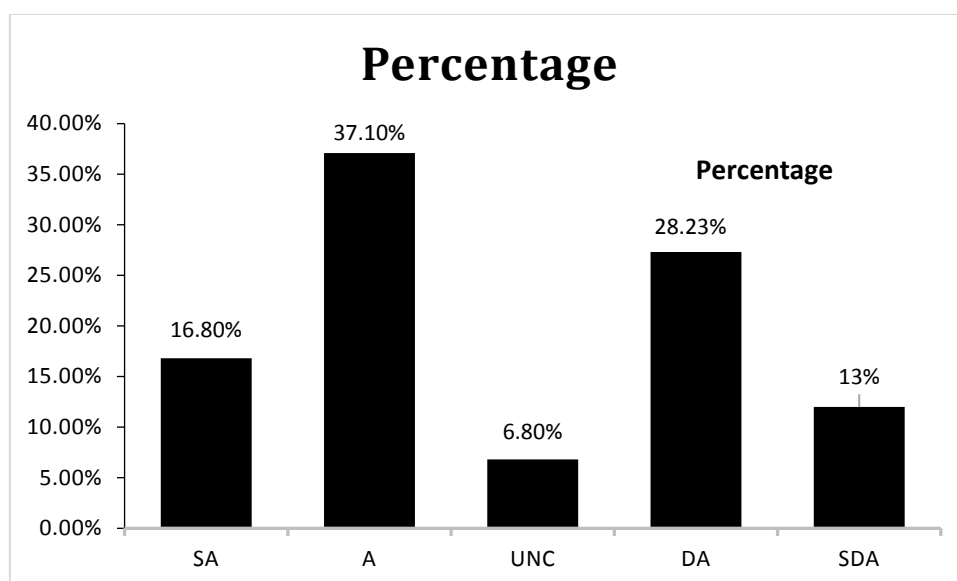

Source: Author's calculation

Table 3.12: Family background has significant impact on adoption of traditional values.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
12	Family background has significant impact on adoption of traditional values.	Strongly agree	113	26%	2.04	0.75
		Agree	216	46.4%		
		Uncertain	97	18.2%		
		Disagree	49	5.0%		
		Strongly disagree	25	4.4%		

N= 500

Table 3.12 reveals that 57.1% respondents agreed with the statement. 22.9% were uncertain in their responses, while 15.3% of the respondents disagreed. The mean score is 1.86; SD= .55. Data analysis indicated that family background has significant impact on adoption of traditional values.

Figure 3.12: Family background has significant impact on adoption of traditional values.

Table 3.13: Students feel comfortable to adopt and promote Islamic cultural values.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
13	Students feel convenient to adopt and promote Islamic cultural	Strongly agree	210	39.6%	2.03	0.70
		Agree	177	31.5%		
		Uncertain	35	7.8%		
		Disagree	40	11.4%		
		Strongly disagree	38	9.7%		

N= 500

Table 3.13 ascertains that 71.1% respondents agreed with the statement. 7.8% were uncertain in their responses, while 21.1% of the respondents disagreed. The mean score is 2.03; SD= .70. It shows that most of the respondents were of the view that Students feel comfortable to adopt and promote Islamic cultural values.

Figure 3.13: Students feel comfortable to adopt and promote Islamic cultural values.
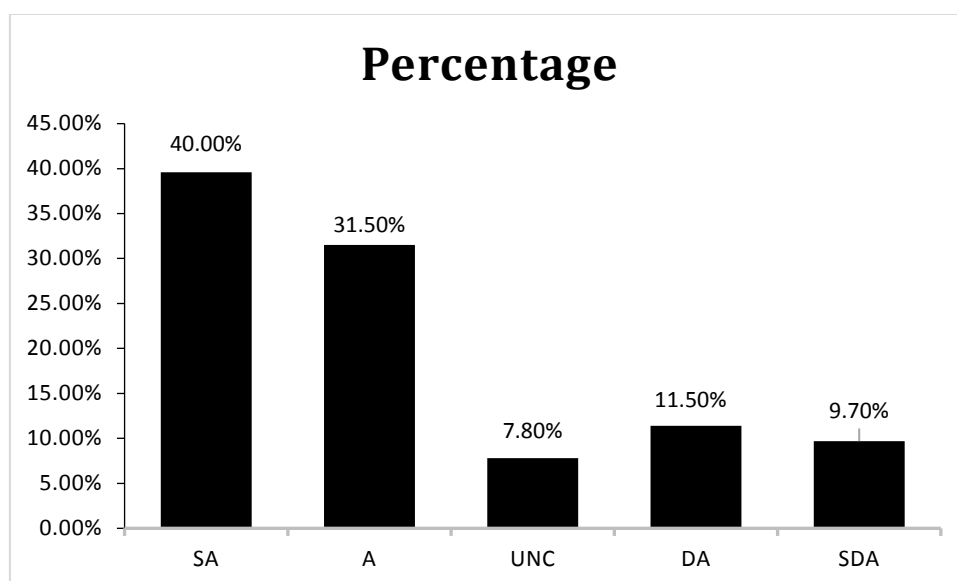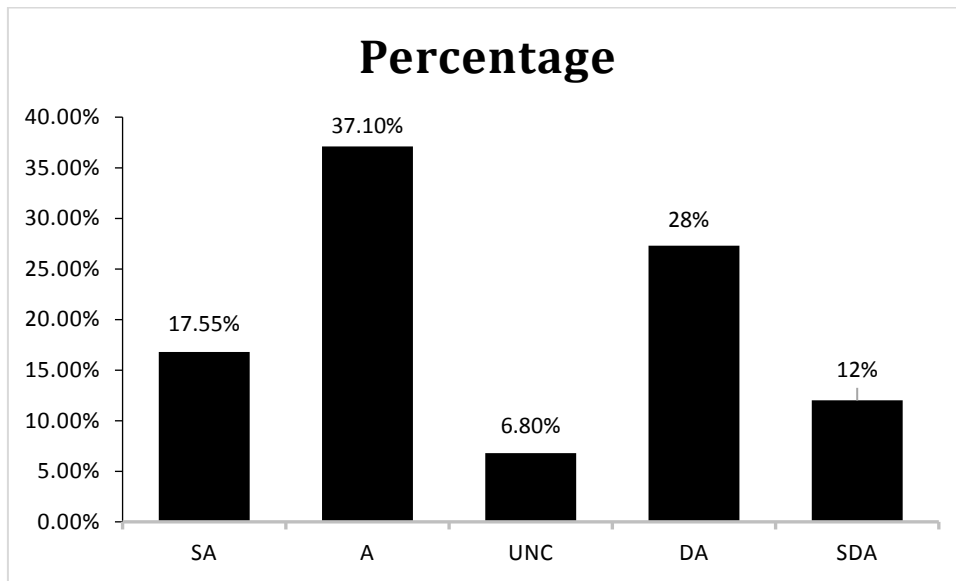

Source: Author's calculations

Table 3.14: Islamic cultural and moral education is necessary along with material education in order to improve Pakistani cultural values.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
14	Islamic cultural and moral education is necessary along with material education in order to improve Pakistani cultural	Strongly agree	84	16.8%	2.04	0.75
		Agree	201	40.2%		
		Uncertain	85	17.4%		
		Disagree	33	5.3%		
		Strongly disagree	97	20.3%		

N=500

Table 3.14 shows that 57% respondents agreed with the statement. 17.4% were uncertain in their responses, while 25.6% of the respondents disagreed. The mean score is 2.33; SD=.83. It indicates that most of the respondents believe that Islamic cultural and moral education is necessary along with material education in order to improve Pakistani cultural values.

Figure 3.14: *Islamic cultural and moral education is necessary along with material education in order to improve Pakistani cultural values.*

Table 3.15: Islamic cultural education should be considered as subject.

Sr. No	Statement	Level	Frequency	Percentage	Mean	SD
15	Islamic cultural education should be considered as subject.	Strongly agree	166	42.2%	2.27	1.03
		Agree	201	40.4%		
		Uncertain	51	10.2%		
		Disagree	101	10.2%		
		Strongly disagree	31	6.00%		

N= 500

Table 3.15 reveals that 83.6% respondents agreed 10.2% of the respondents were disagreed while 10.2% were uncertain in their responses that Islamic cultural education should be considered as subject. The mean score is 2.27 with SD = 1.03.

Figure 3.15: Islamic cultural education should be considered as subject.
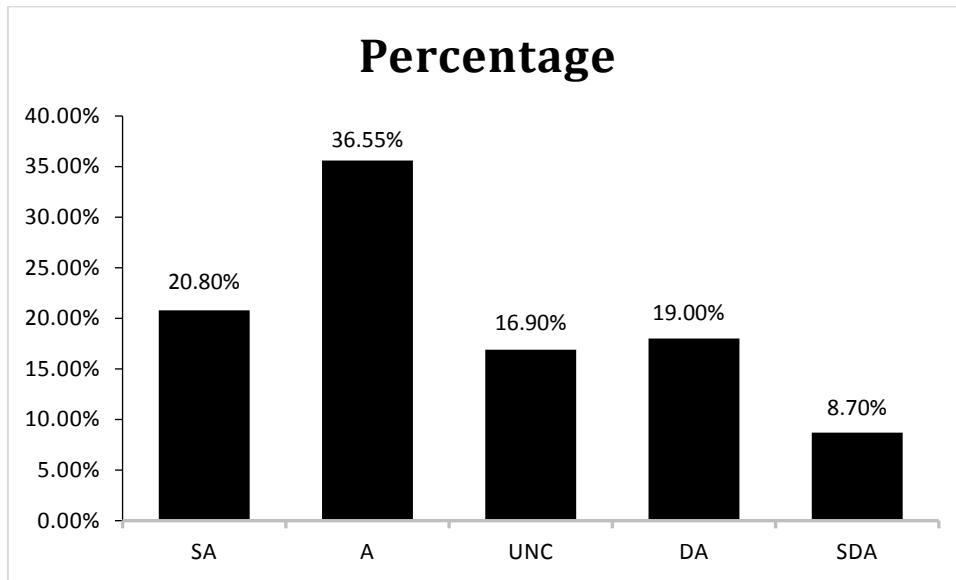
Source: Author's calculations

Source: Author's calculations

This Figure shows 70% respondents agreed and delivered positive responses toward promoting practices and values of Pakistani culture. Decline in religious upbringing and religious education causes promoting allied cultural values. Spiritual and moral education is necessary along with mat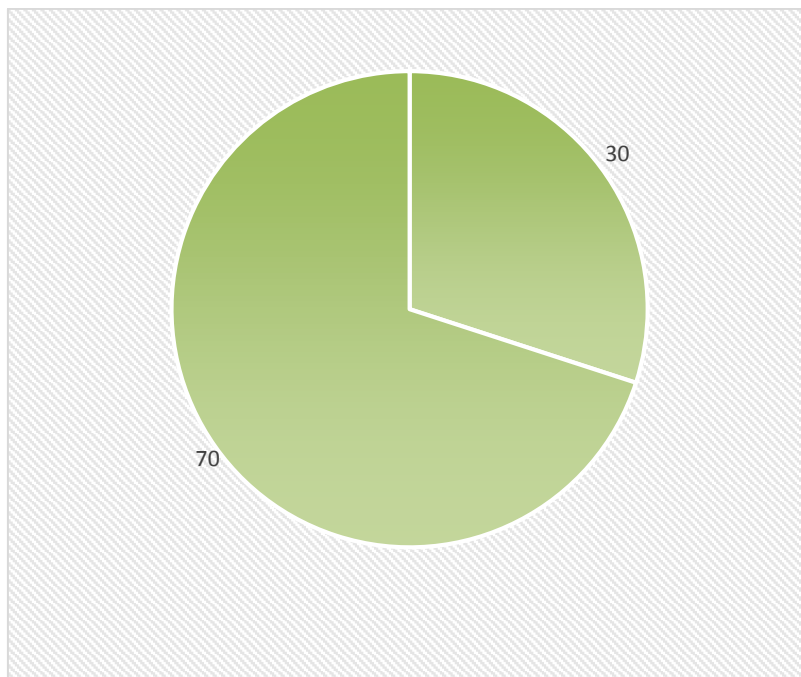erial education in order to improve cultural values of Pakistani society. Religious cultural values should be taught as subject.

