

Chapter–1

SOCIETY AND CULTURE

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INTRODUCTION

School society and culture provide the strong theoretical and disciplinary foundations for the study of a broad range of educational processes, forms of cultural production, transmission and socialization, across the life span. On one hand, efforts have been made to the recognition that education (broadly conceived) is shaped by the dynamic and changing structures of society, culture and political economy in our contemporary world. On the other hand, educational phenomena have also become increasingly crucial to the understanding of a wide variety of social processes such as identity formation, immigration, nationalism, globalization, state formation and political and economic transformations. Therefore, the central role of education in our complex and changing world has become dynamic.

Through education students are encouraged to deconstruct the social, cultural, psychological, and historical underpinnings and assumptions that every individual carries with them into educational settings. Deconstruction however is a means, and not an ends: the critical examination of current contexts allows us to examine what works, for whom and with what consequences so that new frameworks can be articulated through which schooling can potentially promote social change both in the country and around the world.

Culture and society are co-existence. Society is the combination of people with different cultures. In the other hand, culture deal with the behaviours, language, occupation, dressing, eating and festival of a particular people within a geographical area.

It is known to all that the relation among school, society and culture is very close and integral. We cannot think of a school without a society and culture on the other hand, society and culture without school are quite absurd. One without the other does not carry any sense. Therefore, the school should arrange its programs in such a way that they strengthen the relationship among school, society and culture. Some measures that cultivate the relation among school, society and culture are presented in this unit.

The school must play an active part to relate itself with the society and culture. There are many educative forces in the society, e.g. places of historical interest, temple, church, mosque and remnants of human civilization. These forces may act as educator to the young people. In order to create a relationship among school society and culture, the school can organize educational excursion. Again, the relation of these elements can be consolidated if school can assemble different agencies of education and organize cultural program where students, teachers, parents and the other members of the society will take part. Socialization and acculturation among all, particularly different sections of the society, will enrich learners' society.

OBJECTIVES

After studying this unit, students will be able to:

1. define and understand concept, structure and functions of society.
2. evaluate the role of individual for the development of society.
3. explain the concept and importance of social interaction for living successfully in society.
4. discriminate the meaning of culture and cultural diversity also analyze the cultural elements of Pakistani society.
5. comprehend the role of education in preserving and promoting the culture.

1.1 Definition, Structure and Function of Society

(a) Society

Man is gregarious by nature; he cannot live alone even for a day. So, just imagine why we live in a society. A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. The term "society" came from the Latin word *societas*, which in turn was derived from the noun *socius* ("comrade, friend, ally"; adjectival form *socialis*) used to describe a bond or interaction among parties that are friendly, or at least civil. Without an article, the term can refer to the entirety of humanity (also: "society in general", "society at large", etc.), although those who are unfriendly or uncivil to the remainder of society in this sense may be deemed to be "antisocial". Adam Smith wrote that a society "may subsist among different men, as among different merchants, from a sense of its utility without any mutual love or affection, if only they refrain from doing injury to each other."

A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology.

Sociologists define society as the people who interact in such a way as to share a common culture. The cultural bond may be ethnic or racial, based on gender, or due to shared beliefs, values, and activities. The term *society* can also have a *geographic* meaning and refer to people who share a common culture in a particular location. For example, people living in arctic climates developed different cultures from those living in desert cultures. In time, a large variety of human cultures arose around the world.

More broadly, a society may be described as an economic, social, or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be from different ethnic groups. The word *society* may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. A "society" may even, though more by means of metaphor, refer to a social organism such as an ant colony or any cooperative aggregate such as, for example, in some formulations of artificial intelligence.

Used in the sense of an association, a society is a body of individuals outlined by the bounds of functional interdependence, possibly comprising characteristics such

as national or cultural identity, social solidarity, language, or hierarchical organization.

The greatest capacity of society is its ability to actively foster the personal growth and development of its individual citizens. The empowerment and fulfillment of the individual may be the greatest evolving force at work in society today. The ability of the society to support the individuals self-fulfillment, is the measure of the society. As society overcomes its own divisions such as war, poverty, disease, lack of conflict. Societies are being challenged by the rising tide of expectations of the individual. That is because of heightened expectations due to education, communications, and media, and the background force of a movement of the empowerment and fulfillment of the individual.

