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Q.1 **Discuss social structure of the Swati Pakhtuns settled in Northern Pakistan in light of Charles Lindhom interpretation.**

Even after more than 70 years of existence and around 17 years of continuous rule by elected governments, Pakistan could not attain the desirable levels of political stability and economic growth. The political and economic situation in the country currently has become so adverse that nothing could be forecast with certainty about the future of the present government. The foremost reason for this is the lack of political and economic stability in Pakistan and the resultant social chaos has been that democracy as a culture and institution has failed to flourish and evolve in the country. Various related factors have been responsible for the failure of democracy to evolve as an institution in Pakistan. These factors need to be identified, analysed and documented by the policymakers so that a sustainable political and economic stability can be achieved.

At the outset it must be understood that the culture of society determines the nature, structure and functions of institutions of that society, including the state. Looking at the institutions of democracy from that standpoint reveals that the foremost and underlying cause that a democratic culture has not evolved in Pakistan has been the incompatibility between the social structure of the country and the essence and values of a democratic culture. The nature of social structure, which comprises social institutions, social values, social roles and social statuses of Pakistan has fundamentally been undemocratic in form. As democratic culture primarily is based on the values of equality, equity, justice, freedom and individualism (together creating a culture of merit, inventiveness and amity) these values have hardly been prevalent in Pakistan's social structure.

Pakistan's social structure is profoundly and extensively tribal, ultraconservative and thus anti-change. The culture which such social structure promotes hardly has any space for the above-mentioned democratic ideals to be attained. Such social structure is hierarchical in orientation which functions primarily on the institutionalisation and reverence of traditional figures of authorities like tribal and clan chiefs and religious figures. That is the fundamental reason that symbols of traditional authorities like Khan, Malik, Chaudhry, Wadera and Sardar on the one hand and maulvis on the other hand have been dominating

the society through their societal power and influence to the exclusion of the masses and their consciously and freely-elected democratic and liberal leaders. These symbols and figures of traditional authorities have been colluding to entrench their respective power base on the one hand and to ricochet any challenge to it. As this challenge could only come from liberal and democratic figures, values and institutions under the umbrella of democratic political structure, tribal chieftains and clerical leadership have been trying their utmost to prevent democracy evolve. Many of the traditional figures also joined the political system by appealing to the conservative constituency to make it hostage to their vested interests and in this way make it unviable. Innumerable feudal lords and maulvis have joined the political system of Pakistan over the decades and their efforts to dominate it have seriously compromised the vitality and functionality of the system, whose biggest victim has been democracy.

The success of traditional authorities in this connection has mainly been due to the strategy of traditional power brokers to infiltrate and dominate the institutions of democracy like parliament, political parties and elected governments. Therefore, it is no surprise that most Pakistani political parties have evolved into family-limited companies with politics being their prime business. Traditional authorities have used their power base to domineer the institutions and values of democracy. Thus the very institutions which could otherwise have been a guarantee of flourishing democracy in Pakistan, have served as stumbling blocks for evolution of democracy.

Institutions of a tribal culture intrinsically operate on the principle of inequality and top-down flow of power and authority. Therefore, the values of a tribal culture, like that of Pakistan, are incompatible rather in conflict with the values of democracy. So in a society based on tribal principles equality is hard to be attained. Contrarily, democracy functions on the very principle of equality to all members of society and the state. For instance, every member of society and citizen of the state, has only one vote to exercise and is expected to have equal opportunity of social and economic mobility. Although in theory the Pakistani political system, which is outwardly democratic but inwardly not, operates on the principle of one-person-one-vote (universal suffrage) but most of the people cannot use vote freely

either because of the pressure of the respective traditional authorities or bonds or because of their lack of education and information. Resultantly, the government which gets elected is based on what German political thinker-cum-political sociologist Noelle Neumann called 'loud minority' while the majority becomes 'silent.'

