

Learning Outcomes:

The study of this chapter will enable the students to:

- discuss the growth and distribution of population in Pakistan.
- analyse the rural-urban composition of population and the geographical distribution.
- discuss the gender composition of population in Pakistan.
- explain the basic features of Pakistani society and the major social problems faced by it.
- discuss the educational and health conditions in Pakistan.
- identify the major features of Pakistan's culture and commonality in regional cultures leading to national integration and cohesion.
- trace the origin and evolution of national and regional languages.
- trace the role of minorities in Pakistan with specific reference to Quaid-e-Azam's speech of 11th August, 1947, defining their status.

1. Population

Population is defined as “the total number of people living in a particular area”. It is essential for future planning to have knowledge of the size and composition of a population. Few main features of Pakistan's population are as under:

i) Growth

Population and the resources are correlated. For the enumeration of population, Population Census Organization has been established, which has the duty to conduct the census after every 10 years. The first

Population of Pakistan in different census years		
Census Year	Total Population (in Million)	Annual Growth Rate (%)
1951	33.7	-
1961	42.8	2.45
1972	65.3	3.67
1981	84.3	3.06
1998	132.4	2.69
2017	207.8	2.4

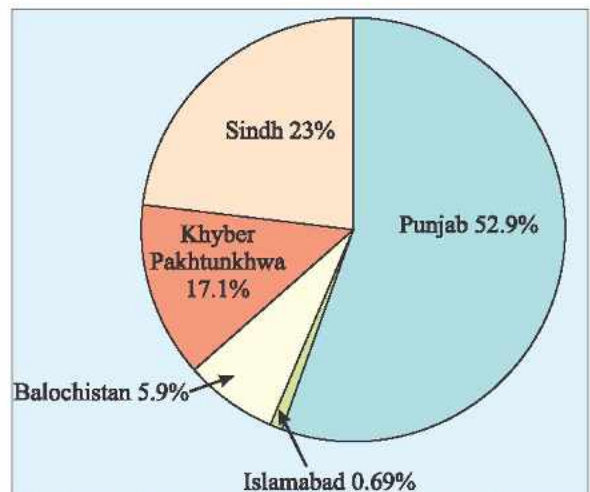
Source: Population Census reports 2017, Pakistan

population census in the country was conducted in 1951. Later, five more censuses were conducted.

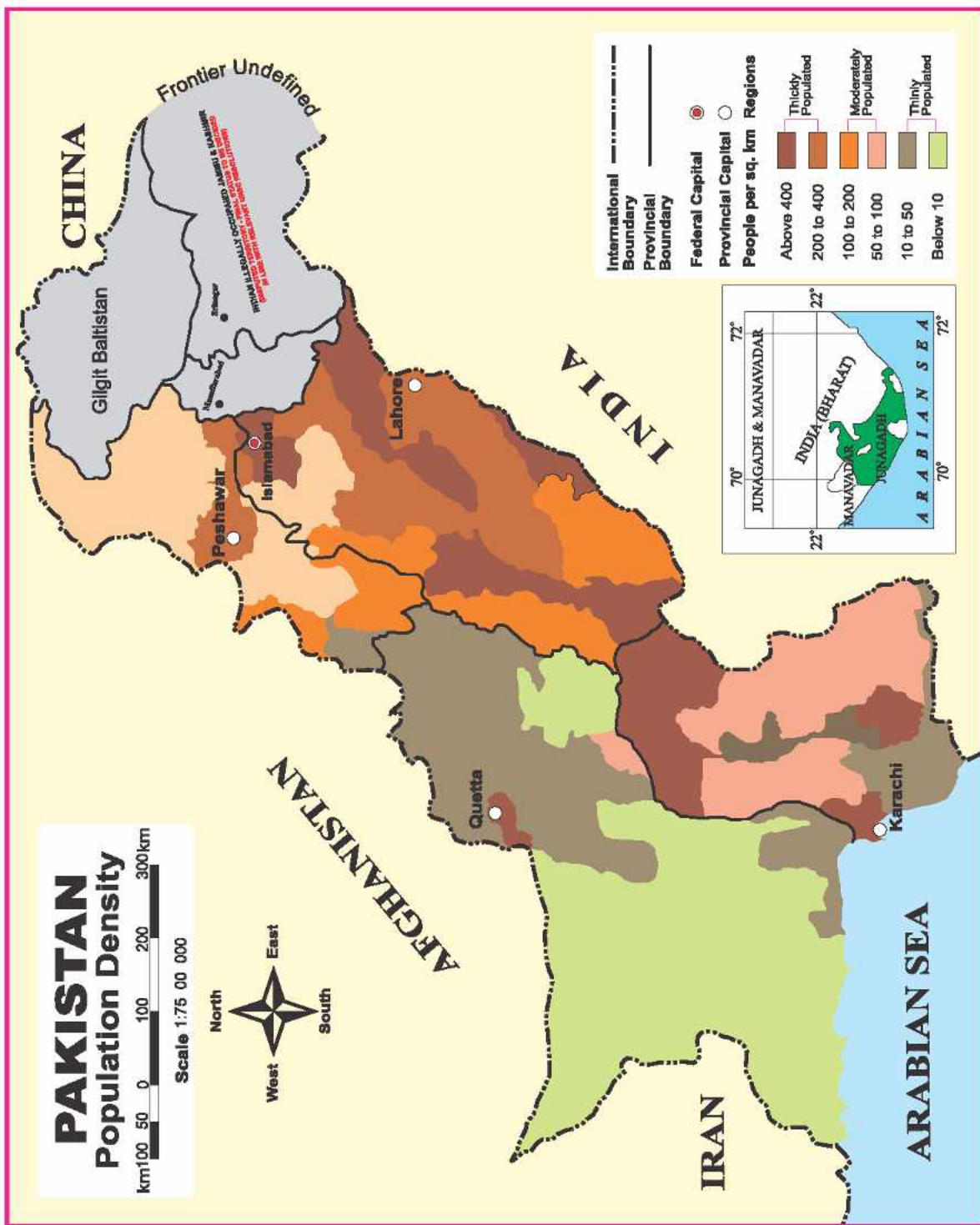
There are two reasons for the growth of population: net migration, and the excess of births over deaths. The Net migration means the excess of incoming migrants (immigrants) over outgoing migrants (emigrants). Migration of people from one area to another within a country makes no change in the total population, but the international migration does affect it. Pakistan's total population increased rapidly when, due to the partition of Sub-continent, the Muslim population migrated from India over here. Statistics of the annual growth rate of population show a decline after the year 1972. It was 3.7% in 1972. In nine years till 1981, it dropped to 3.1% per annum. The 1998 and 2017 censuses recorded the growth rate of population as 2.69 and 2.4% per annum respectively.