Society consists of group of individuals who takes their decision together towards common goal and it has important role in society because individual learn from society. Society has a very important role to play for the betterment of an individual. It is their bounden duty to keep the atmosphere healthy.

(b) Social Structure

Social structure refers to the pattern of social relationships in a society. Such structure regulates the interactions among members of the society, providing guidelines within the cultural norms for achieving the goals defined by cultural values. Generally, social structure maintains societal stability. However, when the social structure and the societal values become incompatible, the structure must embrace social change to allow the society to survive and continue healthy development. While a variety of sociological approaches have sought to describe the development and maintenance of social structure, understanding the relationship between structure and change is necessary for the development of a peaceful world society.

Social structure is the distinctive, stable system of social relations that exists in any human society. It is not concerned with people as individuals, in groups, or in the organizations forming the society, nor the ultimate goal of their relationships. Rather, social structure deals with the organization of their relationships: how they are arranged into patterns. Thus, the concept of social structure assumes that human social relationships are not arbitrary or coincidental, but rather they follow certain patterns that can be identified.

Social structure is the institutional framework that makes for order in repetitive, rhythmic (whether daily, weekly, or yearly) interactions among people. The key to the social structure of a society lies in understanding its social institutions and their intertwining combinations. Social institutions provide the order necessary to make social structure possible.

Overall the way in which society is organized into predictable relationships, patterns of social interaction (the way in which people respond to each other). These patterns etc, are to some extent independent of the particular individual, they exert a force which shapes behaviour and identity.

Social structure may be seen to influence important social systems including the economic system, legal system, political system, cultural system, and others. Family, religion, law, economy and class are all social structures. The "social system" is the parent system of those various systems that are embedded in it.

Social structure can also be divided into microstructure and macrostructure. Microstructure is the pattern of relations between most basic elements of social life, that cannot be further divided and have no social structure of their own (for example, pattern of relations between individuals in a group composed of individuals - where individuals have no social structure, or a structure of organizations as a pattern of relations between social positions or social roles, where those positions and roles have no structure by themselves). Macrostructure is thus a kind of 'second level' structure, a pattern of relations between objects that have their own structure (for example, a political social structure between political parties, as political parties have their own social structure). Some types of social structures that modern sociologists differentiate are *relation structures* (in family or larger family-like clan structures), *communication structures* (how information is passed in organizations) and *sociometric structures* (structures of sympathy, antipathy and indifference in organisations).

Briefly we can say both "micro-structure" and "macro-structure" can be found within social structure. Micro-structure is the pattern of relations among the basic elements of social life that cannot be further divided and have no social structure of their own (i.e. pattern of relations between individuals in a group composed of individuals, where individuals have no social structure). Macro-structure is thus a kind of "second level" structure, a pattern of relations among objects that have their own structure (e.g. the relationship among political parties, as political parties have their own social structure). Overall social structure contains on the following aspects.

Society: self contained, self sufficient population united by social relationships, bounded from other populations by geographic locations

Stratification: unequal distribution of valued goods or holdings in a population (i.e. class, status, resources, grades, wealth, positional goods, etc.)

Network: pattern of relationships in a population of actors

Social structure variables: pattern of relationships, size of institution, income distribution, and concurrency of social relationships

Karl Marx developed a view of social structure as he argued that society moves to the next stage when the dominant social class is displaced by a new emerging class, resulting in a new social structure.

Marx's approach includes several core assumptions that are not specific to any period of history:

- Human beings are social creatures who live in complex societies.
- Human society consists of human beings collectively working to achieve the necessities of life.
- Human society develops a complex division of labor.
- Over time, unlike ants or bees, human beings develop better methods of harnessing nature through the development of science and technology.
- Human beings have the ability to reflect on their society and interaction with nature, but their thinking and organization are always dependent on the state of development of their society and of the power structures in their society.