Another very important aspect of the failure of democracy to evolve in Pakistan is that the auxiliary institutions, which otherwise ought to provide support to Parliament, people and political leadership to build their capacities of policymaking and their execution by providing them education and information have been working at cross purposes. These institutions which include the bureaucracy and all the government departments, due to relatively good education and administrative skills of their human resource, have been working for personal and institutional benefits by taking advantage of the ignorance of the masses. This is the basic reason that bureaucrats and top civil servants have been enjoying all kinds of perks and privileges out of the taxpayers' money while the very purpose of good governance remains a pipedream in the state of Pakistan. As the flourishing of true democracy is thus against the interest of the bigwigs of the government institutions, they develop a natural affinity with members of traditional authorities to stunt the growth of democracy.

Moreover, the institutions of the state get their human resources mostly from among the masses socialised into highly tribal and ultraconservative social structures, therefore, they do not have the capacity and comprehension of how to support democracy. Principally and ideally these state institutions must support democracy and more importantly promote the values of democracy: equality, equity, justice and freedom by ensuring good governance through transparency, accountability, rule of law and participation. However, this ideal has been unachievable because the parliamentary political system has reinforced the traditional and reactionary social structure instead of overcoming its shortcomings.

Swati (Pashtun)

Swatis are a tribe with roots in Swat of Pashtun or Dardic origin, mostly inhabiting the Hazara District of the Khyber Pakhtunkhwa province in Pakistan They are mostly

agricultural and are the biggest land owning tribe in the districts of Mansehra and Batagram (Feudal Tanawal excluded).[2] Swatis are divided into four major tribal clans: Gabri (گبری),[3] Mitravi (متراوی),[4] Mumyaali (میالی) and Toar (ٹوڑ). The vast majority of them speak a dialect of Punjabi called Hindko and are mostly found in towns like Mansehra, Balakot, Naran, Kaghan and Garhi Habibullah. Their code of conduct and customs are similar to Pashtunwali, and are called Swatiwali. Swatis are sometimes referred to as Suwadis and Servatis. Most of them are orthodox Muslims, and have been Muslim since Ghaznavid times. They are staunch followers of the Hanafi school of Islamic jurisprudence.[5]

According to the 1911 Census Report, the tribe was counted as having 33,000 individuals in Hazara District alone, excluding the independent territory of Battagram, then known as Hazara Agency.

Swatis have the following subsections, holding land share given against each (in British territory only prior to Independence of Pakistan):

- Gabri in Upper Pakhli

  1. Khankhel (1) Nimakai land collectively in areas of Garhi Habibullah, Mansehra and Bherkund.[7]
  2. Sarkheli (2) Nimakai land collectively in areas Baffa, Balakot and Shinkiari.
  3. Mirs including (a) Dodaal (1) Nimakai collectively in areas Shinkiari, Kaghan, Balakot and Bhogarmang (b) Panjghol (1) Nimakai collectively in areas Shinkiari and Kaghan (c) Panjmiraal (1) Nimakai in area Shinkiari.[8]
  4. Deshraaes including (a) Jahangiri (1) Nimakai collectively in areas Mansehra and Bhogarmang (b) Arghushaals/Malakaals (1) Nimakai collectively in areas Shinkiari and Kaghan.(c) Iznaali/Mandravi (1) Nimakai in area Konsh.[8]

- Mitravi in Lower Pakhli

  1. Ali Sheris (3) Nimakais collectively in the areas of Sherpur, Malakpur, Gidarpur, Tarihya. This tribe is further divided into (a) Khankhel Balasuri (unrelated to Khankhels of Garhi Habibullah) (b) Jalangiaal (c) Ranisiaal.

2. Beegaal (3) Nimakais in the area of Agror. This tribe is further subdivided into (a) Shamkori (b) Chojayee.[8]

- Mumyaali (6) Nimakais collectively in areas of Trangi Sabir Shah, Khaki, Gulibagh, Nakot and Tikri. This tribe is further divided into (a) Sharor (b) Rabati (c) Panjkora (d) Shilmani (e) Ashlor (f) Naror (g) Toor Malakaal (h) Deshaan.[8]

- Toar is the tribe that was located in then Independent Territory, now mostly under Battagram district. Therefore, it was not surveyed in 1872.

Q.2 Discuss social conflict and the theory of social change considering Lewis A. Coser research.