Summary :

The purpose of this research was to provide students an opportunity to develop themselves in their traditional Islamic cultural moral values by practicing certain module and instructions given during assemblage of data. The students have shown Positive change by consideration of their social practices and values. The results analysis highlight that there is a correlation between socio-cultural values and practices of Pakistan and Islamic culture. The reason to get separate country was base of Islamic state which based on *Shariah* codifying all existing laws. The process of converting the country into real Pakistani Islamic state laws of the Holy Quran and Sunnah were applied which was the process of Islamization of Pakistan. The thing is that we are going far away from our traditional values and it's time to bring those values back to bring changes in human personality and character development. The social illnesses basically is rooted into the behavior of the students, which they usually acquire from the home and educational environment along with society changes.

Chapter: 4

(Analysis in Islamic perspective)

Introduction:

The people of Pakistan are generally reflected to multi cultures. Social and cultural change in Pakistan's social circumstances has various aspects. Culture is basically characterized as our lifestyle and arrangements the moral belief of society. At that point when individuals participate in neighborhood social exercises, it doesn't just add to native part building it make further awareness about one's way of life, and show how energetic a country is be that as it may, it likewise develops their personal satisfaction and supports a feeling of having a place amongst its people. Pakistani society has transformed vastly since its establishment, and the process has continued to increase. Cultures are externally affected by inspiriting change and forces resisting change. These forces are attached to both social construction and natural structure, and are concerned in the continuance of cultural ideas and practices within actual structures, which are mainly subject to change. Social struggle and the development of technologies can make changes within a society by fixing social dynamics and encourage new cultural models, and disabling generative action. These social displacement may attach to ideological shifts and other types of cultural change. Islam present a unique and wide concept of society. For, it understand as an organization formed in accordance with the Divine revelation exist in *Quran* and in the practice of the prophet (s.a.w), synthesizing material, and the spiritual characteristic of human life.

4.1 Complete structure of Islamic society:

It views society as an integrated whole, where all qualities of life is all around instructed as a part concerning the body, along these lines, discrediting sectarianism and prejudice.

Islam has comprehensive system for way of living. It has its own cultural values which make it different from all other cultures. Islamic culture is based on teachings of Quran and Sunnah f Holy prophet (S.A.W). Islamic culture is guidance for Muslim *Ummah* that guide them to differentiate between right and wrong values.[1]

1.Mawdudi, Abu Ala, *Islami tahzeeb au risk asool o mobadi,* (Islamic publications, Lahore, 2002) P:16

Hence, the idea of society from an Islamic view and study the nature and qualities of social request in Islam is significant for Muslims to think about the Islamic social framework, and the estimating for sustenance and supporting of the inside and outside components of human instinct. The accommodation of Muslims by Islamic lessons brings about the advancement of their general public and in arriving at the best expected wonderful stage.[1] The source for this is providing in the Qur'anic verse by this way:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ)[2]

"Ye are the best of nations, evolved for mankind, enjoining what is right forbidding what is wrong, and believing in Allah."

Similarly Islam comprehend society as a union, which is characterized in agreement to the heavenly law with the point of amicable and quiet concurrence. The Divine disclosure as contained in the Quran and the Sunnah of the Prophet Muhammad (s.a.w.) address the premise of social request in Islamic culture.

Therefore, there is no space for sectarianism or bigotry in Islamic idea of society. It is an all-inclusive social framework established on the rule of toheed (Oneness of Almighty), which is the foundation of the world solidarity. It is through with accommodation to the law of Allah that Islamic culture arrive at general trademark and change all mankind to a solitary fraternity.[3]

Allah loves gentleness as the Holy Prophet (s.w.a) says in a tradition:

((إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي

عَلَى مَا سِوَاهُ))[4]

Allah is gentle and He loves gentleness, and He rewards for gentleness what is not granted for harshness, and He does not reward anything else like it.

Because of the formation of society in Islam is substantially wider, for it incorporate common and unworldly parts of human existence and

1. Op.cit, *Towards social change in Islam,* P: 29
2. Al Imran:11
3. Muhammad Muslehuddin, *ISlam and society,*(Islamic Publication limited, Lahore,1977)P: 34
4. Abu Al Hassan, Al HajajImam, *Sahih Muslim,* The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinshio, Darul Islam Riaz, publishers 1404h, Hadith no:2593

perspectives society as an organized entire, where all elements of life considered as portions of a body, and where the difficulty of single part will similarly influence the entirety. In opposition to the Islamic idea of society, where the heavenly law takes need over society, humanism grasp society to take need over the law. Accordingly, the law is a social creation and planned to serve the advantage of every individual from the general public. Hence, the man made law, being the result of human craving and extravagant, can't give an extremely durable reason for guideline of human conduct. It is powerless to change that occur in the general public. On the opposite side, divine law is constant it give extremely durable premise to guideline of human lead and conduct. It never let society to alter or wander from the correct way.

The Islamic idea of society create in the permanent heavenly law that reason at advancement of good life and the anticipation of wickedness. Comte, the initial architect of social science detected society as the outgrowth of family, the essential social unit, from which foster gatherings of people and countries. On the unreasonable, Islam understand each person as a social unit.[1]

Islamic idea of society, as portrays prior, isn't chosen race, identity, area, work, rank, or extraordinary interest. It is *toheed* (faith in the Oneness of Allah) clear in man's accommodation to the Will of Allah, accommodation to His law and obligation to His motivation that involve its premise. In this way, Islamic culture is the one upheld and fed by Islam and has a chronicled charge which position across actual limits, topographical area and goes on the far side simple endurance, sheer force, productive or actual progression. This is clearly stated by *Quran*:

$$(وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ$$
$$وَأُولَئِكَ هُمُ الْمُفْلِحُونَ2)$$

"Let there be a community or ummah among you, advocating what is good, demanding what is right and eradicating what is wrong. They are indeed successful."

By keeping away from overabundance and abundance, static unbending nature, it should have the option to exist a center strategy, in this manner giving

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1.Hammuda Abdalati, *Islam in focus,* (The Islamic federation of student, Kuwait, 1978) P: 71
2. Al Imran :104

a reference highlight others. Subsequently, in the recognizable proof of this reality, Islam give all feasible for the advancement of individual character to alter his change to the government assistance of the general public. Nonetheless, it additionally forces unmistakable cutoff points on people to hold him back from colliding with the remainder of society. The life of Holy Prophet (S.A.W) is guidance for Muslim Ummah which concern every aspct of life either it is based on social life or family life.[1] Holy Prophet (s.w.a) encouraged the ethical values and advised the individuals to interact with good morality. The Messenger of Allah (s.w.a) says:

((اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَن[2]

"Have Taqwa of Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior".

Therefore, it is on the record of the humanistic discipline job of exhibiting the high-minded, life both on individual and social planes that Islamic culture can be contemplated as a modular society for the entire of humankind. Islamic perspective on society as a natural element which construction of social connection network are liberated from 'obstruction, dispute, and conflict of the premium of various classes. It likewise compound various components into a solitary group or *ummah* through strict standards and establishments determined to make a general public, which, in its totally made just as inside the core of individual individuals, reflects *toheed* and elaborate the working of the heavenly well in existence of humankind.[3] The force of social relation in the Islamic concept of society is seen in the progressive role played by both individuals and the society. The prophet (s.a.w.) describes the role of individuals in this way:

"Whoever of you see something wrong must seek to rectify it by action or deed, if he cannot, let him to change it by words, if he cannot, let his

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1.Nadwi, Syed Abul Hasan, *Islami tehzeeb o saqafat,* (Dawat Academy, Islamic university, 2009) P: 69
2.Imam Abu `Isa Muhammad at-Tirmidhi , *Jami-al- tirmzi*,(Darul Islam Riaz, publishers, 1404h) Hadith No:1987
3.Syed Hussain Nasr, *A young Muslim guide to the modern world,* (Maker publisher, Petaling jaya, 1994) P:22

feeling of disapproval and condemnation intensify and this is the minimal degree of faith."[1]

From this message of the prophet (s.a.w.) obviously in the Islamic idea of society, the individuals' compelled by a solemn obligation to assume a functioning part in the re-movement of the bad habit and advance great in the public arena. Similarly, society is capable to advance great and underhanded in general. The importance of observer as a job of Islamic culture in the light of this refrain is that the Islamic people group should be a model in setting the best quality of execution both on cultural and individual levels.

This is done through character working, in which essential components are the presence of the information on obligations toward Allah and society and the appropriate preparing got through the column or central standards of Islam. The last necessity from him is acceptable deed and devotion as *salat* (every day supplication), zakat (poor-due), *sawm* (fasting in the period of Ramadan), and hajj (journey to Mecca once in a blue moon, for those with implies). The presentation of these commitments has colossal results and outcomes on individual person, it cleans his spirit and prepares him for self-forfeits, the actual characteristic of Islamic culture. Accordingly, people with such characteristics discover delight in doing admirably for other people and pick others above themselves. A general public upheld by such a soul isn't inclined to any long-lasting condition of battle and in this manner can measure up to a living being of amicable turn of events. It should remain firm and predictable, realize what is acknowledged and what is dismissed, and have the rule of perpetual quality and development, the difficult trial of human person and social reasonableness.[2]

It is in the light of the above job and attributes that the Islamic people group is addressed as the best human local area at any point developed. By Islamic idea of society people, individuals are trusted with the obligation to do everything as they would prefer for its action and progression. To this end, clear jobs are set, for instance, the job of marriage, the job of legacy, the obligations

1. Op. cit, *Sahih Muslim,* Kitab alIman, Bab Bayan Kawn al-Nahy `an al Munkar, Hadith:1583
2. Hammudah Abdalati, *Islam in focus*, (The international Islamic federation of student, Kuwait, 1978) P: 95-96

of zakat and hajj, and the common rights and commitments of family and the people's consciousness of social possessions are set for the best society. All these are meant to assured the healthy continuity of the Muslim community. Islamic culture is different and comprehend than all other cultures and the reason behind this is its values that practiced by Holly Prophet and that make it different from others.[1] According to *Quran*:

<div dir="rtl">

(وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)[2]

</div>

Nevertheless, give preference to other over them even though poverty was their own lot.