(1) Elements of Social Structure

Social structure is an abstract phenomenon. It refers to external aspects of society. Its units are groups, institutions, associations and organizations. When men relate themselves to each other, they establish a structural form. It may be a group, an association or an organization. Social structure is made up of these structural forms, which are arranged in an inter-related way to enable the society to function in a harmonious manner. Following elements of Social Structure may be helpful to understand the real meaning of it:

1. Normative System:

People attach emotional importance to the ideals and values, which are called norms of society. The institutions and associations are inter-related according to these norms. The individuals perform their roles in accordance with the accepted norms of society.

2. Position System:

Position system refers to the statuses and roles of the individuals. The proper functioning of social structure depends upon proper assignment of roles and statuses.

3. Sanction System:

Proper enforcement of norms needs sanction of society. It integrates and coordinates different parts of society. The stability of social structure depends upon the effectiveness of its sanction, system.

4. A system of anticipated responses:

The anticipated response system calls upon the individual to participate in the social system. The successful working of social structure depends upon the realization of his duties by the individual and his efforts to fulfil these duties.

5. Action System:

The whole social structure revolves around the action system. The action is the root cause, which weaves the web of social relationships and sets the social structure in motion.

(2) Types of Social Structure:

Tolcott Parsons has described four principal types of social structure. His classification is based on four social values universalistic social values, particularistic social values, achieved social values and ascribed social values. The four types of social structure are-

1. The Universalistic-Achievement Pattern:

Universalistic achievement value patterns sometimes are imposed to the values of social structure built mostly about kinship, community, class, race etc. When universalism is combined with achievement values, it produces a social structure of universalistic achievement pattern. Under this type of social structure, the choice of goal by the individual must be in accord with the universalistic values. His pursuits are defined by universalistic moral norms.

2. The Universalistic-Ascription Pattern:

Under this type of social structure, the value orientation is dominated by the elements of ascription. Therefore, in such a social structure strong emphasis is laid on the status of the individual rather than of his specific achievements. The emphasis is on what an individual is rather than on what he has done. Status is ascribed to the group than to the individual. The individual derives status from his group. Therefore, it can be said that the universalistic achievement type of social structure is individualistic whereas the universalistic ascription type is 'collectivistic'.

3. The Particularistic - Achievement Pattern:

This type of social structure combines achievement values with particularism. It is more traditionalistic value. Persons have kept the Indian and the Chinese social structure under this category.

4. The Particularistic-Ascriptive Pattern:

In this type the social structure is organized around the relational reference points notably those of kinship and local, community but it differs from the particularistic achievement type. The structure tends to be traditional and emphasis is laid on its stability. Parsons says that Spanish social structure is such type.

(c) Functions of Society

(i) Functions of Society may be discussed as under:

The greatest capacity of society is its ability to actively foster the personal growth and development of its individual citizens. The empowerment and fulfillment of the individual may be the greatest evolving force at work in society today. The empowerment and fulfillment of the individual is perhaps the main determinant of the existence and spread of the Internet today. Perhaps society's greatest challenge is to support the empowerment and fulfillment of the individual. Societies are being challenged by the rising tide of expectations of the individual. That is because of heightened expectations due to education, communications, and media, and the

background force of a movement of the empowerment and fulfillment of the individual.

(ii) Society Supporting Individual's Fulfillment

The ability of the society to support the individual's self-fulfillment is the measure of the society. As society overcomes its own divisions -- such as war, poverty, disease, lack of conflict -- it is more likely to support the fulfillment of the individual. Society's divisions and dualities are extensions of the divisions and dualities of creation itself. This division and duality is also ironically the cause of the greatest diversity, which enables the greatest potential for delight as the societies discover its true nature.

(iii) Society Supporting Talents of Individuals

It is talents that accomplish anywhere, but the rewards do not necessarily go to talents. They go to one in position. The older the culture, the harder for pure talents without status to thrive. America accomplished shortly what Europe took ages to accomplish. Only in times of revolution called a transitional period, talents rise from nowhere to everywhere overnight. A nation can prosper if all doors are open to all kinds of talents, wiping off rules, regulations, degrees, conventions, etc.

(iv) Recognition of Collective and the Individual for One Another

The collectivity should recognize the complete freedom of every individual. On the other hand as the individual advances spiritually, one finds one's self more and more united with the collectivity and the all.