SOCIAL CONFLICT AND THE THEORY OF SOCIAL CHANGE Lewis A. Coser THIS paper attempts to examine some of the functions **of social conflict** in the process of social change. I shall first deal with some functions of conflict within social systems, more specifically with its relation to institutional rigidities, technical progress

Conflict theory views social change as a **normal and essential (beneficial) phenomenon**. The conflict theorists believed that it is the conflict between individuals, classes, groups, institutions, etc. that bring change in the society. They mention that every society has conflicting groups wherein there is an exploitation of one group by another.

1. Structural-Functionalist Approach to Social Change

Functionalists emphasize what maintains society, not what changes it. The functionalist theory focuses on social order, consensus, and stability of the social system. They are of the opinion that change disrupts the orderly functioning of the system.

Later, the American sociologist Talottll Parsons (1966), presented an "equilibrium model of social change which stated that society is always in a natural state of equilibrium. Gradual

change is both necessary and desirable and arises from population growth, industrialization, technological advances, and interaction with other societies that bring new ways of thinking and acting.

However, any sudden social change disrupts this equilibrium. To prevent this from happening, if one part of society sees too sudden a change, then other parts of society must make appropriate adjustments in order to bring the social system back to equilibrium and its smooth functioning.

Criticisms of functionalist theory to social change: The functionalist perspective to social change has been criticized on a few grounds as follows;

- Critics argue to minimize the that functionalists' effects of change.
- The functionalist theory also assumes that sudden social change is highly undesirable, when such change may in fact be needed to correct inequality and other deficiencies in the status quo.
- Critics argue that functionalists ignore the use of force by society's power to maintain an illusion of stability and integration.

2. Conflict Theory

The conflict theory is from one of the theories of social change, which has its root in the 'dialectical materialism' developed by Karl Marx, stands against structural functionalism. Conflict theory views social change as a normal and essential (beneficial) phenomenon.

The conflict theorists believed that it is the conflict between individuals, classes, groups, institutions, etc. that bring change in the society. They mention that every society has conflicting groups wherein there is an exploitation of one group by another. For a time being, the exploited class does not realize being exploited but in course of time, they realize their position of being exploited and in turn, they unite through class consciousness and revolt against the exploiters (bourgeoise, capitalist, owners of means of production). Finally, a classless society is established. Again, this new arrangement gives rise to conflicting groups/classes that again come into conflict, and this process is continuous.

Hence, conflict theorists consider class conflict as the prime mover (driver or vehicle) of social change.

Criticism of Conflict Approach to Social Change: The conflict theory to social change has been criticized on a few grounds as follows;

- Critics of conflict theory say that it exaggerates the extent of social inequality and overemphasizes conflict rooted in economic inequality while neglecting conflict rooted in race, ethnicity, gender, religion, etc.
- Nowhere in the world, is seen the capitalist societies turned into classless communist/ socialist societies as predicted by Marists (conflict theorists).
- Critics blame that conflict theorists do not realize that social upheaval does not inevitably lead to positive or expected outcomes.

3. Cyclic Theory

This theory states that society undergoes a change in a circular manner. Social change takes a cyclic form, from worse to better, back again from better to worse. Social change is not always for the better. Societies may grow, advance, and reach the peak stage of development, and then they may stagnate and finally collapse, with the potential for rising again.

4. Linear Theory (or Evolutionary)

This theory states that change takes place in a linear manner. The direction of social change is from worse to better, simple to complex, and backward to modern. In other words, according to linear theory, social change is evolutionary which means that it is always moving towards better results until perfection is achieved.

5. Modernization Theory

This theory of social change can be understood as an extension of linear, evolutionary theory. It states that the change that is being experienced by most Third World societies is by imitating or copying the values, experiences, and models already used by advanced, industrialized societies i.e. Western societies. Social change is by adopting, assimilating, and internalizing those aspects of the industrialized societies which copied would bring about an improved social, economic, and political development to the third world society.