ii. Distribution of Population

Distribution of population means, the area-wise number of people out of the total size of population in a country. Generally, the statistics of population distribution are produced in regard of major administrative units of a country, such as provinces or districts. Population distribution is quite uneven in Pakistan. The reasons include the diversified terrain, climatic differences, and uneven distribution of economic resources etc. For instance, Balochistan is the largest province in terms of area, which covers nearly 44% of the total area of Pakistan. However, historically it has been thinly populated due to unfavourable physical conditions. According to the 2017 census, its population was merely 5.9% of the country's total population. In contrast,



Pakistan: Population Distribution, 2017
Source: Population Census Organization, Pakistan



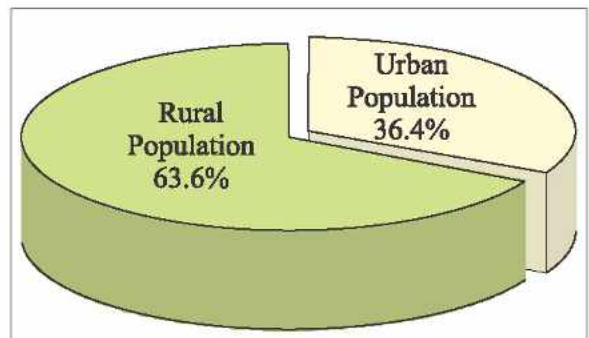
Source: Basic map derived from the Survey of Pakistan's atlas for Islamic Republic of Pakistan.

Punjab's population was 52.9% despite that it constitutes only 26% of the country's total area. The reason for Punjab being densely populated is its plain terrain where agriculture is quite developed due to the extensive irrigation system. Moreover, due to abundance of agricultural raw material, the industrial sector is also stable. Historically Punjab has been the center of population. The same rules apply to the other administrative units of Pakistan. According to the 2017 census, the Sindh Province shared 23%, Khyber Pakhtunkhwa 17.1% and Federally Administered Capital Territory 0.69% in the country's total population.

While studying about population, we come across a term “population density”. It helps us in understanding population distribution. It is defined as the number of people per square kilometer or per square mile of an area. Population density is calculated by dividing the total area of a region by its total population. According to the 2017 census, population density in Pakistan is 261 persons per square kilometer. Province-wise, Punjab has 533 persons, Khyber Pakhtunkhwa 349, Sindh 340, and Balochistan 36 persons per square kilometer.

iii. Rural-Urban Ratio

Rural-urban ratio of population helps us to know a country's dominant economic activities. Since industries are normally setup in cities, the excess of urban population over the rural reflects the trend of industrialization in economy of the respective country. If rural population is larger, it means the primary sector of economy (e.g. livestock, agriculture) dominates there. Pakistan is an agricultural country. Since its creation, the majority of its people have been living in rural areas. In 1951, rural-urban ratio of population was 82.4% and 17.6%, and in 1981 it was 71.7% and 28.3% respectively. According to the 1998 census, 67.5% of our people were rural and 32.5%



Pakistan: Rural - Urban Population Ratio, 2017

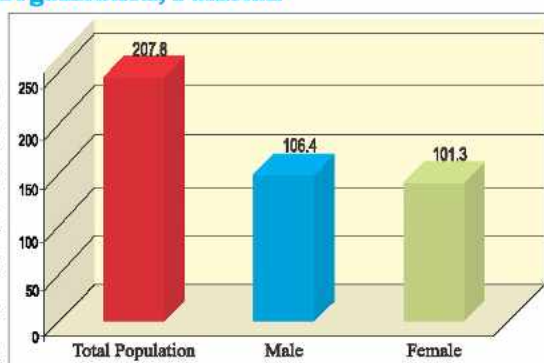
were urban dwellers. According to the 2017 census 63% of Pakistan's population is rural and the remaining 36.4% is urban.

Rural-urban ratio of population in Pakistan		
Census Year	Rural Population (%)	Urban Population (%)
1951	82.4	17.6
1961	77.5	22.5
1972	73.5	26.5
1981	71.7	28.3
1998	67.5	32.5
2017	63.6	36.4

Source: Population Census Organisation, Pakistan

iv. Sex Ratio

The data of sex ratio provides crucial base for future planning in a country. Many factors contribute in the variation in sex ratio, out of which migration is most important. For instance, emigrants usually happen to be males, which cause to increase male population of the host country. According to



Pakistan: number of males & females in total population (million) per the census of 2017

2017 census, total population of the country was 207.8 million in which 106.4 million were males and the remaining 101.3 million were females. In the same period, the overall sex ratio in the country was 106%. It means, with every 100 females there are 106 males. Province-wise sex ratio is not uniform in Pakistan.

Province-wise sex ratio in Pakistan	
Province	Sex Ratio
Punjab	107.23
Sindh	112.24
Khyber Pakhtunkhwa	105.1
Balochistan	114.61

Source: Population Census Report, Pakistan, 2017

2. Main Features of Pakistani Society

Pakistani society has many distinguishing features. Few of them are as under:

i. Islamic Society

The religion of Islam is key factor in composition of Pakistani society. Those who do not believe in the oneness of Allah and in Muhammad (ﷺ) as the last Rasool of Allah are considered non-Muslims. Having a common religion, the people in Pakistani society bear strong affiliation for one another despite being ethnically and linguistically different.

ii. Languages

Urdu is Pakistan's national language. Besides, there are many regional languages, like Punjabi, Saraiki, Balochi, Brahui, Pashto, Sindhi and Potohari etc. Urdu is the basic mean of communication among the people all across the country.

iii. Occupations

The majority of our people are associated with agricultural sector. The people associated with industrial and business sectors are less than required in these sectors. Due to economic awareness the women are now more inclined towards employment and have started serving in other sectors too beside the education and health sectors.

iv. Dresses

Different styles of regional dresses are used in our society. Majority of the people like to wear Shalwar Kameez. Apart from it, different dresses are used in different areas according to seasons and local climates.

v. Food

Different food is used in Pakistan in accordance with the terrain and climate of the respective areas. The majority use wheat bread, rice, vegetables, meat and pulses.

vi. Religious and National Festivals

The religious festivals of Pakistani society include Eid-ul-Fitr, Eid-ul-Azha, Shab-e-Baraat and Eid Milad-un-Nabi. These festivals are celebrated with great zest and fervor. Similarly, Hindus celebrate diwali, christian christmas and

the people belonging to other religions also celebrate their festivals with full freedom. Besides observing the national festivals like Pakistan Day, Independence Day, Quaid-e-Azam Day, Allama Iqbal Day, other regional festivals, Urse and fairs, etc are also celebrated by people of all classes and ages with great zeal and fervor.

vii. Customs and Traditions

Islamic values are observed in our society in all walks of life, like wedding, birth and death events etc. However, these cultural traditions vary from region to region. The people of other religions also observe their customs and traditions according to their culture.