When to take the recital of the '*kalimah* of *shahadah*' (testifying or to bear witness) which typifies acknowledgment and the acknowledgment of the exceptional truth of Allah and the prescience of Muhammad (s.a.w.) is the vital guideline whereupon all Islamic exercises depend. Hence, faith in the Oneness of Allah is the First rule of Islam. Its importance is that Allah is just one, and the solitary Creator and that all the other things is independent and unique in relation to Him. He is the beginning of all integrity, equity, and truth. All that happens before or is presently event or going to happen is all inside His insight and with His order. The desire of Allah is the law of nature and the law of profound quality. All animals love and recognition Allah in their own particular manner. Confidence in the Oneness of Allah infers the solidarity of good law, for a devotee should practice what he accepts something else, simple acknowledgment of confidence without satisfying it is futile. Hence, coordination among confidence and activities is significant. This is clear from the *Quranic* verse where negation between faith and action is condemned. Allah says:

<div dir="rtl">

(يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً

فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ)[3]

</div>

"O you who believe! Why profess you that which you do not practice"

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1. Ahmad, Nazeer Bhatti, *Islami Tamadan o Tareekh,* (Lucky book center, Lahore, 2016) P:208
2. Al-Hashr**:9**
3.Al- Saff**:2**

Thusly, viable confidence requires activity, which turns it is acceptable just when it is as per rights with the conviction. It is for this clarification that the profound quality of Islam requires solidarity among conviction and activity, just as right musings and great deeds. After all virtues are intended to be finished in real life and not just to be acknowledged in principle, for their acknowledgment, in actuality, is conceivable just when individuals satisfy them.[1]

The result of confidence in the solidarity of Allah and His ascribes are very clear, for it plans in the devotee a feeling of awareness of his responsibility in the day of judgment, and an awareness of others' expectations of obligations towards society. This mindfulness keeps an adherent from submitting sin and pomposity in lying, beguiling, and childishness, which contrarily affects society. This is because of his solid conviction that childishness takes his brethren-in-confidence of partaking in the prize of Allah. They put stock in the solidarity of Allah is the best method of accomplishing social fortitude and fellowship. Islamic culture grounded on virtuous standards and moral values that make it distinctive and unique.[2]

This is obvious from the historical backdrop of humankind, for they were separated into various strict organizations, races, clans, and gatherings because of the distinction in their object of conviction and religion. Islam has different division form others. Allah says in *Quran*:

(يَاأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) [3]

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware"

In the preceding verses the Muslims were addressed and given necessary instructions to safeguard the Muslim community against social" evils. In this

1.Muhammad Saeed Ramdan, Al Buti, *Islamic law: Its scope and equality*, (Muslim movement of youth Malaysia, Malaysia, 1987) P:62

2.Temiyah, Imam Ibn, *Islam or ghair Islami Tehzeeb,* (Majlis Tehqiqat wa nashriyat e Islam, Lakhnao, 2016) P:114

3.Al- Hujurat:13

verse the whole of mankind has been addressed to reform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, color, language, country, and nationality. On account of these prejudices man in every age has generally been discarding humanity and drawing around himself some small circles and regarding those born within those circles as his own people and those outside them as others. These circles have been drawn on the basis of accidental birth and not on rational and moral grounds. In some cases their basis is the accident of being born in a particular family, tribe, or race, and in some particular geographical region, or in a nation having a particular color or speaking a particular language.[1]

From this verse, it is clearly describe that race, color or tribes do not represent the standard dependent on which individual worth of predominance can be judged. The solitary norm for one's legitimacy is his/her equitable deed that he/she complete in the public eye. In this manner, honesty is the solitary norm of significance which devotees are needed to collaborate on and not to coordinate on its contrary which is sin and hatred, as is stated in the *Quran*:

(وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ) (2)

"Cooperate and help one another in righteousness and piety,
and not in sin and rancor."

Allah commands His believing servants to help one another perform righteous, good deeds, which is the meaning of `Al-Birr', and to avoid sins, which is the meaning of `At-Taqwa'. Allah forbids His servants from helping one another in sin, `Ithm' and committing the prohibitions.

Ibn Jarir said that, "Ithm means abandoning what Allah has ordained, while transgression means overstepping the limits that Allah set in your religion, along with overstepping what Allah has ordered concerning yourselves and others.[3] "Imam Ahmad recorded that Anas bin Malik said that the Messenger of Allah said: Support your brother whether he was unjust or the victim of injustice.

He was asked, "O Messenger of Allah! We know about helping him when he suffers injustice, so what about helping him when he commits injustice?"

1. Moududi, Abul Ala, Tafheem ul Quran, Vol. 3, (Idara Tarjuman ul Quran, 2005) P:201
2. Al- Ma'idah:2
3. Tabari, Muhammad ibn Jarir, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān,* Vol, 5(Dar- al kutub ilmiya,2003) P:307

He said: Prevent and stop him from committing injustice, and this represents giving support to him.[1]

Apparently, a society with persons of such moral characters would be automatically good. It is hence, Islam zeroing in additional on the personality of people and train them to be acceptable citizenry. On the rebellious, social science minimizes individuals and discusses society and its logical investigation, which is hypothetical and pointless. Islam takes a reasonable perspective on the general public, for it follows up on the guideline 'Deal with the person, who are structure the general public, and the general public will deal with itself.[2]

Islam doesn't elevate its supporters to become single and carrying on with an unemotional life. Maybe, Islam is a religion of society and energizes the beginning and supporting the general public in which the individuals from the general public work together and team up with one another. Islam needs Muslims to live respectively inside the general public and keeping in mind that remaining there, make the presence useable for the individuals from the general public.

The Islamic culture can clear be forcing from some other society on the planet. It has positive distinctive qualities that separate it from the remainder of the social orders of the world and the distinguishing proof of a Muslim society is versatile and Muslims from different pieces of the world can undoubtedly shape and change in an Islamic culture, regardless of their social contrasts. The lines underneath talk about the stanzas of the Quran that examine the significant idea of an Islamic culture.[3]

The Islamic social framework is upheld sound and just standards, which are coordinated to get bliss and flourishing for the two people and society. It doesn't uphold the class battle, social position, or social control of people over society or the other way around. It advocates the solidarity of humanity and its status before Allah. This uprightness of mankind is seen to be because of the joint parenthood of Adam and Eve and owed to a similar creator creation

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1.Ibn e kathir, Hafiz Imadud deen Abu Al Fida, Tafseer Ibn e kathir, Vol.1,(Matakaba Qudusiya, Lahore, 2004) P:79

2.Op.cit, *Islam and society,* P:13

3. Shaikh, Muzammi Ahasn, *Aena Islami Tehzeeb o tamadan,* (Khalid book Pvt, Lahore, 2015) P:201

relationship that Divine solidarity has with all people, distinctive just in level of profound quality. Humanity's acknowledgment of the solidarity of his starting point and nature make unadulterated his brain from social shamefulness and facilitate the solidarity of social activity among individuals in a similar way as they are unified in nature by the obligation of normal parenthood. This solidarity of humankind naturally and beginning is anxious in numerous Quranic stanzas and the act of the Holy prophet (s.a.w.), to dispense with racial pride and affirmation of public or ethnic prevalence, and prepared the ground for certified fellowship.[1] The *Quran* states the unity of origin of human being as follow:

(يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) [2]

"O Mankind! Reverence your Guardian-Lord, who created you from a single person, created of like nature his mate, and from them spread countless men and women."

Islam existing the best type of society, which is balanced and is free from uttermost. It consider it a virtue to confront the extreme on either side and take the middle line of affairs. Allah the Almighty says in Quran:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا) [3]

"We have molded you into a society justly balanced that ye may be a pattern unto others, even as the prophet (s.a.w.) has been a pattern unto you"

Allah commands His creatures to have Taqwa of Him by worshipping Him Alone without partners. He also reminds to them of His ability, in that He created them all from a single person, Adam, peace be unto him. *"And from him He created his wife"* Hawwa' (Eve), who was created from Adam's left rib, from his back while he was sleeping. When Adam woke up and saw Hawwa', he liked her and had affection for her, and she felt the same toward him. An authentic Hadith states, *"Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked"*[4]

1.Abdul Hamid, Abu sulayman, *Islamization of knowledge: general principles and work plan,* (International institute of Islamic thought, Virginia, 1989) P:72
2.An- Nisa:1
3.Al- Baqara: 143
4.Asqelani, Ibn Al Hajar, Fath ul Bari, Vol. 1 (Maktaba Ashab ul hadees, Lahore, 2009) P:52

Thus, the concept of the unity of humanity by origin and its consequent behavioral unity are the characteristic of Islamic social system. Islam conceptualizes solidarity not just as far as the beginning of people and nature yet in addition as far as possible objective, which is to love Allah and serve his starting point, the beginning of truth and equity, love and benevolence, fellowship, and ethical quality. Subsequently, this solidarity of starting and the inevitable objective comprise a noteworthy premise of the connection among people and society. It conveys about the social shared characteristic among individual and society which evident itself as far as common obligation; people are being answerable to support the general public and residents.

4.2 Analyzes in Islamic perspective:

Pakistan is multi-cultural country that comprises of different sub-cultures. Workers of Pakistan is a multi-social country that involves distinctive sub-societies. Workers experience these distinctions a few times each day while managing associates, clients, providers, and so forth the managing exclusively depends on the social direction of that worker. There is a need to devise an appropriate preparing technique that outfits representatives with diverse agreement and approaches to viably deal with these connections. Consequently unfurling the social contrasts inside the nation would be the initial step to begin the excursion. Workers experience these distinctions a few times each day while managing partners, clients, providers, and so forth Pakistani society has a blended culture. Albeit most of individuals are Muslims yet there is an incredible impact of Hindu and British culture on Muslim society. For instance, music dance actually structure a significant piece of Pakistani society. Pakistan is a multi-social country that incorporates distinctive sub-societies. Pakistan is a blended, multicultural society containing a populace that is different as far as beginning, pro, language, and practices. For instance, individuals notice unified culture through media and afterward rehearsing or applying these perceptions to their lives. Societies are for the most part struck through contact between social orders, which may likewise make or contain social moves and changes in social examples.