Difference between the Functinalist and Conflict Theories of Social Change

Some of the major differences between these two theories regarding views on social change are;

- The functional theory assumes the status quo is generally good and sudden social change is undesirable. Whereas, Conflict theory assumes the status quo is generally bad and sudden social change in the form of protest or revolution as both desirable and necessary to reduce or eliminate social inequality and other social ills.
- The functional theory views industrialization as a positive development that helped make modern society possible. Whereas, Conflict theory views industrialization as negative development that exploited workers and thus increased social inequality. Functionalists recognize that social change is unplanned. Whereas, Conflict theorists recognize that social change is planned (intended) and often arises from efforts by social movements aimed at bringing about fundamental changes in the social, economic, and political systems.

Q.3 Define family and educational institutions and highlight its role in changing patterns of social life in Pakistani society.

An educational institution is a place where people of different age groups get an education.

The educational institution includes childcare, preschool, elementary school, high secondary schools, and universities. These educational institutions provide the learning space and the learning environment.

Activities related to education are there in the educational institution. The organization can get a building and use that building to provide training and education in organized courses.

These educational institutions have one education head; it can be the principal or any other person. The institution has other personnel, teaching, and nonteaching, that are there to help and give service to the organization. There are different works which the personnel have to do like keeping books, arranging and maintaining documents, etc.

The educational institutions have a curriculum that all the educational institutions of the country follow. Public authority takes care of the control and finance of these institutions. The medium of instruction can be virtual.

There can be a merger or demolition of the educational institution depending on the decision of the education organizer or public authority. The institutions' ultimate aim is to impart quality education and to ensure that the future generation is knowledgeable.

There is an educational ID for all the institutions. The difference between these educational institutions is on the basis of the education they are imparting to the students.

Family institution Importance and Functions

The functions of a family institution itself tell us how much relevance it has to one's life and how important they are. The main function of the family is considered as the continuation of the human race which is through giving birth and properly nurturing and caring for the child beside this a family as helps fulfill sexual needs and also provide a sense of commitment and sexual fidelity to the partner whom they're married to.

The relationship between marriage institution and family institution and their interdependencies.

Both the institutions of marriage and family are very closely related as marriage is generally considered a pre-requisite to having a family and having a mating relationship. Taking this into consideration it is necessary to understand that since these institutions complement each other so do their functions. Both institutions serve common functions of the creation of a mating relationship, providing a habitation and procreating and raising children. That is both the marriage can be considered as a link between the **'family of orientation'** and the **'family of procreation'** making them very closely related.

The functions of the family institution can be bifurcated into various groups on the basis of importance, implication, and usage

Out of these generally, the most prominently used bifurcation of the functions is according to their importance so on the basis of this they are divided into

1. **Essential functions**
2. **Non-essential functions**

Essential functions:

1. **Satisfaction of sex needs**: proper satisfaction of sex needs brings about a desire for lifelong partnership among males and females. This helps in increasing the stability of the family.
2. **Production and rearing of a child**: one of the most important and prominent functions of a family is procreation and sustenance. Hence one of the main functions of the family is reproduction and rearing of kids.
3. **Provision of home and minimum basic facilities**: it is the responsibility of the head of the family to provide minimum basic facilities to the family. For example, food, shelter, clothing, etc.
4. **Giving love and sympathy:** one of the basic functions of a family and its members is to provide love and support to all the other members of the family. To be sympathetic in times of need and console each other in times of grief.
5. **Socialization:** the main function of a family is socialization. The family helps transit the moral ideas of the group to the members of the family. This is done through language or through action.

Non-essential functions:

1. **Economic functions:** family serves as an economic unit. The family also looks after family property. The head of the family controls the property. He also looks after the needs of the family members i.e. whatever a man earns is consumed by his family.
2. **Religious functions:** the family is the center for religious training of the children who learn from their parents all about religious virtues. Various virtues like Idol worship and Pooja are taught to a child. Also, knowledge about various religious scriptures is passed on

to the children. This function also helps them to become more of a part of the religious society and appreciate religion and life.

3. **Educative function:** every newborn child is born into a family and hence the family becomes the first school for him/her. It also provides him with basic knowledge about life, people, behavior etc. which is like a base for him/her are they enter the world of education in schools etc.