3. Challenges to Pakistani Society

Pakistani society has been facing several issues since long. Different governments have chalked out plans and taken steps to solve these issues. In spite of all these measures, such social issues still exist. Few of them are discussed below:

i. Illiteracy

Education is very important for the well being of society. Nations cannot progress without education. This is in fact education which puts people on the way to progress. Due to illiteracy and ignorance the Pakistani society is lagging behind to gain progress. Rather, this issue has posed a serious threat to our national integrity by creating provincial, lingual and sectarian prejudices.

ii. Over Population

Over population means the growth of population beyond the limit of available resources. Pakistan is facing this challenge, which has put our society into many problems like poverty, inflation, unemployment, etc.

iii. Poverty

Poverty is the main hurdle in economic and social progress of a country. Due to poverty, the people cannot meet their basic needs of life. Pakistani society is not only affected by this problem but also further aggravated the social and economic condition of the people.

iv. Begging

The menace of begging is increasing rapidly in our society. The streets, markets, hospitals, railway stations, bus stops and all other public places are virtually taken over by the beggars. Begging is not only a problem itself, rather it

is a source of many social problems as well. Because, the beggars become a burden on economy and they cause spreading of different crimes and diseases.

v. Use of Drugs

Despite that our religion Islam forbids the use of drugs, yet it is spreading rapidly in our society. Especially our youth is becoming deeply addicted to drugs and thus pose a threat to the future well being of themselves and the country. The drug addicted people are harmful for the society. Such addiction leads them towards the other evil activities.

vi. Child Labour

In many countries of the world, child labour less than fourteen year age is morally and legally banned. Child labour has become a serious social issue in Pakistan. There are laws in Pakistan which ban child labour, yet these are violated by putting children to do labour. We can see children under fourteen doing labour work at hotels, workshops, factories, brick kilns and other spots. The children are our future. If we could not protect their rights today, our society may not progress in future.

4. Literacy and Education

Literacy and education seem to be synonymous to each other, but actually these are two different concepts. Literacy means the simple capability of reading and writing a text. For being literate, no formal testimony (certificate, degree etc.) is issued. For instance, certain welfare organizations teach the people how to read and write, yet by this skill they cannot be considered educated at primary, secondary, or else level. Further, literacy has no universal definition; rather it varies from country to country and time to time. For example, for the 1998 census in Pakistan, the definition of a literate person was set as: “An individual who is capable of reading newspapers and writing simple letters in any language is literate.” Contrary to literacy, education is a formal process. It requires special departments, prescribed curriculum, examination system and formal certification when a course is qualified. Education has levels, like primary level, secondary level etc. In the same way, the religious education provided in registered Madrasas also adopt specific curriculum and issue certificates. Thus,

we may say that every educated person is a literate person, but every literate one is not an educated one.

Literacy rate in Pakistan has been growing slowly but persistently. In 1998, literacy rate in Pakistan was 44%, which increased to 62% in 2017. It means, during the 19 years between 1998 and 2017, per annum rise in literacy rate was only 1%. These statistics include both the ordinary literate persons and the formally educated ones. The province-wise statistics show that in 2017, literacy rate in Punjab was 64.7%, in Sindh 62.2%, in Khyber Pakhtunkhwa 55.3%, and in Balochistan 55.5%.

5. Objectives of Education

Education is the ornament of man and a base for good citizenship. It is mentioned in the Holy Quran, “Allah will raise the status of those who possess faith and knowledge”. The seeking of knowledge has been emphasized in the Holy sayings of Hazrat Muhammad (ﷺ) to the extent that it has been declared obligatory for all Muslim men and women. Hazrat Muhammad (ﷺ) says:

“Seek knowledge even if you have to go to China.”

It means that no effort should be spared in the aim of getting knowledge. In a nation, democracy can yield better only if it is overwhelmingly educated. Education makes a man civilized, i.e. embellish him/ her with high moral values, like sympathy, sacrifice, truthfulness, sincerity, patriotism etc. Education makes a person aware of his duties and rights, hence enables him to play his due role. This virtue of him can be very useful for integrity and development of the country.

6. Types of Education

Education has two basic types:

- i. Informal education
- ii. Formal education

i. Informal Education

The education that provides mere ability of reading and writing, or

skill in any practical field, is termed as informal education. For example, coaching people how to read and write, training farmers how to use modern methods and implements, learning embroidery, driving, typing etc. in a private or public institution are all the informal forms of education.

ii. Formal Education

This is the type of education provided level by level through prescribed curriculum and after qualification, it is formally certified.

7. Levels of Formal Education in Pakistan

In Pakistan, formal education is classified into four levels:

i. Primary Education

The first five years of a child's schooling is called "Primary Education". This is the level of education upon which all further levels are based, hence, it is also known as "basic education". In Pakistan, primary schools have been established to provide primary education. Since, children are admitted in large number to primary schools, these are more in number than other educational institutions in the country. Almost every village possesses one or two primary schools, where boys and girls are given education either combined in one school or in separate schools. Besides government schools, thousands of private schools have also been registered countrywide. Pakistan has declared education compulsory and free for all children upto class 10. The Government of Pakistan has been taking measures to raise literacy rate in the country. For example, one comprehensive project, Pakistan Education Sector Reforms, was initiated few years back with the aim to increase admission rate in primary schools upto cent per cent.

ii. Secondary Education

Schooling from class 6 to 10 falls in the category of Secondary Education. It includes all middle and high schools. This level of education is very crucial because from here starts the preparation of the skilled workforce for the country. At this stage a child needs great care in character building and potential enhancement. To meet this end, secondary level teachers are being trained on

regular bases. Appropriate curriculum is prepared to inculcate love for the country and religion in the minds of students and enlighten them of the merits of hard work and fair earning. At this stage, subjects which help them in their practical life are taught. In addition to the core subjects, like Science, Mathematics, Islamiat and Pakistan Studies, students also get the option of adopting few technical subjects according to their personal interests and professional needs of the respective regions. At the completion of this level of education, the students find themselves well prepared for taking practical responsibilities in the society.

iii. Higher Secondary Education

This level is covered by two years of learning. It is also called Intermediate Level. If a candidate qualifies science subjects, it is called Faculty of Science (F.Sc.); if arts subjects, it is called Faculty of Arts (F.A). Science group is further divided into two branches: pre-engineering and pre-medical. A single board controls examination systems of both Secondary Level and Higher Secondary Level in a particular area. For Higher Secondary Education there are separate colleges, called “Inter Colleges”. Moreover, some previously established high schools have been upgraded, called “Higher Secondary Schools”.

iv. Higher Education

All education above Higher Secondary Level is called Higher Education, which is catered through colleges and universities. It includes ordinary Bachelor of Arts (B.A.), Bachelor of Science (B.Sc.), Master of Arts (M.A.), Master of Science (M.Sc.) and higher education of law, medical, engineering, Master of Philosophy (M. Phil) and Doctor of Philosophy (Ph.D). At this stage, curriculum is prescribed for different subjects but they don't have specific textbooks; rather, the students are free to collect material for the prescribed topics from anywhere that they have access to. Nonetheless, the institutions provide their students with libraries and modern sources of information like Internet. In the past, this level of education was possible only at public sector colleges and universities, but now private sector is also permitted to setup institutions for Higher Education. The Higher Education Commission (HEC) has been established to assist in the financial and technical matters of universities.