(v) The Empowerment of the Individual; and the Individual for the Collective

The role of the family in life is beginning to vanish, as the individual person is learning to stand on his own. On the other hand, we see the organization he works for playing a greater role in his life. That is, his work is more and more for the society, the world, the collective. (E.g. Today it is hardly possible for any technology to be just for the individual. All new technologies are for the collective.)

There is thus a further movement to the uniqueness and individuality of the person; even as he begins to work for the collective purpose.

(vi) Individuals Developing All Their Skills in Order to Avail of All the Social Achievements

The Individual in the mass should be so developed in all skills as to fully avail of all the social achievements before the society can evolve further.

(vii) Individual Achievement and Achievement of Society

Man can achieve anything on which he sets his Mind, provided it is already an achievement of the society. It is unthinkable for us to conceive of hundreds of geniuses in the future. It will be real when the society fixes its mind on it.

(viii) Society's Support of the Full Emergence of the Individual

The individual in our world is left to fend for himself. If he develops the skills and has the necessary drive, he can succeed for himself in the wider world. Society in that sense offers a wide scope of possibility for each person. When we are born unto this world, we function within the values, influences, and institutions of society. But does society *actively* support his efforts?

(ix) Birth of Individual Supported by Social Change

The birth of the individual, understood as mental individuality, must be preceded by so many attributes of the society. These attributes will be positive as well as negative. The positive will be in the ascendancy. The negative will be receding. What recedes may sometimes rise in strength and dominate the whole.

Activity:

Keeping in view the concept of society, define an ideal society in your perspective.

1.2 Individual Status and his/her Role in Society

In sociology individual **social status** is the honour or prestige attached to one's position in society (one's social position). It may also refer to a rank or position that one holds in a group, for example son or daughter, playmate, pupil, etc.

Social status, the position or rank of a person or group within the society, can be determined two ways. One can earn his or her social status by one's own achievements, which is known as achieved status. Alternatively, one can be placed in the stratification system by his or her inherited position, which is called ascribed status. Ascribed statuses can also be defined as those that are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race ethnic group and family background. For example, a person born into a wealthy family characterized by traits such as popularity, talents and high values will have many expectations growing up. Therefore, he or she is given and taught many social roles as he or she is socially positioned into a family becoming equipped with all these traits and characteristics. Achieved statuses meaning also what the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved, it can be achieved by one gaining the right knowledge and skill to become socially positioned into a higher position of that job; building a person's social identity within the occupation.

A **role** or a **social role** is a set of connected behaviours, rights and obligations as conceptualized by actors in a social situation. It is an expected or free or continuously changing behaviour and may have a given individual social status or social position. Individuality is not the impersonal and mechanistic thing that the State treats as an "individual". The individual is not merely the result of heredity and environment, of cause and effect. He is that and a great deal more, a great deal else. The living man cannot be

defined; he is the fountain-head of all life and all values; he is not a part of this or of that; he is a whole, an individual whole, a growing, changing, yet always constant whole.

For understanding the individual role in society it seems better to highlight the role of family, school, society and individual which are affecting each other.

1. Human family protects the young ones, thus illustrating the fact that the species comes into existence for more than procreation.
2. Society developing the weaker members is an extension of the role of the family.
3. School offers organized education.
4. Family and society precede and succeed the school in offering institutionalized cultural education and education that is not yet fully organized.
5. Society creates the individual and submits to his leading it.
6. The final aim of the individual is to create a society where every individual is fully evolved.
7. Family trains by social authority, school by the authority of knowledge, society by its subconscious wisdom.
8. In his growth the individual moves from physically inherited habits to opinion and attitude and finally by his own motive.
9. Opinion of the mind, attitude of the vital are superseded by the motive of the being.
10. Society fulfils itself when it discovers the wisdom, which it developed in the individual.

Activity:

Discuss with your course mates about your role in society and enlist at least five roles which you and your course mates are not performing properly in society.