For instance in Western-style, allowed the progression in science, innovation, and monetary turn of events, and to succeed personal satisfaction,

the immature society is eager to get all. This idea lead to disintegration of public personality, especially in Pakistani utilize the Western-style in their regular day to day existence, similar to, individuals much of the time utilize English as a typical language, like method of language, instruction framework, clothing, food, love relationships alongside wedding services, single-family, unfamiliar training, the two sexual orientations cravings for free companionship and relations and relocation to non-industrial nations, and so on. Modernization is the process of society trying to adopt for modernization. The Pakistani upper class (rich) has mostly become the Western, which is average and lower inspiration to copy them. The priority of the youth is finding a job in a multinational companies in Western or developed countries.[1]

Culture is connected through social organizations. Social organization can play an essential role in making any country powerful. If the state has weak organizations than it will be very difficult for the state to hold up without any trouble and hardness. Alternatively if we have strong organizations, we have strong citizens. As social organizations are prevailing whenever individuals pattern of human relationship actions to live and work together. The social organizations presents stabilize and frequent bunch of customs, beliefs, values, position, characterization, class and organizations that work together to meet societies' basic need in a particular part of social life. In this description, the standard that divides the classifiable type of social organizations is the demand that they meet. As result there will be political and economic institutions, family and education, and medical system etc. The social condition shows that mixing of allied cultures is in very serious condition in Pakistani society. These allied cultures process in which vulnerable sectors of society are trying to modernize.[2]

The Pakistani elites (the rich) are mostly adopting modernization and encourage middle and lower classes to imitate them. The first priority of the new generation to make them stable and modernize with all luxuries of life. For

1.Rana, Abdul Majid khan, *Historical perspective of cultural diversity: An effect of cultural change on students' performance at university level in Pakistan*, , Vol 2, No 1, (Pakistan vision, Lahore, 2016) P:1-2

2.Ameen, Muhammad, *Islam aur Tehzeeb e Maghrib ki kashmakash,* (Bait ul Hikamt, Lahore, 2013), P:93

this purpose they adopt foreign language, foreign clothing, food, customs and traditions to finding a job in a multinational corporation in Western or developed countries. Pakistani universities are also influenced by allied culture. This behavior is revealed in the appearance of students, dressing, and openness of relationships, bold discussions and gatherings.[1]

As Pakistan is an ideological state and achieved on the name of Islam. Pakistani culture in a present-day is an Islamic society which draws its significance and civilization from Islamic history. Islam has clear teachings regarding values and ethics but people of Pakistan follow Indian and western culture due to modernization and acculturation. Majority of population of Pakistan consist of Muslims and follows Islamic teachings that is faith in one Allah and teaching of Holy Prophet P.B.U.H. The visible change in Pakistani culture is the outcome of blind imitation of western civilization.

Westernization has intervened so deeply into our culture that the obligations of Islamic teaching are getting ignored day by day, and the major source of Westernization is blowout in our country through media and social network. The visible change in Pakistani culture is the outcome of blind imitation of western culture and civilization. Westernization has intruded so deeply into our culture that the Islamic values and "*Adaabs*" have faded away. Western media has negative influence on youngsters. These channels are replacing Pakistani culture with other culture and changing lifestyle. The study explored that frequent exposure to the international channels results in change in identity and lifestyles of the youngsters.[2]

Now the culture of Pakistan is extremely diverse, with many ethnic groups that have distinct cultural values and norms. A part of the basis for this is often that, within the past, the world now mentioned Pakistan with particular values of culture. During the period of British, they not only effect politically, economically, and socially, but they also influenced the minds of citizens and culture to such a stage that even resulting generations have absorbed the influence also. In many instances, Western culture and its

1.U, Batool, *what are impact of Indian dressing in Pakistan: Society and politics,* (Retrieved at this source: http://www.blurtit.com/q459730.html)

2.Ahmed. U& Riaz. F, *A Sociological Analysis of Cultural Imperialism of International Media on Pakistani Youth."* Vol. 5, Issue. 3, (Mediterranean Journal of Social Sciences, 2004) P:32

symbols are still valued over native customs, resulting in a sort of colonization of the mind. This colonization of the mind is one among the basic causes of the psychological state of identity crises we and especially the youth face today.[1] Due to differences in economic and technological quality, there are no equal opportunities in any society. The impact of crossing in the developed states, especially in cultural values is particularly important.

Cultural factors are the main reason of the changes in social life, which shape the social and political opportunities and the power of society. Some develop countries have more resources than others and they can affect others, with some absent the essential resources to get into and even defy the influence and power of other societies. Furthermore everyone is competing with everyone under-developed and developing countries are competing with developed countries to survive. In this case developed countries are more attractive for new generation and they easily adopt the cultural values of developed countries. This situation causes very contrasting and shocking especially in under-developing countries. Serious dispute in the underdeveloped countries have a direct effect on their citizens. In extremely competitor world, underdeveloped countries are a hard task for setting in world progressive rank along with specific identity which shows through culture and civilization. And basically this cultural changed set identities of every nation through the world into a place of division.[2] The basic content is a connection between Muslim regional languages. As in Pakistan Urdu, Punjabi, Sindhi, Pashto and Balochi have all essentially a similar content.[3]The way that Pakistan has an ideological premise, and both in public and global circles represents certain points and thoughts which are actively contributed in the two wings of Pakistan has been another significant factor in delivering a solidarity of viewpoint. Islam is maybe even more living power in Pakistan the state based on Islam and is quick to make the commitment towards Islamic renaissance and advancing the government assistance of Muslim state gives all Pakistanis a provoked feeling of amity.[4]

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1. Sohail, Hamza, *Effect of Westernization on the culture of Pakistan,* Vol 7, No 1, (Owlcation, Pakistan, 2020) P:3
2.Ibid, P:4
3. Ikram, S.M, *The cultural heritage of Pakistan*, (Associated printers, Karachi, 1955) P:5
4.Ibid, P:7

Similarly the obligations of a Muslim have long been forgotten. No longer do people respond to the call for prayers, No longer do they keep fasts in Ramadhan, in fact, they eat or smoke openly. Alcohol, prostitution, drugs are becoming regular and despite their openness, no actions are being taken to eliminate them from our society. Modernization has been spread throughout our country because of the media. The following study discusses the influence of the dimensions of western culture to the respective dimensions of the Pakistan. Pakistani Culture is very inimitable in terms of its social and ethical values which are based on Islam. Islamic culture revolves around the teaching of Islam but now a day's our culture is strongly victimized by culture of India, Central Asia and the Middle East along with other places.

According to Islamic and Pakistani culture accumulation of wealth is not appreciated. Islam teaches us sharing of wealth, humanity, love and brotherhood but now people are grabbing money and running after wealth. They do not pay attention to relations and ignore their moral and ethical values. A drastic change is observed in clothing, language pattern, family relations and social and ethical values of youth of Pakistan due to blind following of western culture. Media played a key role in promotion of alien culture in Pakistani youth. The media content especially dramas that are based on the social issues promote western culture through the themes they project in dramas like relation of boys and girls and extra marital affairs that contradicts with Islamic values and leads the youth to disaster.[1]

It seems each and every single problem is looked at, studied and analyzed in isolation of other problems. Due to this piecemeal approach success remains elusive. Generally, the measures taken to resolve social problems are of curative or preventive or punitive nature. These measures, despite their efficacy, turn, at times, ineffective. It may be due to their improper application. If a problem where curative measure seems to be more effective is handled by punitive measure, the desired result may not be achieved.

It seems, at times, very difficult to identify the most appropriate measure for a problem. In today's situation it seems to be more difficult because the

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1.Aslam, Madiha, *Discriminant of western culture on Pakistani youth, Epistemology*, Vol. 1, Issue. 2,(Wrdpress.com , 2012) P:2

social problems have reached the level where it is almost impossible to measure their magnitude and demarcate their boundaries. Islam also recommends for applying these measures to resolve social problems but only in a situation where sufficient orientation measures have already been taken.[1]

Al-Farabi who is known as the great Muslim earliest philosopher who approved the interrelation of *akhlaq* or the condition of the spirit with human activity. Certainly, he make it clear that Islamic morals or *akhlaq* as 'a science that reviews the condition of human soul'. Other than al-Farabi, Ibn Miskawayh in his work *Tahzib al-Akhlaq* characterized *akhlaq* as 'a condition of the soul which makes it play out its activities without thought or consultation'. The meaning of *akhlaq* as the exploration of the human soul was additionally explained by scholars on Islamic morals. Islamic morals are being characterized as *akhlaq* (plural of *khuluq*) which implies character, nature, and manner. The word *akhlaq* has a very close association with the word *khaliq* (the Maker) and *makhluq* (the creature). In this manner, *akhlaq* accept a decent connection between *khaliq* (theMaker) and *makhluq* (the creature), and between *makhluq* (the creature) also, *makhluq* (the creature) themselves.[2] The term *khuluq* shows up in the Qur'anic verse:

(وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ)[3]

"And You (Muhammad) are on an exalted standard of character"

Here, this ayah gives two meanings:

- That you stand exalted to a high and noble character; that is why you are enduring all these hardships in your mission of guiding the people to the right way, otherwise a man of weak character could not have done so.

- That besides the Quran, your high and noble character is also a clear proof that the accusation of madness that the disbelievers bring against you is absolutely false, for high morals and madness cannot co-exist in one and the same person.[4]

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1. Ibid, P:8
2. In his work Fusul, al-Farabi emphasized that 'the conditions of soul by which a man does deeds and reasonable activities are temperances, and those by which he does evil deeds and terrible activities, (Refer to Mohd Nasir Omar, Christian and Muslim Ethics, 2001)P:4
3. Al-Qalam**:**4
4.Op.cit, *Jami ul bayan A'an Taweel ul Quran*, Vol. 5 (Darul alaam, 2001) P: 301

Allah says this is nothing but a fabrication of the ancients,' according to an alternate reading (*khaluq*, instead of *khuluq*) in this way:

(إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ). [1]

"These are nothing but the traditions of the ancients"

The Qur'an is full with moral lessons. However, these parts particularly gives moral rules to the followers to follow in worldly life, whereby a person and society can cleanse themselves of shades of malice. These lessons have the sole reason for making a moral society. Allah vouches that:

(رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا). [2]

"Your Lord knows well what is in your hearts, if you be righteous, then no doubt. He is forgiving to those who repent."

It seeks to orientate members of a society towards certain absolute values and principles. It seeks to change thoughts as well as behavior. After it fashions a society on its pattern, it keeps eyes on how it works. If it experiences any problem therein, it prescribes any of the above-mentioned three measures to overcome it. Application of preventive, curative and punitive measures in social problems may not prove efficacious in the absence of social orientation.