8. Educational Problems in Pakistan

The main reason of low literacy rate in Pakistan is the outdated system of education. The main objective of any independent nation's education system is to educate their young generation to make them civilized and democratic minded, but our educational system has failed to achieve these objectives. The main reason of this is that our educational system is facing many challenges. Few are discussed below:

i. Medium of Instruction

The main issue in our educational system is the medium of instruction. Our system gives priority to English language, thus the students have to employ most of their potentials in learning English. It results in their weakness in the core subjects. Whereas, the world's advanced countries like China, Japan, France, etc. have revolutionized the fields of science and technology etc. by imparting education in their national languages. Experts suggest that imparting education in national language is very significant in promoting learning capabilities in the students.

ii. Outdated Examination System

Our examination system has proved failing in proper assessment of abilities of the students. The prevailing examination system can only assess the memory power of the students, which is not the true parameter for assessing their intelligence. A student can easily qualify the examination by memorizing few important lessons in just the last few months to examination, even if he/she has ignored the course all through the rest of the year. It is, therefore, very essential that the prevailing outdated examination system shall be replaced by some modern one.

iii. Untrained Teachers

Teachers have central role in any educational system. A teacher can inculcate capabilities and wisdom in students by making the education a purposeful endeavour. However, one of the main problems in our educational system is the lack of training for the teachers. For a person to become a teacher, it is necessary that he/she must be trained in teaching skills and student psychology

alongside the subject knowledge. There is no proper arrangement for teachers' training in our country, which results in the deterioration of our educational system.

According to the modern educational requirements, teacher's trainings should be managed. The teachers shall also be given pre-service and in-service refresher courses so that they get updated to the student's psychology and modern educational tools.

iv. Lack of Coordination between Teachers and Parents

The teachers and parents both play key role in character building of students, because education is a social process which can get to conclusion through collaboration of the educational institutions and parents. But in our educational institutions such collaboration is not given its due importance. As a result, both the parties fail to understand issues related to the students.

It is suggested that there should be a joint council between the teachers and parents in every educational institution in order to have an understanding between them regarding the educational problems. Besides, the curriculum should be precise, comprehensive and easy. It should be reviewed regularly for incorporation of any new information generated by the fast changing world. Some basic facilities like libraries, laboratories, hostels, classrooms, furniture, electricity, water, playgrounds etc. must be furnished in educational institutions.

9. Public Health: Condition and Problems

The issue of public health is very serious in Pakistan. The death rate is high as compare to many other countries. Especially, the women and child mortality rate is even more high. The government has taken measures to improve the public health conditions like malaria and small pox eradication programmes, immunization and polio vaccination programmes etc. Moreover, Basic Health Units, hospitals, new medical colleges have been established and arrangements for the training of nurses and health visitors have been made. There are facilities for expanding medical education at post graduate level within the country, and sending doctors abroad for further research.

Despite these measures, the public health sector in Pakistan is facing many challenges, such as:

i. Poor Diet

Human body is like a machine which requires fuel to function. The food we take acts the same in our body as the fuel does in a machine. Our body shall work better if our diet is nutritious and balanced. Balanced diet is rarely cared for in our country. The substandard and impure food provided in markets is the source of health problems. For instance, beside adulteration in common food items, the sale of unhealthy meat is very common, which results in the spread of diseases in the country.

There must be proper check-and-balance system with the government to ensure availability of pure diet to the people. Even, there must be strict rules and regulations for punishment to those who may commit adulteration in food items.

ii. Polluted Water

Clean drinking water is hardly available in Pakistan. Stomach and skin diseases are becoming widespread due to the use of contaminated water. Even today, there is no proper sewerage system in most parts of our villages and cities. The municipal departments are required to make arrangements for supply of clean water to the people. There should be water filtration plants in every area in compatible number to the population size.

iii. Poor Housing

Majority of the people live in low grade houses. The houses are not cleaned properly in rural areas. In urban areas, the houses are commonly narrow and without proper aeration; the majority lives in houses with one or two rooms. This scenario of poor housing results in diseases of different kinds.

The government should consider the policy of town planning in the light of rapidly growing population of the country. There should be more of public parks and playgrounds in urban areas so that the citizens have access to adequate recreation opportunities.

iv. Unhygienic Conditions

Piles of garbage can be found everywhere in our urban and rural areas. It reveals that our people are not conscious towards importance of the hygiene. The people commonly practice dumping garbage in improper places and sewerage lines. They are probably ignorant of the principles for good health due to

illiteracy. Even today, proper sewerage system is not available in our villages and cities, which results in breeding of germs and mosquitoes and the associated diseases.

The municipal departments must be put to task in order to curb the issue of unhygienic conditions; let these departments do not have any financial constraints. The sewerage lines are required to be built in both urban and rural areas with a proper planning. There should be regular arrangement for cleaning roads, streets and sewerage lines. The people should be educated for living up to the principles of physical hygiene. In addition to making the subject of physical hygiene a part of the educational curricula, the mass-media like newspapers, TV etc. should also be used in this regard.

v. Lack of Health Facilities and Substandard Medicines

Adequate medical facilities have not been made widespread in our country so far. Majority of the rural areas are deprived of hospitals and free distribution of medicines. Although, the government has been struggling to provide adequate medical facilities in every urban and rural area, yet the problem is there. Even in urban areas, there is so rush of the patients that the doctors cannot attend them appropriately. Sometimes, the patients become ill to new diseases due to the use of fake or substandard medicines.

The government has to give urgent attention to the health sector. In this regard, construction of new hospitals and equipments of the existing ones with modern facilities is very essential. In order to ensure the supply of genuine medicines to patients, the government needs to take strict measures against those involved in producing fake and substandard medicines.

vi. Environmental Pollution

As a result of the growth of population and industry, the toxic material and gases from factories, smoke from vehicles and the cutting of trees in urban areas have become the sources of environmental pollution. The pollution in its turn is the cause of the heart, lungs and skin diseases in humans.

To prevent the air pollution, the factories should be bound by law to dispose off their toxic material and gases properly which do not let these become harmful to humans and other organisms. Maximum tree plantation can help

prevent the air pollution on permanent bases. The trees are natural factories which absorb pollutants from air and purify the environment.

10. Society and Culture of Pakistan

Living together of people is called society. Culture means those patterns of living, which have been practiced in a certain community for centuries. The culture is also referred to by words of “customs” and “traditions”. Culture undergoes changes with the passage of time. It also has association with religion and ideology. For example, before the rise of Islam the Arabs used to serve their guests with wine and entertain with music. After accepting Islam they abandoned these evil practices. Since Islamic ideology is strong enough, Pakistani culture dominantly reflects Islamic teachings. In the past, several non-muslim nations ruled the territory that is part of the present day Pakistan. Their peculiar cultural imprints can still be seen in our living style.