1.3 Social Interaction

Social interactions are the acts, actions, or practices of two or more people mutually oriented towards each other's selves, that is, any behaviour that tries to affect or take account of each other's subjective experiences or intentions. This means that the parties to the social interaction must be aware of each other--have each other's self in mind. This does not mean being in sight of or directly behaving towards each other. Friends writing letters are socially interacting, as are enemy generals preparing opposing war plans. Social interaction is not defined by type of physical relation or behaviour, or by physical distance. It is a matter of a mutual subjective orientation towards each other. Thus even when no physical behaviour is involved, as with two rivals deliberately ignoring each other's professional work, there is social interaction.

Moreover, social interaction requires a mutual orientation. The spying of one on another is not social interaction if the other is unaware. Nor do the behaviours of rapist and victim constitute social interaction if the victim is treated as a physical object; nor behaviour between guard and prisoner, torturer and tortured, machine gunner and enemy soldier. Indeed, wherever people treat each other as object, things, or animals, or consider each

other as reflex machines or only cause-effect phenomena, there is not social interaction. Such interaction may comprise a system; it may be organized, controlled, or regimented.

(a) Forms of Interaction

Forms of relation and interaction in sociology and anthropology may be described as follows: first and most basic are animal-like behaviours, i.e. various physical movements of the body. Then there are actions - movements with a meaning and purpose. Then there are social behaviours, or social actions, which address (directly or indirectly) other people, which solicit a response from another agent. Next are social contacts, a pair of social actions, which form the beginning of social interactions. Social interactions in turn form the basis of social relations. Symbols define social relationships. Without symbols, our social life would be no more sophisticated than that of animals. For example, without symbols we would have no aunts or uncles, employers or teachers-or even brothers and sisters. In sum, Symbolic interactionists analyze how social life depends on the ways we define ourselves and others. They study face-to-face interaction, examining how people make sense out of life, how they determine their relationships.

(i) Exchange Relationships

Exchange Relationships occur when a person acts in a certain way towards another to receive a reward or return

(ii) Cooperation

Cooperation-is the interaction of people or groups in order to achieve common interests or goals.

Robert Nisbet-Types of cooperation:

Spontaneous Cooperation-is the oldest and most universal. (Mutual aid.)

Traditional Cooperation-Cooperation that becomes fixed in a society's customs.

Directed Cooperation-Cooperation that is directed by a third party.

Contractual Cooperation-Occurs when groups formally agree to cooperate in certain ways.

(iii) Conflict Relationships

Conflict can bind people on opposing sides into groups and conflict can lead to needed social change. Georg Simmel-Defined four major types of conflicts:

War between groups.

Conflict within groups.

Litigation

Clash over impersonal ideals.

(b) Importance of Social Interactions

The opportunity for social interactions with others is very important for the development of all children. Through social interactions, children begin to establish a sense of "self" and to learn what others expect of them. Although social

interactions for very young children primarily occur within the family, as children grow and develop, they become more and more interested in playing and interacting with other children. When playing with others, children learn appropriate social behaviours, such as sharing, cooperating, and respecting the property of others. In addition, while interacting with their peers, young children learn communication, cognitive, and motor skills.

Most opportunities for social interactions among young children occur during play. This opportunity to play with others is critical if a child is to develop appropriate social skills. Therefore, encouraging children with disabilities and nondisabled children to play together is an extremely important part of instruction in integrated preschools. The children must have the opportunity to play together if they are to become friends. These friendships will help the nondisabled child form positive, accepting attitudes toward persons who are disabled. In addition, the child who is disabled will have the opportunity to learn age-appropriate social skills.

Children who learn appropriate social skills often have a higher self-esteem and show a greater willingness to interact with their environment as they grow. Opportunities for social interaction not only enhance development in the early years, but also may be important for the future of the young child who is disabled. The ability to interact competently with is a skill that is required throughout life and may affect future educational and vocational opportunities. Assisting young children who are disabled to learn through positive social interaction with nondisabled children may help them acquire skills from which they will benefit throughout their life.

(c) Promoting Social Interactions

Interacting and playing with peers provides many learning opportunities for young children. In integrated preschool settings, nondisabled children and children with disabilities may need to be encouraged to play together. Social interaction between the two groups of children can be encouraged in a number of different ways. Suggestions for ways to use teacher attention and to structure the classroom to promote socially interactive play are discussed below.