As a result of social orientation carried out by Islam society demonstrates certain characteristic features, which protect it from any problem whatsoever. Historically, whenever a society got patterned on Islamic values, it faced little difficulty in surmounting its social problems. This paper represents a humble attempt to identify and highlight those characteristic features of a human society, as conceived by the Qur'an, which ensure its freedom from social problems. The Last Prophet (s.a.w.) established a full-fledged ideal society in Arabian Peninsula. This society was entirely different from that before the advent of the Last Prophet (s.a.w.). The pre-Islamic Arabia represented all kinds of inhuman traditions idol-worship, taking pleasure in killing humans, resorting to looting and plundering for financial strength, outraging the chastity of women in general and neighbor's wife in particular, depriving orphans of their rights in the inheritance, spending time, energy, and

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1.Ash- Shu'ara:137
2. Al-Isra:25

wealth in gambling, speaking lies, and causing injustice to the underprivileged.[1]

4.3 Cultural change: A solution in the light of Islamic teachings:

Religion makes culture especially for Islamic countries, most of the time explicitly, because religion is also active as a culture. It is necessary that religion has a cultural structure. Culture influences religion or religious practices and religion have great impact on culture. Government can function only if it is prevailing religion as a culture in other words as a symbolical, imagined system that lawful the social and political order. It is abidance, not faith that shape the basis of a society; that is the deviation between a community and a society. Cultural reflation is the human way of responding to the result the world has on our lives, on the mental strain we may feel between ourselves and our environment.

Therefore religion or faith, which discover the most thoughtful of meanings that humans carry their origins, their purpose on this earth is naturally obvious through the creation of culture and the adaptation of material objects, through the patterns, places of worship, sermons.[2]

Just as the History of Islamic Civilization is an important form of the activities of the life of the Islamic way of life in the past that develop in Islamic values. The word culture is often associated with pattern of society, even western writers determine the "culture" and "civilization" of Islam. While in position of terminological history is that taken as a number of conditions and events that happen in the past and that really pass off to citizens and society? The main point of the historical development is always relate to all important experiences which concern the development of the whole position of that society. For this cause history is not psychological feature themselves but interpretation of that events and understanding of real and fake relations which are all surround and provide strength in a particular time and place. In anthropology, civilization is a form of aspect about the deep feeling of a society.

1. Khan, Dr. Israr Ahmad, *Ideal human society: A reflection on Islamic principles,* Vol. 1, No.
2. (Social sciences university Ankara, Tukey, 2020) P:17-27
3. Rawan Abdullah, Mariam, *Culture, religion and freedom of religion or belief,* Vol. 16, (Tylor, Pakistan, 2019) P:10

While the apparent of development of technology are thus more related to the concept of civilization.

Culture is basically reflect in art, literature, religion and values, civilization is basically reflected in political and economic system and also relate to technology. Culture in every nation or society belong of huge and small elements which are actually parts of whole that cannot be disjointed.[1] Islamic culture and history is a brief description of the activities and way of life of the Islamic *ummah* in the past that arise in Islamic values in whole society. It's just that in different writing of existent literate texts often the author gives his narrative in terms of politics. It is assumptive that conception of this political side, the source of Islamic culture important.[2]

For the development of culture and policy making different issues are faced such as the explanation and understanding of culture, the role of culture in policy-making, and its relation with other social institutions such as religion are of great importance.[3]

Now this can be seen in two ways. First, looking at culture from the outside to inside structure. Like ecological effects of the physical environment in that way society organizes itself. For example, how does the change occur of time period in the economic cycle, how coastal environments impact the social relation of local societies, the agricultural assemblage to express aesthetically symbols, and so forward. This form would like to see the impact of the physical environment to social environment, and how the social system is made up of the physical environs that in turn modify the system of symbols and value system or way of living in society. Second, look at the culture from inside out. That is, how the arrangement of Islamic symbols affects the system of socio-cultural assemblage. These situations have developed a concept called Islamic Culture (*As-Saqafah al-Islamiyah*). This reality gives birth to variety of Islamic culture that relies heavily on an ethnic knowledge towards symbols or the teachings of Islam. Dissimilar the state, nation, tribe, place or the time usually Islamic culture

1. Op.cit, Nadvi, *synthesis and policy implication,* P: 18
2. Islam, Muhammad Hifdil, *Islam and civilization: Analysis study on the history of civilization in Islam,* Vol. 5, No, 1, (Journal Al- Insyiroh, Indonesia, 2019) P:26-27
3.Rehmani, Jabbar, *The relationship between Religion and culture in cultural- policy making,* (International journal of Humanities and cultural studies, ISNN 2356-5962, Iran,2016,)P:539

experiences a very momentous difference. Moreover, the culture in terms of its conditions consist of seven parts, namely:

➢ Tools and supplies human life in the system of clothing, house, household furnishings, weapons, means of products, means of transportations, and others.

➢ The needs of life and economic systems such as agricultural system, animal farming, production systems, supply systems, consumer systems, and so on.

➢ The system of social/relationship, social and political organizations and reproducing systems.

➢ The language both verbally and in writing used

➢ Art

➢ Science and technology

➢ Religious thoughts

The overhead conditions are highly replicated in the history of Islam early, mid, progress, stumbling block, and revival such as at the time of Prophet hood of Prophet Muhammad (s.w.a), *Khulafa 'ar-Rashidun*, Caliphate *Umayyad*, Caliphate of *Bani Abbas*, and three great Islamic dynasties (The three great empire) as the *Ottoman* in Turkey, *Shafawi* in Persia, and *Mughal* in India at the same time. All of which cannot be stated here because in view of the limited area of discussion in this research.[1]

As the relation between the religion and culture of specific society is basically analyzed cultural policy, impact the instruction of cultural planning and executing development. In fact, in the procedure of cultural policy-making, determination of policies and statement of cultural strategies for attaining the quadruplicate objectives of cultural development is essential. Islam powerfully concerns to the state of the development of society in Mecca and *Yathrib* (Medina) as the location of the legal purpose. Individuals in both towns do not give birth to the culture which is completely bad, but there is also a positive effect. It is identified by that the negative values influenced by Arabs at that time such as idolatry, excessive the Kaaba, drunk, and so forth. In the meantime,

1. Dr. Ali Imran, *Islamic culture and culture of Islam (As a reflection in rediscovering of standard absorption of culture in Islamic teachings,* Vol 21, Issue 5, (Journal of humanities and social sciences, 2016) P:91

a positive culture is a high essence and resolution, honor guest, loyalty to the tribe, and many others. Bad culture is given up for lost by the revelation itself. It can be understood when phasing the prohibition of wine which are by tradition deep-rooted in Arab society at that time and also a superiority that revelation phasing path like that[1]. It is stated in Quran in his way:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ).[2]

They ask you about wine and games of chance. Say: "In both these there is
great evil, even though there is some benefit for people, but their evil is
greater than their benefit." They ask: "What should we spend in the Way of
Allah?" Say: "Whatever you can spare." In this way Allah clearly expounds
His injunctions to you that you may reflect upon them"

In another place it is stated:

(يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا).[3]

"O you who believe! do not go near prayer when you are Intoxicated until
you know (well) what you say, nor when you are under an obligation to
perform a bath-- unless (you are) travelling on the road-- until you have
washed yourselves; and if you are sick, or on a journey, or one of you come
from the privy or you have touched the women, and you cannot find water,
betake yourselves to pure earth, then wipe your faces and your hands; surely
Allah is Pardoning, Forgiving."

Just as the recognition of policy-making as a theme is all at the same time attached with values, and its duty is to make a better society. There should be a serious-mindedness to objectivity on the one hand, and to individual and political values must be on the other hand**.** Thus, cultural policy-making and the state of religion in it has huge impact as a neutral point of view; neither can it

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1. Hassan Ibrahim Hassan, *Tarikh al Islam, (*Maktaba an Nahdhah al Misriyyaq, Kairos, 1967) P:30
2. Al- Baqara:219
3.An-Nisa :43

be analyze unconcerned from the objective concept of culture. Religion perpetually presents a way of ideology, which can grow a value framework; also, in other content, religion has objectified cultural evident. Therefore, considering the dual role of religion is among the essential of social planning and reforms of society for betterment and development of Islamic values. It seem that to deal with these issues we need to start with the basic explanation of each of these two construct. The explanation and thought of culture and religious culture and their domains can be the most important topics that modify to the explanation and analysis of the relation between religion and culture, both for cultural policy-making as theoretical issue and as theoretical support.

Any aspect in the definition of religion or culture can lead to opposite interpretations in state policies and social domain on the relation of policy-makers. This can be of outstanding value since different explanation of religion and culture have been proposed by consider in these fields. If we see the era of time between the Islamic Culture and Culture of Islam, the Culture of Islam lasts till Muslim be existent. Means, until the world split ends. Every cultural and regions are vary in give a talk each of the teachings or preaching Islam, both in the practice of worship and *mu'amalah*. As modification goes in different ways in Islam, it take place at all levels: individuals, group, community, society and universal, but regularly at the level of the individuals. The cause is that individuals are the active agents of transformation. Any change in them will cause different changes at the other levels.[1] As it is fairly clear from the following text of the Qur'an:

(وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)[2]

"Verily never will Allah change the condition of a people until they change it themselves (with their own souls)"

Usually, changes can be seen around the technical application of these teachings in using symbols. Chinese tradition provides mosque shape differently associated with African civilization. Education management and teaching in Saudi Arabia is diverse from the implementation in Indonesia.

1.Mehmood, Sumaya & Shadiya Baqutayan, *Towards social change in Islam,* Vol. 11, No: 20, (International journal of basic and applied sciences, IJBS, IJENS, University Technology Malaysia, 2011) P: 26
2. Ar- Ra'd:11

Marriage ceremonies, deaths, and others from one region to others are also different. These situations continue until humans Muslims at side by side of ethnic differences and different regions carry on to react to it. It is perfectly natural to apparent, but the record still has controls the basic teachings of Islam which are founded in the *Qur'an* and *Sunnah*. In the case of individuals, Islam emphasizes to change their inner beings; their awareness and consciousness, their attitudes, beliefs, motivations and morality and spirituality. As a result of this inner change, society will also change from one stage of perfection to another, both materially and non-materially. The above circumstances are different from the Islamic Culture. Islamic Culture take place when the Prophet Muhammad (s.w.a) is pointed as a Messenger of Allah the Almighty. This time was a time of revelation when there was the decline of the moral values of human beings. It's at ease is to touch the whole of human life and the surroundings and to provide knowledge about the future of human beings after death and the end of the world to the hereafter. Issues of natural surroundings visible and invisible informed. Attitudes carry out by man against creator, himself, others, the environment has been controlled is part in the revelation. As the Holy Prophet (s.w.a) says:

(مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ لَيُبْغِضُ

الْفَاحِشَ الْبَذِيَّ)**(1)**

> *Nothing is heavier on the believer's Scale on the Day of*
> *Judgment than good character. For indeed Allah, Most*
> *High, is angered by the shameless obscene person.*

However, the Muslims are taking guidance through Islamic teachings. If there is a clatter between Islamic civilizations which clash with the *Qur'an*, then simply inspect that Islamic culture in the light of *Quran*. Humans can no longer take action on the diffusion of Islamic Culture at Cultural Islam. Humans should not use himself to hand out the Islamic culture with the culture. If there is a clash between the two, then Islamic Culture should be preferred in the light of Islamic teachings. It is useful to keep the authenticity of the teachings of the