Technically speaking, “Culture is the way of life which a society develops generation after generation in the light of its material and spiritual needs.” Culture is also associated with physical characteristics and economic resources of an area. For instance, the people of the mountainous areas of Pakistan live quite differently from those of the plain areas. Similarly, cultural differences exist between the people living in dry-cold and hot-humid regions.

a. National Culture

The land of Pakistan has profound physical diversity. It has lofty mountains, plateaus and vast plains. Some regions are extremely hot, while some others are too cold or moderate. There is about 1050km long coastal belt in the south of the country, which experiences moderate climate and a high ratio of atmospheric humidity. The cultural traits of its inhabitants are quite distinctive. The few common cultural traits of Pakistani society are discussed below:

i. Ethical Values

Pakistan is an Islamic state; hence the moral values of its people are based on Islam. Their dresses, trade, educational system, mode of relationship, eating habits etc. all reflect Islamic way of life. The people of Pakistan believe in respect for all, Islamic brotherhood and equality. Respect for the elders, care and love for

senile parents, respect for women and the rights of neighbours etc. are the fundamental ethical values of our society.

ii. Festivals

Muslims religious festivals are called “Eids”, which are two in a year: Eid-ul-Fitr and Eid-ul-Azha. Besides, the people belonging to other religions also celebrate their religious festivals, such as diwali, christmas etc. One of our national festivals is Pakistan Day, which is celebrated on 23rd March each year. On this day, separate homeland for the Muslims of Sub-continent was demanded. Another event is Independence Day, which is celebrated on 14th August each year. This is the day when the dream of a separate homeland for Muslims came true. Likewise, Defense Day (6th September), the birth and anniversary days of Allama Iqbal and Quaid-e-Azam are among our national events of celebration.

iii. Architecture

On the arrival of Mohammad Bin Qasim in the Sub-continent in 712 A.D, the foundation of a new civilization was laid here. One of the features of that civilization is its unique style of architecture. The buildings constructed by Muslims exhibit the sense of openness, aesthetics and tranquility. The buildings included in our cultural heritage are Badshahi Masjid, Shahi Qilaa, Shalimar Garden and the Sunehri Masjid. All these four are located at Lahore. Moreover, Masjid Mohabbat Khan (Peshawar), Masjid Shah Jahan (Thatta) and Masjid Bhong (Sadiqabad) are also famous and spectacular historical sites in our country.

iv. Calligraphy

Muslims have been unsurpassable in calligraphy. We have inherited this talent from our ancestors. During Mughal dynasty, new calligraphic styles were devised and the existing styles have been modified through innovative art. A number of calligraphers wrote the Holy Quran



Badshahi Masjid , Lahore



Shalimar Garden, Lahore

in various letter designs. Kings like Zaheer ud din Babar, Aurangzeb Alamgeer, and Bahadar Shah Zafar, not only supported this art but they themselves had a great command on it. Sadiqain is the prominent name in promoting this art in Pakistan. He wrote the Holy Quran in a fascinating style. Gul Jee is another worth mentioning name in this field.

v. Dresses

Pakistanis commonly wear shalwar and kameez. In many areas, men wear turban. The women cover their body with a sheet or veil called “dopatta”. In Punjab Province, tehband is worn in rural areas instead of shalwar. Sindhis wear shalwar and kameez but they are distinguished by their embroidered caps. In addition to that they also wear locally made sheet, called “Ajrak”. The Pashtoons of Khyber Pakhtunkhwa and Balochistan wear waist coat, turbans or Qaraqulli or a type of woolen caps. The Balochi dress generally consists of a typical embroidered waist coat, long turban, creased shalwar, and flat shoes. Balochi women wear thickly embroidered beautiful dresses.

vi. Food

Wheat and rice are parts of our staple diet. Corn is widely grown in Kashmir and Northern Areas, hence it is the staple food there. In some rural areas, millet (bajra) is cultivated and bread made of it is eaten with great relish. Islam establishes clear distinction between Halal (legal) and Haram (forbidden) food. The meat obtained from cows, buffaloes, goats, sheep and chicken is halal, therefore it is widely used in Pakistan. Fish is also a favourite food all over the country, but mostly enjoyed by the people living in coastal areas. The people of Punjab and interior Sindh mostly use milk, curd and whey, while those of Khyber Pakhtunkhwa and Balochistan use fresh and dry fruits.

b. Regional Cultures

Majority of the people of Pakistan are Muslims, hence there is a general commonality in the culture of various areas of Pakistan. However, due to historical ties and physical environment, minor differences do exist in the cultures of different areas. Distinctive features in the cultures of different areas of Pakistan are described hereunder:

i. Balochistan

The people of Balochistan are cordial and hospitable. Tribal sentiments prevail among them. Respect and obedience for the elders is their eminent feature. Embroidery is the favourite passtime business of women. They weave woolen carpets and tents in their homes. Hani-Shah Murid is their famous folklore.



Baloch woman busy in Balochi embroidery

ii. Punjab

The people of Punjab are hardworking and consistent. They are fond of kabaddi and wrestling. Their folk stories are highly fascinating. Such tales have been versified and are sung on special occasions. Amongst them are the stories of Sassi-Punnu, Heer-Ranjha, Sohni-Mahinwal etc. Buildings enameling, sports goods and kites making, painting on earthen vessels etc. are the eminent features of Punjabi culture.



Punjabi woman using hand mill

iii. Khyber Pakhtunkhwa

The people of Khyber Pakhtunkhwa are brave, hardworking and hospitable. Embroidery, woolen clothes and carpet weaving, sculpturing wooden goods with fascinating designs etc. are the special arts of this region.



Pashtoon girl busy in embroidery

iv. Sindh

Sindh is famous all over the world for its handicrafts. It is also famous for embroidery, earthen pottery and tiles painting. Agriculture is the most popular occupation of the people of this region. Horse and oxen races are their favourite sports.



Sindh woman in cultural dress

11. Commonalities in Regional Cultures and National Solidarity

Common cultural traits are found in the different areas of Pakistan. Our society exhibits clear commonalities in food, music, literature, architecture, etc., which have been explained hereunder:

i. Islam

The core principle of our culture is to follow the religion of Islam by all its codes. Islam is the main source of integrity and solidarity.

ii. Respect for Humanity

Humanity is greatly regarded in the culture of all regions of Pakistan. The law and our religion both provide safeguards for the respect for humanity. The women enjoy special respect in every corner of our society.

iii. Language

Urdu is our national language. It is the basic means of communication among the people all over Pakistan. Although, different local languages are spoken across the country, yet Urdu is the common language for all regions.

iv. Religious Institutions

Masjid has immense significance in Islamic society. It plays eminent role in creating the sentiments of tolerance, brotherhood and peace. Similarly the religious institutions of other communities are also playing an important role in fostering peace, tolerance and national integration.

v. Customs and Traditions

Despite cultural diversity among the provinces of Pakistan, there is overwhelming similarity in certain fundamental values like the rituals of worship, hospitality, care for the rights of neighbours etc. Whether it is wedding, child birth or death event, every time our people behave quite in accordance with Islamic codes, which are the very bases of our common culture.

vi. Religious and National Festivals

Eid-ul-Fitr, Eid-ul-Azha, Shab-e-Baraat, Shab-e-Miaraj, Eid Milad-un-Nabi, etc. are celebrated as religious festivals in Pakistan. On these occasions, zeal and fervor of all Pakistanis can be seen. Apart from these, our national

festivals like Pakistan Day, Independence Day, Quaid-e-Azam and Iqbal Days, etc. are celebrated with great fervor in every part of the country.

vii. Dresses

Although every area has a distinctive dress code, but in this regard there is a similarity among the different areas of Pakistan. Majority of the people wear shalwar kameez with minor variations of fashion. Among the women also, wearing shalwar kameez and sheet, etc. are very popular.