4. **Social, cultural and recreational functions:** the family that a person is born into decides his/her social status and functions. A family exercises social control over the individual and helps him abide by the social norms and morals it also helps him abstain from performing various anti-social activities.

It also helps maintain one's cultural background and help carry down one's culture down to the future generations.

A family also provides recreation to the members of the family like having various get-togethers and functions which are a form of recreation. For example, a religious ceremony like 'Durga Pooja' and 'Garba' may not be recreational but when the entire family is involved in the joyous activity of 'Garba' and 'Dandya', it is a recreational activity.

Q.4 Critically evaluate the salient features which differentiate rural and urban development processes in Pakistan.

Rural is the geographical region located in the outer parts of **the cities** or **towns.** The life in urban areas is fast and complicated, whereas **rural** life is simple and relaxed. The Urban settlement includes **cities** and towns. On the other hand, the **rural settlement** includes villages and hamlets.

Based on the density of population, development, amenities, employment opportunities, education, etc. human settlement is majorly divided into two categories i.e. Urban and Rural.

Urban refers to a human settlement where the rate of urbanisation and industrialisation is high. On the other hand, in a rural settlement, is one where the rate of urbanisation is quite slow.

Another important difference between the two human settlements is that while urban areas are highly populated, rural areas have comparatively less population than the urban ones. Take a read of this article, in which we've compiled the important point to distinguish the two.

Content: Urban Vs Rural

1. Comparison Chart
2. Definition
3. Key Differences
4. Conclusion

Comparison Chart

BASIS FOR COMPARISON	URBAN	RURAL
Meaning	A settlement where the population is very high and has the features of a built environment, is known as urban.	An area located in the outskirts, is known as rural.
Includes	Cities and towns	Villages and hamlet
Life	Fast and complicated	Simple and relaxed
Environment	Greater isolation from nature.	Direct contact with nature.
Associated with	Non-agricultural work, i.e. trade,	Agriculture and livestock.

BASIS FOR COMPARISON	URBAN	RURAL
	commerce or provision of services.	
Population size	Densely populated	Sparsely populated
Development	Planned settlement exists in urban areas, that are developed according to the process of urbanization and industrialization.	Developed randomly, based on availability of natural vegetation and fauna in the area.
Social mobility	Highly intensive	Less intensive
Division of labor	Always present at the time of job allotment.	No such division.

Definition of Urban

The term urban simply refers to the region or area which is densely populated and possess the characteristics of the man-made surroundings. The people residing in such area, are engaged in trade, commerce or services. In this settlement, there is high scale industrialisation that results in better employment opportunities. The Urban settlement is not confined to the cities only, but towns and suburbs (suburban areas) are also included in it.

There are many advantages of life in urban areas like easy access to various amenities, better transportation facilities, entertainment and education options, health facilities. Although it suffers certain drawbacks like pollution, caused due to large scale industrialisation and means of

transportation like buses, trains, cars and so on, leading to increasing in health problems in the people living in that area.

Definition of Rural

We define the term 'rural' as a region located on the outskirts. It refers to a small settlement, which is outside the boundaries of a city, commercial or industrial area. It may include, countryside areas, villages or hamlets, where there are natural vegetation and open spaces. There is a low density of population in such area. The primary source of income of the residents is agriculture and animal husbandry. Cottage Industries also form a chief source of income here.

In India, a town whose population is below 15000 is considered as rural, as per the planning commission. Gram Panchayat is responsible for looking after such areas. Further, there is no municipal board, in the villages and maximum percentage of the male population are engaged in agriculture and related activities.

Key Differences Between Urban and Rural

The fundamental differences between urban and rural are discussed in the following points:

1. A settlement where the population is very high and has the features of a built environment (an environment that provides basic facilities for human activity), is known as urban. Rural is the geographical region located in the outer parts of the cities or towns.
2. The life in urban areas is fast and complicated, whereas rural life is simple and relaxed.
3. The Urban settlement includes cities and towns. On the other hand, the rural settlement includes villages and hamlets.
4. There is greater isolation from nature in urban areas, due to the existence of the built environment. Conversely, rural areas are in direct contact with nature, as natural elements influence them.
5. Urban people are engaged in non-agricultural work, i.e. trade, commerce or service industry. In contrast, the primary occupation of rural people is agriculture and animal husbandry.