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1. Op.cit, *Jami-al- tirmzi*. The Book of Rightenous and Virtues. Chapter: description of Ethics and morality. Hadith no:2002

revelation for the human culture. Arabs can be obliged as a miniature model for the whole of human culture by the revelation because it is started there and nothing is forgotten by the revelation at all in the texts.[1]

Islam has never passed over social change, and has at all times been concerned with it from the first day it was revealed to the Prophet Muhammad (s.w.a) has changed humans lives from being non-believers to believers, and from being dispersed in different places to one *Ummah* under one law that is the Islamic *Shari'ah* and into followers of oneness of Allah the Almighty Who is Absolute. Besides this.As it has distorted their social, political, and economic life as well as their morality and ethical values. It has been revealed to restructuring humanity to be successful in both, this world and the Hereafter, because human beings are the important element in social change and development of any society. They are accountable for their decline or development by using their freedom and intelligences.[2]

The indispensable definitions mostly deal with the center of religion, and the functionalist definitions focusing on analyze the effects of religion on the social life of social group. In the study of the relation between religion and culture this dual concept can be reasoned and the above approaches in relation to culture can be also deliberate in the writings of theorists. In the explanation of religious sociology, the necessary and structural definition can be pointed out in this respect. Islam has instructed us to modify and change the social structure of human society. Most of its revelations are in fact directed towards applying change and alteration of society, which were applied by the Prophet (s.w.a)[3]

Since most definitions of culture have been planned in the fields of anthropology and sociology, the functional and systematical definitions of culture can be high spot. Considering religion's undemocratic aspect and its assertion to control and finding truth, and also given the position of religion in all material and spiritual human area. The definitions of religion and culture in

1.Op.cit,*Islamic culture and culture of Islam (As a reflection in rediscovering of standard absorption of culture in Islamic teaching)* P:93

2.Ali Shari 'ata', *The sociology of Islam,* Translated by Hamid Algar, (Mizan press, Berkeley, 1979) P:47-50

3.Mumtaz Ali, Muhammad, *The concept of Muslim Ummah and shariah,* (Eagle trading Sdn, Selangor1992) P:68

context of these thinkers are designed by determining the framework of these conception and the extent to which they step in each other's field, their relationship will be illustrated.

Similarly today Muslims who are living in Muslim or Muslim societies have adopted certain practices that are indirectly conflict with Islam. This may include honor killing, adopting different practices by name of modernization, bride burn over dowry, banning on widow's marriage, etc. Such practices effects both spiritual and physical harm to society. These practices are not the product of Islamic culture, but the outcome of cultural Islam. The main reason to catch to these practices which are not in Islam is lack of knowledge about Islam. In order to recognize what Islamic culture is and what is cultural Islam, we first define Islamic culture and cultural Islam, and then identify the difference between them. Culture usually impacts religious practices but not in the case of Islam, because in Islam, customs are determined in accordance with Allah's commandments. There are some stages involve the changing of beliefs and thoughts of a persons. The first stage is through recitation and trying to understand the message of Allah which is reveled on Prophet Muhammad (s.a.w). The next is purification of soul through mind and heart. Purification also means improvement, development, or growth and change of the behavior. These purifications passes through three stages:

1) Islam
2) Imān
3) Ihsān

So when the Muslims are capable to reach last stage then they have reached a perfect personality. After purification, the message of Allah are trained to people. This stage involves both the rational and the practical. Allah also love to help his creature and be merciful to them. Kindness is the most important component of the basic ethical values. It helps in socializing the individuals and developing social relationships.[1]

1.Al-Dan Al-Qasma, Muhammad Jamil, *Mawacat al- Mu'minan Min Ihya Ulam Al-Dan,* Dar Al-Fikr, (Beirut, 2004) P:327-331

<div dir="rtl">

(إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ،وَمَا لَا يُعْطِي

عَلَى مَا سِوَاهُ)[1]

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"Allah is gentle and He loves gentleness, and He rewards for gentleness what is not granted for harshness, and He does not reward anything else like it."

Thus the Islamic culture presents the traditions and customs which develop from the day-to-day practice of Muslims following the authentic teachings of Islam. Islamic teachings give a system of ethics on the basis of five pillars of Islam and six pillars of Iman. In comparing, cultural Islam presents the traditions and values of earlier generations which have an absolute version of Islamic practices. Now a days, the majority of Muslims follow religious practices without understanding and knowing their true spirit, which has no outcome on an individual's character and life. Those who are following traditions in the way that without differentiating between the Islamic and non-Islamic are the ones may be called as cultural Muslims. Non-Islamic practices in cultural Islam have come through four main sources:

> Pre- Islamic practices.

> Adopted practices.

> Religious innovation.

> Factionalism.

As the pre-Islamic practices were presented into Islam in its earlier days. Although Sharia allows those traditions which do not have any conflict with Islamic teachings, those who have no enough knowledge about Islam mixing up the Islamic and non-Islamic practices. If we see past frequently, Arabs raise the value of their guests, then so frequently they also visit other's home. However, respect for the guest does not mean there are limits to enter other people's houses yet no husband at home. At that time, there are no exact rules to enter somebody else's home.[2]

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1. Abu Al Hassan, Al HajajImam, *Sahih Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinshio, Darul Islam, (Riaz publishers, 2001) 1404h, Hadith no:2593

2.Ibid, *Islamic culture and culture of Islam (As a reflection in rediscovering of standard absorption of culture in Islamic teaching*, P:91

Then, Qur'an gives a rule to ask for consent to enter and leave to come in someone else's house in this way:

(يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا

وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ). [1]

"O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful."

Same as religious fanaticism has its roots in Islamic jurisprudence (*madhhab*) in which people do not differentiate Sharia (Islamic law) and *Fiqh* (Jurisprudence in Islam). Islamic culture develops a character that can differentiate between right and wrong, because Islam has a method of morality which is based on God's standards. The fundamental principle of Islamic morality include knowledge, rational choice, proper and pure attention, and *taqwa* (Piety or God-consciousness).

Knowledge help Muslims to understand the difference of right and wrong, whereas rational choice make them responsible for their actions, which should be done with proper intention to please Allah. The three basics govern them to the level of *Ihsan* (Perfection) that comes through with *taqwa*. On the other side, morality in a non-Islamic society is in conformity of pleas of individuals with human's standards, which includes philosophy, cultural structure, social needs, professional requirement, and at last religion. Muslims also have to obtain specialized knowledge to find a livelihood as well as to live in this world in order "to examine it by using values and concepts from the Islamic worldview and to offer another possibility for the future direction of human beings under the instructions of Islam.[2]

The messenger of Allah (s.w.a) highlights the position of honesty and faithfulness by saying:

1. An- Nur:27

2. Hameed, Abdul Wahid, *Islam: The natural way,* (Percetakan Zafar Sdn Bhd, Kuala Lumpur, 1999) P: 28

(إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ : فَهُوَ أَهْلَكُهُمْ قَالَ أَبُو إِسْحَاقَ : لاَ أَدْرِى

(أَهْلَكَهُمْ) بِالنَّصْبِ ، أَوْ (أَهْلَكُهُمْ) بِالرَّفْعِ)[1]

When a person says that people are ruined he is himself
ruined. Abu Ishaq said: I do not know whether he said
ahlakahum or ahlakuhum.

The Prophet (s.w.a) considers an individual among hypocrites if he/ she breaks promise:

(أَرْبَعُ خِلَالٍ مَنْ كُنَّ فِيهِ كَنَّ مُنَافِقًا خَالِصًا مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ

أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ

فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا)[2]

Whoever has (the following) four characteristics will be a
pure hypocrite: "If he speaks, he tells a lie; if he gives a promise,
he breaks it, if he makes a covenant he proves treacherous; and
if he quarrels, he behaves in a very imprudent evil insulting manner
(unjust). And whoever has one of these characteristics has one
characteristic of a hypocrite, unless he gives it us."

Trust worthiness is important because it comforts the individual to make a strong personality. Then individual is capable of rising the strong nation too.

Finally, we talk about the pillars of Islam and Iman (Faith) which helps to develop character that give us basis for morality. We can also directly comparing the approach of a Muslim with a cultural Muslim towards these pillars.

The pillars of Islam are five: Declaration of belief, prayer *(Namaz)*, zakat (Compulsory charity), fasting, and haj (Pilgrimage), and the six pillars of Islam: Belief in Allah, his angels, divine books, messengers, and the last day, and destiny. Each one of them has a character in shaping a believer's personality and Islamic culture. At the time of arrogance, Arabs were often practiced many other things which were not part of reveled religions. The Arabs have always sworn by calling his families and the names of their statues and Islam modifies

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1.Op.cit, *Sahih Muslim*, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinshio, Hadith no:2623

2.Op.cit, Sahih Bukhari, The book of al-jizya and the stoppage of war. Chapter, the sin of a person who makes a covenant and then proves treacherous, Hadith no:3178

that vow must be mention the name of Allah.[1] The declaration of Iman bounds a Muslim to worship only Allah and follow his instructions given by Muhammad. Allah says in Quran:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ).[2]

"And we have not sent you, [O Muhammad], except as a mercy to the worlds."

In another place it is stated:

(يَاأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ).[3]

"Also, O mankind, eat from whatever is on earth [that is]
lawful and good and do not follow the footsteps of Satan. Indeed,
he is to you a clear enemy."

Thus, it grow an open, honest, and a missionary character. In comparison, cultural Islam has no effect on personality, because a cultural Muslim thoughts that just complete it without expression in state guarantees him paradise. Prayers lead them to righteousness, defend against Satan, and work as a weapon to keep away a person from immorality and evils. It also builds piety and fearing of Allah, good address, and good acting character of Muslims. But there is no much result in the life of a cultural Muslim, because he treats it casually and take it just a means of reward. In add-on, cultural Muslims do not pray five times a day regularly. They either pray on annual days, or in Ramadan, or on Fridays only, and some have even made-up a different method for a woman's prayer. Paying zakat by knowing its goal adds kindness and sympathy in a person. A cultural Muslim either pays no zakat or pays it as a burden, which apparently leaves no effect on his character. Fasting increase *taqwa* and grow sympathy, patience, and self-control in character; but in cultural Islam, it is taken as a religious ritual and as a mean of celebrating meals, which has no effect on personality improvement.