12. Languages

Language is an important element of culture. The official language of Pakistan is English, but Urdu is our national language. Besides Urdu, many regional languages are spoken in the country; few major of them are discussed as under:

I. Urdu—Our National Language

Urdu is a word derived from Turkish language, meaning "Army". This language was formed through the interaction of people from different areas who joined army during the Mughal dynasty. It was known by different names in different ages. Initially, it was named as Hindwi, Hinda and Hindi. Before the fall of the Mughals, it was called "Reekhta". Later on, it got the name of "Urdu-e-Mualla" and finally only "Urdu". Ameer Khusro, Qulli Qutub Shah and Wali Dakni may be called pioneer poets of it. In the early 19th century, before the British rule, Urdu flourished rapidly. The eminent poets of that era are Mir Taqi Mir, Asadullah Khan Ghalib, Khwaja Mir Dard, Khwaja Haider Ali Atish, etc. When Sir Syed Ahmad Khan established Aligarh College, this language got new dimensions. Among Sir Syed's colleagues who promoted this language, Maulana Altaf Hussain Hali, Baba-e-Urdu Maulvi Abdual Haq, Maulana Shibli Noamani and Deputy Nazir Ahmed are eminent. During the British rule, the Hindus started conspiring against the popularity of Urdu, but the Muslim leaders countered them wisely. Much of Allama Iqbal's poetry is in Urdu. In Pakistan, different genres of writing, such as ghazal, novel, drama, short story and criticism, have been developed further in Urdu. The renowned Urdu writers of the recent past include Imtiaz Ali Taj, N.M. Rashid, Meera Jee, Ata Shad, Hafeez Jalandhri, Faiz

Ahmed Faiz, Habib Jalib, Ahmed Nadeem Qasmi, Ahmed Faraz, Munir Niazi and Naseem Hijazi.

II. Regional Languages

I Balochi

It is the language of Baloch tribes. Apart from Pakistan, its people are found in south-east of Iran, Afghanistan (Nimroz Province), Turkmenistan, Kurdistan and the Gulf states. Experts suggest that it associates back to the Iranian languages of Aryan times. There are three major dialects of Balochi language:

a. Eastern or Sulaimani Dialect

It is spoken in Jaccobabad, Kashmor, D.G.Khan, Rajanpur, Marri, Bugti, Sibi and Naseerabad etc.

b. Rakhshani Dialect

It is spoken in Kalat, Nushki and Kharan etc.

c. Western Dialect

It is spoken in Makran Division, Karachi and Iranian Balochistan. This dialect exhibit the influence of Persian language.

The history of Balochi language and literature mostly comprise poetry, which transmitted generation to generation the history of Baloch tribes, the tales of bravery of their forefathers in wars and other. The tales of Hani-Sheh Murid, Mir Beuragh and Granaz, Shahdad and Mahnaz, etc. are the best historic and literary heritage in Balochi language. Eminent Balochi poets in the classical period include Mir Chakar Khan Rind, Sheh Murid, Mir Beuragh, Mir Shahdad Rind, Mir Jamal Rind and Shah Mubarik.

After the creation of Pakistan, Balochi language and literature started flourishing. A standard script was devised for it by making slight modifications in Urdu alphabets. In 1951, Balochi Deewan was composed. The monthly journals “Oman” and “Olas”, and the weekly “Deer” started to publish in this language. In 1959, Balochi Academy was established, which has published many classical books in Balochi language. The Balochi Department of Balochistan University is playing important role in conducting research in Balochi language.

The eminent Balochi writers in the recent times include Mir Gul Khan Naseer, Azad Jamaldini, Atta Shad, Syed Zahoor Shah Hashmi, Munir Ahmad Badini, Hakim Baloch, Dr. Niamat Gichki, Mubarak Qazi, Akbar Barakzai, Abdullah Jan Jamaldini, Dr. Shah Muhammad Marri and Allah Bakhsh Buzdar, etc. These writers have helped a lot in promoting Balochi language and literature.

ii. Pashto

Pashto is one of the other ancient Indo-Arian languages. Its ancient origin can be judged from the fact that it has been discussed in Vedas and Maha Bharat, which are ancient books of Hindu religion. Some scholars believe that it was born in the “Bakht or Baakht”, area of Afghanistan. On that account, its speakers were called as “Bakhtoon” which later changed to Pakhtoon or Pashtoon. In Pakistan, Pashto speakers are found in western northern parts of the country, such as Khyber Pakhtunkhwa Province and northern parts of Balochistan Province.

a. Dialects

Due to association with the Indo-Arian languages, Pashto has two major dialects: eastern dialect and western dialect. Accordingly, the Pashto speakers have two groups. One group utters the letter “ژ” in its typical sound. The other group speaks it in sounds like ځ or څ. On these bases, those who speak ژ and ځ are called the Pashtoos speaking Khattak dialect, while those who speak ځ, څ and ښ are called the Pashtoos speaking Yousafzai dialect. The line of this division runs from Attok to Afghanistan. According to Sir Olaf Caroe, Pashtoos of the northeastern tribes speak Pakhto, and those of southwestern tribes speak Pashto. The former dialect is used in Dir, Swat, Bunair and Bajorh, while the later is used by Khattak and Durrani tribes, and the tribes of Waziristan, Bannu, Derajat, Zhob, northern Balochistan etc.

Due to certain reasons, Pashto has many dialects, however, two are very common: the soft western dialect, and the tough eastern dialect. The difference between these is based on the use of certain letters and sounds. The Kandahari dialect is the most moderate in all. It exists in its original form since long ago.

b. Literature

Although, Pashto is an ancient language, the literary work in it started much later. Like other well formed languages, Pashto literature also started with

poetry. The first book of Pashto "Pata Khazana" was written in 8th century A.D. Ameer Karor is regarded as the first Pashto poet.

In the first few decades of 19th century, Qaseeda and Marsiya were adopted as genres of Pashto literature. The book "Tazkira-Tul-Aulia", written in 1200 A.D (Anno Domini), reveals that the Pashto poets at that time had produced literature in the form of Hamd and Naat as well. During the reign of Mahmood Ghaznavi, a man named Saifullah, formally devised Pashto alphabets which are in use till today.