Teachers and adults can be very effective in promoting social interaction by encouraging children to play together and by praising them when they do. However, it is important to remember that too much adult attention may interfere with the children's interactions. It is a good idea, therefore, for adults to remove themselves from the play situation once children have begun to play together.

Teachers and other adults also can promote interactions by teaching children specific ways to ask other children to play, to share toys, to take turns, to express affection and to help other children.

Assisting children to control their aggressive behaviour encourages the formation of friendships.

Planning small group activities that require cooperation and sharing motivates socially interactive behaviour. For example, painting a mural or making soup as a group encourages children to learn to work together.

Being sociable is an important quality in adults, but it goes further than this. Child needs to learn how to interact socially in order to make lasting friendships and enable them to belong. There are many places where child can improve their social skills: the park, nursery, friend's house, the local store. Every place that child has the opportunity to practise their ability to interact.

But why is it important? Well, let's be honest, we have all seen the child in the nursery or in the park that is unable to interact with their peers. They are self centered, unable to communicate with their peers and generally look miserable. No one wants their child to feel like this. That is why children need to be able to interact with their peers and why we need to help them to be able to do this in a positive manner.

Children who are unable to interact socially usually are having these difficulties because they have not been given the opportunity in the past. Social interaction has to be one of the most important activities that child can be involved in. It teaches them the rights and wrongs in their wider community, helps them to build relationships and teaches them how to cope in group situations.

(d) Tips for Improving Social Interaction

According to Bryce "Social interaction is a two way street. Make sure you are driving on the right side."

Many people are having with interpersonal relations and communications. Many find it easier but some find it difficult. To overcome this problem, Bryce offers the following suggestions for improving a person's social interaction. There is nothing magical here; just ten commonsense tips to help for developing better relationships with each others.

1. Greet Someone

Nobody wants to feel unwelcome or unappreciated. If they do, they will feel like outcasts and less likely to help anyone with something. The objective is to make people feel pleasure and friendly attitude with each other. This can be accomplished with a simple greeting or a firm handshake while looking at the person directly in the eyes. A good, basic greeting can work wonders in building cooperation between people.

It is easy to detect when a greeting is sincere or routine. The main focus is to appear genuinely concerned about the person. This can be achieved by:

- Complimenting on some personal attribute of the person (e.g., clothes, hair, car),
- Inquiring about a person's family (e.g., birthday observed, anniversary, graduation, pets, health, etc.),
- Asking about an event the person recently experienced (e.g., attendance at an event, participation in a volunteer organization/charity, a new job or project assignment, etc.),
- Commenting on something newsworthy - community, sports, weather (*"What did you think about...?"*).

2. Engage In A Conversation

People have a natural curiosity as to what you are all about. The best way to communicate this is to engage in simple conversation. Some people are naturally shy and tend to withdraw from such discourse. If one person is not willing to start a conversation, another should take the initiative simply by asking the other, *"How are you?"* or *"What do you think?"*

3. Volunteer

Many people prefer to sit back and watch as others perform the work. Volunteering your time or skills may add an additional burden but it tells others you believe in them and are willing to help out. Such an expression also makes it easy for you to solicit support when you are in need of help.

4. Ask For Advice

Too often people are too proud (or too stubborn) to ask for directions in our journey through life. But asking for advice from a colleague accomplishes two things: first, you might get the answer you seek, and; second, it says to the person you trust and respect their opinion. By confiding in an individual, the advisor becomes concerned with your best interests. This leads to mutual trust and respect between people.

When you are asked to offer advice to another, be as articulate and rational as possible. If you do not know the correct answer, do not fabricate advice or mislead the person. This will only shatter the person's trust in you. Instead, point him in another direction where he might find the answer he is seeking.

5. Network

It seems participation in trade groups and volunteer organizations today are dwindling. This is surprising since such groups provide a convenient vehicle to meet and exchange ideas with your peers. Such forums are useful:

- To exercise our basic social skills.
- To stay abreast of current developments in our field of interest.

- To establish relationships with people who possess different skills and knowledge that can help us.