1.Op.cit, , *Islamic culture and culture of Islam (As a reflection in rediscovering of standard absorption of culture in Islamic teaching)*, Pp 94
2. Al- Anbiya: 107
3. Al- Baqara:168

Hajj helps to build a diligent personality if it performed with its real spirit.However, in cultural Islam it has become a way of removing sins; therefore, people choose to perform it in old age for forgiveness of sins. In terms of religious belief, if Muslims rightfully believe in Allah , his angels, divine books, the messengers, the last day, and destiny, it will fully change their personalities, which impart to shape the Islamic culture. As discussed above, the pillars of Islam serve to develop *taqwa* through act and deeds. Likewise, belief in Allah give a spiritual basis for *taqwa*, and change the personality in every situation of life. Moreover, Taqwa is the only virtue that brings honor to a believer both to man or woman, in the Islamic society.[1] Indeed the concept of *Tazkiyah* is the progression that is used for modification and purification the inner part of human nature, particularly the soul. *Tazkiyah* is known as educational Jihād.[2]

By following this concept, a person progresses gradually from one moral and spiritual height to another- from being a Muslim, to a *Mo'amin* and ultimately to a *Muhsin*, which is the highest stage. To purify oneself, Muslims, as the vicegerents of (*Khulafa'*) should completely submit themselves to Allah. What is expected of them is "to obey Him, to realize His commandments and actualize His pattern". By doing this, human beings will achieve felicity (*Falah*).[3]

As well as justice is one of the significant value for human characterization. The justice and equality means to reestablish the right of every rightful owner and behave with people justly; whether it is in individual life or social life. Muslims should be fair-minded and just in all dealings of life. Fairness includes equality, justice and righteous in all matters. The Holy Prophet (s.w.a) mentions the dignity of fairness and said:

(الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا)[4]

1. Dr.Niaz Murtaza, *The Indian within*, (DAWN news, 10 March, 2014, https://www.dawn.com/news/1092218)
2. Usran Al-Kilana, Majid, *Ikhraj Al-Ummah Al-Muslimah wa Awamel Siaatiha wa Maraaiha*, Matabi'a Mu'sasat Al- Khaleej, (Al-Doha, 1412) P:55
3. AL-Furqani, Ismail Raji, *Al Tawhid: Its implications for thoughts and life, (*Maktaba Riyaa, Al Jannah, Cario, 1990) P:14
4.Op. cit*, Sahih Muslim*, the book on government, Hadith No:4721

Verily, those who were fair will be in the presence of Allah
upon pulpits of light, near the right hand of the Merciful, the
Exalted, and both of His sides/ hands are right (being equal
in honor); those who practiced justice in their rulings and
with their families and in all that they did.

On the other hand, belief in angels make a Muslim careful in all his acts and deeds, because Muslims believe that the angels record everything what they do. In the same way, gratefulness, and respect become a part of the personality when Muslims believe in the divine books and the Messengers of Allah, respectively. Belief in the Last Day guarantee the believers that they are answerable and accountable to Allah which results in a profound, uncompromising, and a positive personality, whereas belief in destiny develops patience, happiness, and firmness, because believers never desperation since they know that everything is from Allah and there is ever good in it. Thus, trust and deeds are inseparable and have an essential role in the improvement of Islamic personality which has an impact on the culture. Since a cultural Muslim does not realize the goals of the pillars of Islam and faith, he takes no real benefit from them. Shortly, Islamic culture is supported the system of Islamic morality which makes us confident to distinguish between right and wrong as per Allah's standards.

By direct contrast, cultural Islam is the outcome of a lack of knowledge about this method, and blind following of the practices of earlier generations in the name of Islam. Based on ethical motive, the mental attitude of a Muslim and a cultural Muslim is different towards life. A Muslim support the goals and spirit of Islam and faith, whereas a cultural Muslim does not. It is easy for a cultural Muslim to practice non-Islamic practices and show reluctance to leave them when corrected, but a Muslim who follow real Islam does not blindly follow customs. Moreover, true belief in Islamic system and observant deeds with real spirit build a personality that helps a religious person to differentiate between good and evil.[1]

1.Makhmoor, Talal, *A contrast between Islamic culture and cultural Islam,* (Research gate publications, DOI: 10. 13140/ RG22.16580.83843, University of Karachi 2005) P: 2-4

In this verse Allah states:

(كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ).[1]

*"You are the best of people evolved for mankind enjoining what
is right, forbidding what is wrong."*

Thusly, the over-simplification of Islam and its sweeping being is because of its embodiment of all qualities of human existence, individual and social, body and soul, in this world and the great beyond. The Holy Prophet (s.a.w) says:

((أَدِّ الْأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ، وَلا تَخُنْ مَنْ خَانَ)) [2]

*"Fulfill the trust for the one who entrusted you, and do not
cheat the one who cheated you."*

Islam is not simply conceptual ideal but a code of life, a living force that can obvious itself in every aspect of life. It consider individual's as the center of gravitation, which can put Islam or any other method into full action on a full standard. It is in acceptance of this fact that Islam in its program of reform always get with individual and favor quality to quantity.

Therefore, it is of connection here to discuss some of the constitutional elements of human nature, and how they affect human's behavior. Islam giving two characteristics of hum kind nature, inner and outer which are closely connected and frequently act with one another.[3] The inner feature of human nature belong of *ruh* (soul or self or heart) and *'aql* (intellect or power of reasoning and intelligence) and is answerable for all spiritual, moral and rational activities. On the other side, the rest of his inactivity come under the view of external view of nature. The relation of both outer and inner feature of human kind is on clear fact which can't deny. It is completely acceptable statement that man can't live alone.[4] The outer aspect of human nature is not less difficult than its inner aspect. It can be distributed to division and subdivision. However, it is essential to note that the reliability of the earlier Muslims was deeply dependent on Islamic ways. Therefore, Islam protracted divine touch to both

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1.Al-Imran:110

2. Op.cit *Al-Tirmzi*: Hadith no:1264

3.Lalaudin, Hayatullah, *Conception of society and its characteristics from an Islamic perspectiv*e, Vol. 6, No. 1, (International journal of Islamic thought, 2014) P:16-18

4.Op. tic, *Islam in focus*,P:96

aspects of human nature in order to maintain balance between them without which it can be damaging and disastrous. Islam feeds external nature of man from personal aspect in expression of purity, hygiene, healthy diet, and right manner of clothing and conduct. To this result, it emphasis on keeping the body, clothing, houses, and streets clean. Of specific importance is its constant worry on the cleanliness of teeth, hands, and hair.[1]

As well as this emphasis on purity it makes cleanliness the key to perform *salat,* which taking obliges cleanliness of body, clothing, and the place on which it is performed. For that reason, cleanliness is important and daily concern of Muslims, for they have to pray five times every day, maintaining purity, maintaining the body and clothing from impurity by excretions and blood. Purifying of the soul is not plenty to modify the inner side of human nature, therefore, change of mind or *aql* is also required. This can be attained through the development of *Tafakkur*, which is another concept. *Tafakkur* mean deep thinking that is an intellectual effort. It can be exercised to build up human belief in Allah or to get truth or attain the world (*duniya*). This thinking can't take place if there are no basics of the universe that are submissive to human beings.[2]

To purify oneself, Muslims as the *Khalifa* of Allah should completely submit themselves to Allah the Almighty by pure intellect by feeding *halal* nutrition. The clean and lawful diet is mentioned in the Quran in this way:

(يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ).[3]

"Say, lawful onto you are (all) things good and pure, and what ye have taught, your trained hunting animals (to catch) in manner directed to you by God: Eat what they catch for you. But pronounce the name of God over it; and fear God, for He is swift in taking account."

In another verse Allah says:

1.Al-Qaradawi ,Yusuf, *The lawful and unlawful in Islam, (*Shrouk international, United kingdom, 1985) P:74

2.FareedAhmad, *Al-Tazkiyah bain Ahl Al-Sunnah wa Al-Aofiyah,* Maktba riya Al-Jannah, (Cairo, 1995) P: 6

3. Al- Ma'idah:4

((إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)) [1]

"He hath only forbidden you dead meat, and blood, and the
flesh of swine and that on which any other name hath been
invoked beside that of Allah."

Basically the reason of the prohibition of the above dietary elements is that their ingesting damage human decency, and cause harm to health and reduces sense of grace in relation to what is offensive. Once the believer improve their life, both materially and spiritually, they have to fight against all forms of evil, dishonesty, unfairness, oppression and oppression that are committed against Muslims or non-Muslims in the world. In other words, it is their duty to do *Jihād* to promote fairness and spread Islam all over the world. This cannot be done without strength and power. So, Islam instructions Muslim *Ummah* to train and prepare themselves and be ready to look after against any violence.[2]

After that when the individual shows such signs because of consumption of intoxicating substance, his ability of reasoning becomes weak and he is not able make proper decision. This leads to loose of control over himself therefore, spoils in abusive behaviors that harm his social relation and status.

The only purpose is to give a grounding in man how to develop himself in according to the divine guidance to become a strong unit in the structure of the family, than of society and in the end development of humanity as a whole. Clothing and decoration found another important element of the process taken by Islam for the development of the external nature of man from personal aspect. In this respect, Islam requires man to stand for strictly by the principles of decency, modesty, chastity, and manliness. Any clothing material or portion of adornment, which is not compatible with fulfilment, or looking after of such quality is prohibited in Islam.[3]

Also, the clothing and the dressing manner, which are contributing to arrogance or pride are prohibited in Islam. Islam forbids two types of

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1. Al- Baqara:173
2. Abedi and Grey Legenhausen (ed), *Jahad and Shahadat,* (The Institute for research and Islamic studies, Huston, 1986) P: 10
3.Op. cit, *Islam in focus,* P:96

adornment, gold bits and pieces and clothing made of pure silk for man while, allowing them for women. The reason is that it declines his morality and weaken him manliness.[1]Therefore, man should stay loyal to his manly nature, which Allah has selected for him. He should avoid all things which abate his character. For this purpose, Islam informs men against wearing cloth made out of pure silk, and beside the use of certain precious stones, e.g. gold, because these stuffs suit the feminine nature. Therefore, the handsomeness of man is not in wearing precious stones or purely silken cloth, but in high morals, good nature, and sound conduct.[2]

From the previous discussion it is clear that the means of clothing and ornament has practical importance on the behavior of a person. Islam protects the usual instinct of both man and woman by limiting them to their respective way of dressing and adornment thus, awarding them with modesty and high morality. Moreover, maintaining the manliness of man the fundamental purpose of this prohibition is to contest luxuriousness, which from opinion of Islam is the reason of weakness between the nations and their ultimate downfall. This is as the existence of luxury is the appearance of social injustice, as only rare can afford luxurious substances at the charge of deprived masses of individuals.[3] Sports and pleasure constitute other essentials of the extent taken by Islam for the development of external nature of person. In fact utmost of the Islamic forms of prayers, even though are fundamentally meant for spiritual purpose, show some sportive individualities. This point toward that there is a continuous interaction between man's moral and physical aspects. This give emphasis to the fact of the interrelatedness of the external and internal characteristics of the human nature. Islam for that reason raise your spirits any physical or mental activities that lead to sound thinking or refresh mind and refresh body and keep man in strong character. Providing that it does not do ahead or involve sin, or reason harm and delay in the completion of other obligations.[4]

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1. Op. Cit, *The lawful and unlawful in Islam*, P:75
2. Op.cit, *Islam in focus,* The Islamic federation of student, P:72
3. Op.cit, *The lawful and unlawful in Islam,* P: 75
4. Op.cit, *Islam in focus,* The Islamic federation of student, P: 73

Summary:

The prophet (s.a.w.) says that all believers in Allah have good abilities but the strong one is better than the weak. In Islamic view, life has a fixed purpose and no one is allowed to misuse it by letting it be dependent completely on luck and chance. Because of the loftiness of the purpose of the life Islam spreads its divine touch to the very individual aspects of a person to establish it in a way that is favorable to realization of the noble purpose. Surrounded by the measures taken in this respect is prohibition of making a bet which is tension increase speed than tension decreasing. Therefore, exposing life to luck and ordinary chance is considered as nonconformity from the normal course of life. It reasons unnecessary mental straining and shattering of nerves. We must also point out the information that in this definition the institution is made up of groups and organizations. It may be contended that sociology has a logical issue. In the event that if the norms are the constituting elements of the social institutions through which they are characterized, they should be regulated so that standard behavioral conduct designs should be ensure. As a result, the guideline of the activities and roles contradicted the standards and norms. The second one is that the sociology is the idea or the nature of the activities. At this model the distinctions compared to minimum, just the explanation is bit different.