One of eminent theme in Pashto poetry is patriotism. Mysticism has also been discussed. A poet, named Mulla Mast, is regarded as pioneer of this style. Khushal Khan Khattak (1613-1691) is a great poet of Pashto language. He has made many walks of life the themes of his poetry, like love for the divine beings, love for humanity, gathering of friends, mysticism, moral values, bravery etc. The other great poet of Pashto is Rahman Baba, who is held in high esteem in Pashtoon society. Mysticism has been the main theme of his poetry. Folk song is matchless heritage in Pashto literature. It has several genres but Charbaita, Tapa etc are well known.

The prose-form literature in Pashto started growing in 20th century. After the creation of Pakistan, the modern educated writers, holding new ideas and wisdom, have contributed a lot in Pashto dictionary, grammar, biography, novel and drama. In Balochistan, the eminent Pashto writers include, Abid Shah Abid, Saeed Gohar, Ubaidullah Darwesh, Farooq Sarwar, Umar Gul Askar, Dr. Liaquat Taban, Abdul Karim Baryalay, etc. In 1954, the Pashto Academy was established in Peshawar to promote this language. A similar academy has been established in Quetta. Apart from these, the Department of Pashto at the University of Balochistan has been engaged in teaching and research in Pashto language.

iii. Brahui

Brahui is an ancient language. Many linguists associate it with Dravidian languages. According to some scholars, Brahui associates back to Indo-European or Indo-Aryan languages. The majority of Brahui speakers live in Bolan, Sarawan, Jhalawan and Makran areas of Balochistan. It is also spoken in few areas of Sindh Province.

Brahui is usually written in the percio-arabic script and has four major dialects Sarawani, Jhalawani, Noshkai and Sindhi. Although it is an ancient language, its literary work had been nominal till 17th century A.D. The reason may be the nomadic movements of its people. But still the folk literature does exist in this language wherein "Laili Moor" is a well known story. In 18th century, Malik Dad composed "Tuhfa-tul-Ajaib" known to be as the first authentic Brahui book. Next to him, Maulana Nabbo Jan and Maulana Muhammad Umar Deenpoori added a lot to its literature. The Holy Quran and many other religious books have been translated in this language. Newspapers and journals are also being published.

The eminent Brahui writers include Dr. Abd-ur-Rahman Brahui, Noor Muhammad Parwana, Nadir Qambrani, Peer Muhammad Zuberani, Abd-ur-Rahman Kurd, Adil Qalandarani, Waheed Zaheer, Afzal Murad and Tahira Ihsas Jatak etc. Brahui Academy, Quetta, and Brahui Department, University of Balochistan, are rendering valuable services for the promotion of this language.

iv. Sindhi

Sindhi language is mainly derived from Turkish, Dravidian and Sanskrit languages. Lari, Kathyawarhi, Jogali, and Kachhi are its famous dialects but the standard one is "Sahtee". Sindhi literature comprises fables, gunan, bait, sorthay, gatha and dohray etc. Lot of work was done in this language during 11th to 13th centuries. Remarkable books were written on Islamic jurisprudence and mysticism during that time. In popularity of this language, the contribution of the mystic poets is commendable. These poets include Shah Abdul Latif Bhitai, Hazrat Sachal Sarmast and Shah Inayat Shaheed. Hazrat Shah Abdul Latif Bhitai based his poetry on folk lores. "Shah Jo Resalo" is the name of the collection of his literary work.

v. Punjabi

This language has associations with ancient Dravidian languages. It has six dialects, namely Majhi, Multani, Potohari, Chachhi, Dhani and Shahpoori. The most popular amongst them is Majhi, which is spoken in northern Punjab. This belt includes Lahore and its suburbs. Punjabi got real impetus at times when Muslim saints made it the medium of their poetry. The great Punjabi poets

include Baba Farid Ganj-e-shakar, Shah Hussain, Sultan Bahu, Bhullay Shah, Waris Shah, Khwaja Ghulam Farid and Hazrat Mian Muhammad Bakhsh. Their poetry has delivered the feelings of love for humanity and the divine beings. Remarkable Punjabi poetic genres are Dhola, Mahiya, Lori, Bolyan, Kafi and Dohe.

The modern Punjabi literature contains the modern poetry, drama, novel, criticism and ghazal. Munir Niazi, Ahmad Rahi and Sharif Kunjah are well regarded Punjabi poets of recent era.

vi. Seraiki

It is one of the Pakistan's ancient languages and is considered among the Indo-Aryan family of languages. Seraiki has been variously called as Lehnda, Uchi, Derawali, but now the name "Seraiki" has become well accepted. It is spoken in central Pakistan on either sides of River Indus. Its largest speaking region is southern Punjab, including the districts of Mianwali, Bhakkar, Layyah, Dera Ghazi Khan, Rajanpur, Multan, Khanewal, Bahawalnagar, Bahawalpur etc. Besides Punjab, it is spoken more or less in the rest of provinces. For instance, Kashmor, Jacobabad and Sukkar Districts of Sindh; Barkhan, Naseerabad and Jhal Magsi Districts of Balochistan; Dera Ismail Khan and Tank Districts of Khyber Pakhtunkhwa are the areas where Seraiki speaking people are inhabited. Hazrat Sachchal Sarmast and Hazrat Ghulam Farid are amongst the eminent seraiki poets. In the modern days, novels, short stories and dramas are being written in this language showing its development.

vii. Other Languages

Apart from the languages discussed above, approximately 75 other languages also exist in different parts of Pakistan. Amongst them Hindko and Kashmiri are more common. Hindko is spoken in the Abbotabad, Mansehra, Haripur, Peshawar and Kohat Districts of Khyber Pakhtunkhwa, and in the Attok District of Punjab. Kashmiri is mainly spoken in Azad Kashmir, but its users do live in many parts of Pakistan. Researchers link this language to the languages of Indus Valley. Due to persistent turmoil in the Jammu and Kashmir region for several decades, epic nature dominates over romanticism in Kashmiri literature. Shina, Boroshaski, Khwar, Balti, Dari, Hazargi, Potohari, Lasi and Makrani are also minor languages of the country.

10. Role of Minorities in Nation Building

Pakistan is an Islamic country. Muslims are in majority; therefore, all non-Muslim citizens are collectively called “minorities”. Amongst them are Christians, Hindus, Sikhs, Parsi and Qadianis etc. The minorities had worked shoulder to shoulder with the Muslim leaders in the freedom movement of Pakistan. After independence, Quaid-e-Azam took sound measures for the welfare of minorities.



Guroodawara Punja Sahib (Hasanabdal)

Just three days before the independence, on 11th August, 1947, while addressing the Constituent Assembly of Pakistan, he said, “You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in the state of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the state. As you know, history shows that in England, conditions, some time ago, were much worse than those prevailing in India today. The two sects of Christianity, Roman Catholics and the Protestants, persecuted each other. Thank God, we are not starting in those days. We are starting in the days where there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one state.”