6. Turn Opponents into Proponents

Today we live in a competitive society (some prefer the expression "a dog-eat-dog world"). This is somewhat natural. There is nothing wrong with some friendly competition; it is when it turns vicious, thereby turning competitors into enemies that you have to be careful. To overcome this problem, be gracious in defeat and magnanimous in victory. This was the secret to Abraham Lincoln's success. After losing earlier political campaigns, Lincoln would stun his opponents by appearing at their victory celebrations and offering a sincere hand of congratulations and support. Because of this, his early opponents became his proponents later on. After winning the presidential campaign of 1860 he again stunned his opponents by offering them seats in his cabinet. These former opponents became his closest confidants during the dark days of the American Civil War.

It is one thing to go into a contest confidently; it is quite another to go in with a chip on your shoulder, thereby inviting trouble. Take disagreements in stride and pick your fights carefully. Ask yourself if it is really necessary to create an enemy at this point in your career.

7. Be Courteous

Your manners and how you interact with others says a lot about a person's character. Basic courtesy means you are socially well adjusted.

8. Be Positive

People naturally gravitate to others with a positive or upbeat personality. This doesn't mean we always have to wear a smiling face, but we should concede that people like optimists as opposed to pessimists. As such, we should always be looking for reasons why something should be done, as opposed to reasons why it shouldn't.

This leads us into the area of effective criticism. Avoid the temptation to maliciously criticize someone or something. First, it makes the person look like a whining and jealous naysayer; second, it tends to be more destructive as opposed to constructive. It is simply good practice, when identifying problems, to suggest alternatives as opposed to simply criticism. As Winston Churchill astutely observed, *"Any idiot can see what is wrong with something. But can you see what is right?"*

9. Be Observant

It is well said about change, if there is anything constant in life, it is change. Change is always around us, but it takes a perceptive person to be able to spot the smallest of changes, whether it is a new hair style, someone losing weight, a small job well done, or whatever. When a change is observed, ask yourself why it has

happened. Be inquisitive and understand the rationale for the change. This will help you adapt to the change as well as improve your interpersonal relations. For example, people are easily flattered when someone compliments them on a change. It means you are perceptive and interested in the person, both of which put you in good standing with the other person.

Included in this area is the observance of the names of people. It is embarrassing to both parties when a name is forgotten. In particular, it sends a signal to the other person that he/she is irrelevant in your eyes. This certainly does not help build relationships. Asking for business cards is one thing, remembering names are something else. This may require a little effort but it is time well spent.

10. Be Honest

The linchpin to good interpersonal relations is trust. Regardless of our form of discourse, nothing builds trust better than honesty, the basic building block of confidence. Having an honest character conveys an image that you are dependable, that your word is your bond, and you can be trusted to do the right thing. But your reputation can be shattered overnight if you are caught in a lie. Therefore, don't falsify or mislead. If you do not know an answer, do not fabricate one, but make every attempt to find the answer elsewhere.

Activity:

Think about the daily routine of your classroom teachers and your personal life and enlist at least five tips for improving social interaction which you and your teachers performed in your daily life.

1.4 Meaning and Characteristics of Culture

Culture refers to the pattern of human activity and the symbols, which give significance to this activity. Culture is represented through the art, literature, costumes, customs and traditions of a community. Different cultures exist in different parts of the world. The natural environment greatly affects the lifestyle of the people of that region, thus shaping their culture. The diversity in the cultures around the world is also a result of the mindsets of people inhabiting different regions of the world.

The word 'culture' that hails from the Latin word, 'cultura' derived from 'colere', means, 'to cultivate'. Hence the way in which the minds of the masses inhabiting a particular region are cultivated, in some way determines the culture of a region.

However, the word "culture" is most commonly used in three basic senses:

- Excellence of taste in the fine arts and humanities, also known as high culture
- An integrated pattern of human knowledge, belief, and behaviour that depends upon the capacity for symbolic thought and social learning
- The set of shared attitudes, values, goals, and practices that characterizes an institution, organization, or group

McGrew suggests a definition of culture that he finds scientifically useful for studying primate culture. He points out that scientists do not have access to the subjective thoughts or knowledge of non-human primates. Thus, if culture is defined in terms of knowledge, then scientists are severely limited in their attempts to study primate culture. Instead of defining culture as a kind of knowledge, McGrew suggests that we view culture as a process. He lists six steps in the process:

- A new pattern of behaviour is invented, or an existing one is modified.
- The innovator transmits this pattern to another.
- The form of the pattern is consistent within and across performers, perhaps even in terms of recognizable stylistic features.
- The one who acquires the pattern retains the ability to perform it long after having acquired it.
- The pattern spreads across social units in a population. These social units may be families, clans, troops, or bands.
- The pattern endures across generations.