Chapter: 5

(Conclusion and finding)

5.1 Conclusion:

As Islam is a guidance of life that guide humans to the right way, which pleases their spiritual as well as physical needs. Islam has positively and absolutely been concern about social change since its beginning. It has changed people in the past from being nonbelievers to believers, from being distributed in different places to one *Ummah* in one Law that is the Islamic *Shara'ah* and believing in oneness of Allah who is Absolute.

Society is a compound of forms and progressions of each person which is living and growing by dealings with others. Social interaction or social relation is the basis of society. Without these social no society could be designed. As social relation is abstract in nature as the society is the abstract in nature. Different types of social progressions like cooperation, conflict continually takes place in society. Therefore a network of social relations which created among individuals establish society. As they live together it bound them by a regular culture and moral values and that relationships established a developed society[1].

Moreover, it has reformed their social, political, and economic life as well as their moral values and beliefs[2]. Its aims to reform humankind to be successful in both, this world and the Hereafter, because these human beings have essential role and impact in social change and development. They are accountable for their failure or development by keeping their freedom and intellect. Islam also wants to adapt and change the social structure of human societies. Most of its revelations are in fact the methods of change and transformation as practical by the Prophet (s.w.a). It objective to modify humanity and society spiritually, ethically and substantially in order to be successful in this and hereafter. It has placed down general universal laws as it has been stated in the Holy *Qur'an,* which are secure and can be practical to every society at different periods of times. These unchallengeable laws are the real aspects of social change society, should take into justification the basis of these fixed and unchallengeable laws by Allah the Almighty. Moreover, it suggests definite concepts that be a sign of the procedures modification

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1. Dr. Mishra, *Man and society, (https://ddceutkal.ac.in/Syllabus/MSW/PAPER-2.pdf)*
2. Op. cit, *Social change in Islam,* P:32-33

knowledge, *Tazkiyah*, *Tafakkur*, *Jihād, Taskheer* and *Ijtihād*. From objectifying these perceptions and the over-all vision of social change in Islam, we assume certain strategies that are important in the process of change. By following these approaches, we will be able to think about change that Islam wants in society:

I.In the progression of change we must work with others in order to attain good results.

II.We must state our goals and objectives according to Islam. We should try to follow our forefather rather than others.

III.We must predict the effort of modification, but not the impossibility as a result we must have will and apply our effort to bring about change, and must be patient and have faith on Allah.

Then, we must put trust in Him, use all the resources, and follow all Islamic ways that are possible to bring about change in modern society to Islamic society.

I.   We must have strategy for changes and follow stages and steps of change. This must begin with changing our natures and attitude inner and outer, our families, friends, and society in general.

II.   We must carry on changing even if we attain our aims and objectives in order to keep the perfect balance and to not change for the worst.

5.2 Findings:

This research proposes new methods for socializing and importance Socio-cultural values and moralities of the students in the universities. The findings have been drawn from this research are given below:

I.   The findings shows that prevailing cultural values highly effected our traditional values.

II.   The findings remark that the basic theme to work on is to promote our cultural values in new generation for better results.

III. The finding shows the result of the research that has developed the thinking of students of Islamic cultural values that played an important role to resolve their misconceptions regarding cultural values and helped them to improve their way of living according to Islam.

IV.   The findings express to encourage a positive change in the moral conduct of the students and improve their ethical values and successfully they

have attained them and showed change in behavior and personality rather they have different culture and background.

V. The findings definite that the Islamic consciences and instructions are important and therefore this research provided a chance to improve students their ethical values to deal others in good way at the university and show respectable behavior throughout life.

VI. The findings point out that Islamic culture is the part of the students' life and this topic has secure the students from cross cultural values and moral downfall.

VII. The findings define the importance of the task as it is promoted a balanced Islamic socialized life style.

VIII. The findings presented that Islamic cultural values helped the students to improve their personality and guided them to change their life by modernization to Islamization.

IX. Finally, the research findings tells that this topic has encouraged Islamic cultural and they consider these valuable and try to practice these to modify their life style.

5.3: Recommendations:

In the light of finding, conclusion and results following recommendations will be given:

1. Our youth need to be aware of Islamic traditional values. So it is recommended that International conferences and seminars may be called so that our youth may get fully awareness of Islamic culture which are deep-rooted of Pakistani culture.

2. Special programs may be arranged regarding review of Pakistani socio-cultural values through all means of sources like Print media and electronic media.

3. Curriculum may be revised and added new topics which make compulsory for all related to Islamic culture. As per need of spreading Islamic values new subjects may be introduced in our education system which may cover basic teachings of Islamic culture.

4. There may be few sessions organized by teachers about selection of different programs that they not only develop their decision making skills but critical thinking as well.

5. University teacher may assign different tasks, projects and assignments which may develop the knowledge of students about Islamic instructions.

6. Religious scholars, content writers, teachers, news channels, family members, social media and so on. These all should also contribute their role by promoting and teaching religious values and lessons for general public. Through this we can aware our generation the spirit of *Nazriya-e-Pakistan*.

7. International organizations like UNO, SAARC and EU and Government should assign funds and some percentage some budget to arrange some cultural events and promote Islamic cultural values.

5.3.1 Recommendations for further research:

1. The current research was conducted from selected organizations and selected places. This can be extent to increase organizations or may be it can be done on national level.

2. Research study may be extended in comparison between different social classes of the society for experiencing different social values among them.

3. The present study may be fixed on demographic base such as level, age and departments.

4. Comparative study may be conduct between the students of urban and rural areas at university level.

5. The findings of present study may be comprehensive between different provinces of Pakistan for their evaluation.

Annexure

Page number	Surah	Verse number	Verse
86	3	110	كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
87	3	104	وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَـالْخَيْرِ
89	59	9	وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ
89	61	2	يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي
90	49	13	يَاأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
90	5	2	وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا
91	4	1	يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ ..
91	2	143	وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
95	68	4	وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ
95	17	25	رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ
95	26	137	إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ
99	2	219	وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
99	4	43	يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ ....
100	13	11	وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
102	24	27	يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ..
103	21	107	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ
103	2	168	يَاأَيُّهَا النَّاسُ كُلُوا مِمَّا
106	29	45	اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ
106	5	4	يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ
107	2	173	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ

List of Ahadith

Page	Book	Hadith
87	Sahih Muslim	إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِي عَلَى الرِّفْقِ.
87	Jami al Tirmazi	اتَّقِ اللهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُه..
100	Jami al tirmazi	مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ...
105	Sahih bukhari	أَدِّ الْأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ
108	Sunan Ibn e Maja	فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ..
103	Sahih Muslim	إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ : فَهُوَ أَهْلَكُهُمْ
103	Sahih Bukhari	أَرْبَعُ خِلَالٍ مَنْ كُنَّ فِيهِ كَنَّ مُنَافِقًا خَالِصًا مَنْ
105	Sahih Muslim	الْمُقْسِطِينَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ

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Table 3.14	Students feel comfortable to adopt and promote Islamic cultural values.	81
Table 3.15	Islamic cultural and moral education is necessary along with material education in order to improve Pakistani cultural values.	82
Table 3.16	Islamic cultural education should be considered as subject.	83

List of Glossary

1.	Sunnah	The practices of the Holy Prophet Muhammadﷺ.
2.	Shariah	Islamic Law
3.	Mutazilite Muʿtazila	(Arabic: المعتزلة al-muʿtazilah) is a rationalist school of Islamic theology that flourished in the cities of Basra and Baghdad, during the 8th to the 10th centuries CE.
4.	Hijrah	Prophet Muhammad's migration to Madinah is called Hijrah.
5.	Caliphate	A caliphate or khilāfah is an Islamic state under the Leadership of an Islamic ruler with the title of caliph.
6.	Resurgence	Restoration of the lost glory.
7.	Westernization	Acquisition of the modern western ways of life.
8	Renaissance	The Renaissance is a period in European history marking the transition from the Middle Ages to modernity and Covering the 15th and 16th centuries.
9.	Orientalism	Study of Islam by the western people with their specific motives regarding Islam
10.	Sectarianism	Religious, political or cultural conflicts among people.
11.	Mohammedanism	The terms "Mohammedan" and " Mohammedanism" were invented by the Crusaders in order to arouse throughout Europe hatred against Islam by propagating the falsehood that the Holy Prophet Muhammadﷺ demanded that Muslims worship him as God! This is the reason why Muslims object so strongly being labelled as "Mohammedans."

QUESTIONNAIRE

Name: _____   **Gender:** _____

University / Institution: _____   **Department:** _____

Qualification: _____   **Experience:** _____

Please read the following statements carefully and then tick (✓) the number that best indicates the level of your agreement to the statement.

Sr.	Statement	Strong-ly Agree	Agree	Uncertain	Disagree	Strongly Disagree
	Modernity, globalization and new technologies affect our traditional cultural values.					
	Media play vital role to promote allied culture.					
	By adopting modernization to look trendy we are losing Pakistani cultural practices.					
	Identity crises is clearly seen in new generation.					
	Students feel proud to use foreign language in daily communication.					
	Students like foreign style clothing and food.					.
	New generation like to introduce them modern as compare to traditional person.					
	Teacher's attitude motivates students to bring back cultural norms.					
	Decline in religious upbringing has negative impact towards cultural values.					
	Socio-cultural influence has resulted cultural decline of new generation.					
	Individuals' overambitious desire due to showoff has					

adverse effect on Pakistani cultural values.	150				
Family background has significant impact on adoption of traditional values.					
Students feel comfortable to adopt and promote Islamic cultural values.					
Islamic cultural and moral education is necessary along with material education in order to improve Pakistani cultural values.					
Islamic cultural education should be considered as subject.					

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3. Al Imran:104, 110
4. Al Ma'idah:2, 4
5. Ar Ra'd:11
6. Al Isra:25
7. Al Anbiya: 107
8. An-Nur:27
9. Al Ankabut:45
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