After the death of Quaid-e-Azam, the rights of minorities have also been protected at every level and at every times. In the constitution of 1973, it is resolved that all the citizens of Pakistan have equal rights. The constitution also protects the rights and interests of the minorities. Their quota of representation has been fixed in the federal and provincial services.

In the light of the above stated constitutional guarantees, all the minorities enjoy religious liberty in Pakistan. Their places of worships are protected and looked after by the Auqaf Department. They are not discriminated in job opportunities in the public sector departments. They have also a big role in the democratic and political affairs of the state. They have due representation in both of the federal democratic houses (National Assembly & Senate) and the four Provincial Assemblies.

The minorities also have rendered great service to the country in its every sector. Justice A. R. Cornelius served as Chief Justice of Pakistan from 1960 to 1968. He was a great jurist. His legal verdicts stand high in the judicial history of Pakistan. Justice Dorab Patel has been the Chief Justice of Sindh High Court; later he served as justice in the Supreme Court of Pakistan. Rana Bhagwan Das has remained a justice in Sindh High Court, a senior judge in Supreme Court of Pakistan, and the Chairman, Federal Service Commission of Pakistan.

Samuel Martin Burke played important role in Pakistan Movement and in laying down the principles of Pakistan's foreign policy. Raja Tiri Devroy of Buddha religion and Jamshed Merker of Parsi religion have served on important diplomatic chairs of Pakistan. The Government of Pakistan had appointed Raja Tridev Roy as lifelong federal minister on account of his commendable diplomatic services to the country.

The minorities have contributed a lot in the defense services of Pakistan. In this regard, the services of Major General Julian Peter (Hilal-e-Imtiaz), Major General Keezad Supariwala (Nishan-e-Imtiaz), Major General Noil Israel Khokhar (Hilal-e-Imtiaz), Air Commodore Nazeer Latif (awarded Sitara-e-Jurat twice), Squadron Leader Peter Christy (Tamagh-e-Jurat and Sitara-e-Jurat) are written in our national history in golden letters. Majority of them sacrificed their lives for defending the beloved country. Besides that, different groups of the minorities living in Pakistan are playing their due role in every field of life like economy, education, health, sports, etc. for the progress of Pakistani society.

Exercise

Q.1. Put (T) and (F) in front of the true and false statements respectively.

- i. Sindh is the largest province of Pakistan in terms of population. ()
- ii. According to 1998 census, 45% of the total population of Pakistan is urban. ()
- iii. Culture and customs are synonymous to each other. ()
- iv. Urdu is the official language of Pakistan. ()
- v. Freedom of faith is available to the religious minorities of Pakistan. ()
- vi. Rahman Baba is the famous Sufi poet of Sindhi language. ()

Q.2. Select appropriate words from the given list to fill in the blanks.

(popularity, culture, census, handicraft, minorities)

- i. The first _____ of Pakistan was conducted in 1951.
- ii. The manners prevailing in a society over ages are called _____.
- iii. Embroidery is the important _____ of Baloch women.
- iv. Mystical poetry has a great role in the _____ of Sindhi language.
- v. The non-muslim population of Pakistan is called _____.

Q.3. Give short answers to the following questions.

- i. Why is the population of Pakistan unevenly distributed?
- ii. Why is the urban population of Pakistan growing rapidly than the rural population?
- iii. Which changes were observed in the culture of the Arab society after the advent of Islam?
- iv. What do you mean by the ethical values of a Muslim society?
- v. Describe the salient features of the culture of Balochistan Province.
- vi. Write down the characteristics of Urdu language.

Q.4. Give detailed answers to the following questions.

- i. Write a note on the growth and density of population of Pakistan.
- ii. Discuss the relationship between religion and culture in the context of Pakistani society.
- iii. Highlight the role of minorities in the consolidation of Pakistan.

ACTIVITIES

- i. Divide the students into two groups and ask them to collect various local dress designs.
- ii. Take the class to a visit of historical buildings nearby.

GLOSSARY

Civil War:	The armed conflicts among the people of one country.
Constitution:	The complete legal code of a democratic state.
Contributory River:	The smaller river merging into a bigger river.
Environment Friendly:	The items or activities if brought to use or action may not endanger the purity of environment.
Exports:	Selling out of a country's products to another country.
Folk literature:	The unauthentic old stories, either in the form of prose or poem, transmitted mouth to mouth among generations of a tribe or nation.
Insurance Company:	A company that collects some money in premiums from people against accidental losses to their lives or properties. It makes business with the collected money but has to pay a bigger amount in case the accident actually happens within the specified period.
Imports:	The items brought from foreign countries.
Kharif:	The summer cropping season.
Levy:	Imposition of tax, fee, fine, etc.
Nationalization:	Bring private enterprises to state control.
Opposition Party:	The political party (or parties) which is in parliament but not in power.
Persecution:	Killing of people, oppression, victimization.
Privatization:	Giving state controlled enterprises into private management.
Rabi:	The winter cropping season.
Self-sufficiency:	The state of having complete item(s) of need(s) within own country.
Senile:	Old age people, elderly.
Suburbs:	The settlements of mixed rural and urban characteristics surrounding a main city.
State of Emergency:	The state when a government promulgates emergent constitutional law and enforce certain specific rules called "Emergency Rules". State of Emergency usually come into effect during a war, big earthquake, famine, etc.
Surgical Instruments:	The instruments that doctors use in human or other body's surgery.
Tarrif:	The tax imposed on imports.
Tide:	The periodic daily rise and fall in sea water due to the mutual attraction between Earth and Moon.

- Two-third Majority:** Literally, it means two out of three. This term is specific to political parliaments. If total member of a parliament are divided into three equal parts, the party having two parts means she has two-third majority.
- Value Addition:** Increasing the value (price) of something by inducing change in it.
- Veto Power:** The power with five permanent members of the Security Council of UNO by which they can nullify any decision suggested by the other members.

چوری کرنا گناہ ہے۔

سچ بولنا اچھی عادت ہے۔

والدین کا احترام کرنا چاہیے۔

نیک دوستی پھیلاؤ۔

بڑوں کا ادب کرنا اچھی عادت ہے۔

صفائی نصف ایمان ہے۔

اساتذہ کا احترام کرنا چاہیے۔

صبح سویرے اٹھنا اچھی عادت ہے۔

جھوٹ بولنا بُری بات ہے۔

علم کی روشنی پھیلاؤ۔

قومی احتساب بیورو بلوچستان

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قومی ترانہ

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تُو نشانِ عزمِ عالی شان اَرْضِ پاکِستان
مرکزِ یقین شادباد
پاک سرزمین کا نظام قُوّتِ اُخُوّتِ عوام
قوم، ملک، سلطنت پائندہ تابندہ باد
شادباد منزلِ مُراد
پرچمِ ستاره و ہلال رہبرِ ترقی و کمال
ترجمانِ ماضی، نشانِ حال جانِ اِسْتِقْبَال
سایہِ خدائے ذوالجلال

Serial No.

Code No. **PS(E.M)-X/444(NP-2007)2018**

Year	Edition	Copies	Price
2020	First	15,000	53/-