6. Population wise, urban areas are densely populated, which is based on the urbanisation, i.e. the higher the urbanisation, the higher is the population. On the contrary, the rural population is sparse, which has an inverse relationship with agriculturism.

7. Urban areas are developed in a planned and systematic way, according to the process of urbanisation and industrialisation. Development in rural areas is seldom, based on the availability of natural vegetation and fauna in the region.

8. When it comes to social mobilisation, urban people are highly intensive as they change their occupation or residence frequently in search of better opportunities. However, in rural areas occupational or territorial mobility of the people is relatively less intensive.

9. Division of labour and specialisation is always present in the urban settlement at the time of job allotment. As opposed to rural areas, there is no division of labour.

Q.5   Discuss evolution of Pakistani society and status of women in Pakistani society.

In 1988, Bhutto won the **elections** and became the first woman to be elected as the head of an Islamic state government. However, many **women** in **Pakistan** still face social, religious, economic and **political** obstacles, which prevent them from exercising their **political** rights as voters, candidates and **election** administrators.

The status of women in Pakistan varies considerably across classes, regions and the rural/urban divide due to the uneven socioeconomic development and the impact of tribal and feudal social formations on women's lives. Overall, improvements in women's rights are spreading through Pakistan and an increasing number of Pakistani women are educated and literate. Religious groups and civil society are increasingly denouncing violence against women. The All Pakistan Ulema Council (the largest groups of religious clergy in Pakistan) have issued a Fatwa against honour killings. Courts have answered the call by women's rights advocates throughout the country and delivered harsher punishments for violent crimes against women.

The preamble of the constitution of Pakistan supports democratic principles and guarantees fundamental rights of all citizens. Under Pakistan's Ordinance, women were granted suffrage in 1947 and this right has been reaffirmed in the national elections of 1956 under the interim

Constitution. One of the most well-known examples of female political leadership in Pakistan is the two time female Prime Minister Benazir Bhutto. In 1988, Bhutto won the elections and became the first woman to be elected as the head of an Islamic state government. However, many women in Pakistan still face social, religious, economic and political obstacles, which prevent them from exercising their political rights as voters, candidates and election administrators. Gender Concerns International stresses that women's disengagement from socio-political affairs leads to an unfair and unbalanced governance system, impeding the country's development as a truly inclusive democratic nation. An example is the parliament, which since 2013 has only 20.6 per cent (70 out of 340) of women in the lower house, whilst in the upper house this percentage is even lower at 18.3 per cent (19 out of 104).

With the upheaval in Afghanistan during the early 2000s, the Taliban and many of its fighters sought refuge within the borders of Pakistan. They enforced strict codes of conduct in the areas they controlled, restricting the freedom of women. One of the restrictions has been to ban girls from attending school. This action worsens the already lacking education system in Pakistan, with over 5.5 million primary school-aged children out of school of which 63 per cent are girls. According to a UNESCO 2014 report, Pakistan has the second highest number of out-of-school children in the world. While the government of Pakistan has legislated education for all, Gender Concerns International and other NGOs have noted that education remains drastically under-funded at only 2.5 per cent of the country's GNDP in 2013, despite a government commitment of 4 per cent. In recent years, the plight of girls' education has been highlighted by various NGOs, action groups and notably by Malala Yousafzai, who was shot by the Taliban in 2012 for attempting to attend school.

In 2014, the gender gap report from the World Economic Forum ranked Pakistan 141 out of 142 countries. To the concern of Gender Concerns International and many other NGOs, it has been noted that women are often in positions of less power relative to men. Women are generally excluded from decisions on how honour issues should be resolved. In recent years, there has been some progress, notably the Punjab Protection of Women against Violence Bill in 2015. But this bill is far from satisfying and very limited in its scope, especially on the issue of domestic violence. Gender Concerns International is however hopeful that further engagement with such initiatives can lead to positive effects on women in Pakistan.