Culture refers to the pattern of human activity and the symbols that give significance to these activities. Culture manifests itself in terms of the art, literature, costumes, customs, language, religion and religious rituals. The people and their pattern of life make up the culture of a region. Cultures vary in the different parts of the world. They are different across the land boundaries and the diversity in cultures results in the diversity in people around the world. Culture also consists of the system of beliefs held by the people of the region, their principles of life and their moral values. The patterns of behaviour of the people of a particular region also form a part of the region's culture.

(a) Elements of Culture

Culture of any society consists of following elements:

(i) Artifacts

Artifacts are the physical things that are found that have particular symbolism for a culture. They may even be endowed with mystical properties. The first products of a company. Prizes won in grueling challenges and so on are all artifacts.

Artifacts can also be more everyday objects, such as the bunch of flowers in reception. The main thing is that they have special meaning. The purpose of artifacts are as reminders and triggers. When people in the culture see them, they think about their meaning and hence are reminded of their identity as a member of the culture, and, by association, of the rules of the culture. Artifacts may also be used in specific rituals. Mosques and churches do this, of course. But so also do organizations.

(ii) Stories, Histories, Myths, Legends, Jokes

Culture is often embedded and transmitted through stories, whether they are deep and obviously intended as learning devices, or whether they appear more subtly, for example in humor and jokes.

A typical story includes a bad guy (often shady and unnamed) and a good guy (often the founder or a prototypical cultural member). There may also be an innocent. The story evolves in a classic format, with the bad guy being spotted and vanquished by the good guy, with the innocent being rescued and learning the greatness of the culture into the bargain.

Sometimes there stories are true. Sometimes nobody knows. Sometimes there are elaborations on a relatively simple truth. The power of the stories are in when and how they are told, and the effect they have on their recipients.

(iii) Rituals, Rites, Ceremonies, Celebrations

Rituals are processes or sets of actions which are repeated in specific circumstances and with specific meaning.

They may be used in such as rites of passage, such as when someone is promoted or retires. They may be associated with company events such as the release of a new event. Whatever the circumstance, the predictability of the rituals and the seriousness of the meaning all combine to sustain the culture.

(iv) Heroes

Heroes in a culture are named people who act as prototypes, or idealized examples, by which cultural members learn of the correct or 'perfect' behaviour.

The classic heroes are the founders of the organization, who are often portrayed as much whiter and perfect than they actually are or were. In stories they symbolize and teach people the ideal behaviours and norms of the culture.

(v) Symbols and Symbolic Action

Symbols, like artifacts, are things which act as triggers to remind people in the culture of its rules, beliefs, etc. They act as a shorthand way to keep people aligned.

Symbols can also be used to indicate status within a culture. This includes clothing, office décor and so on. Status symbols signal to others to help them use the correct behaviour with others in the hierarchy. They also lock in the users of the symbols into prescribed behaviours that are appropriate for their status and position.

(vi) Beliefs, Assumptions and Mental Models

An organization and culture will often share beliefs and ways of understanding the world. This helps smooth communications and agreement, but can also become fatal blinkers that blind everyone to impending dangers.

(vii) Attitudes

Attitudes are the external displays of underlying beliefs that people use to signal to other people of their membership. This includes internal members (look: I'm conforming to the rules. Please don't exclude me).

Attitudes also can be used to give warning, such as when a street gang member eyes up a member of the public. By using a long hard stare, they are using national cultural symbolism to indicate their threat.

(viii) Rules, Norms, Ethical Codes, Values

The norms and values of a culture are effectively the rules by which its members must abide, or risk rejection from the culture (which is one of the most feared sanctions known). They are embedded in the artifacts, symbols, stories, attitudes, and so on.

(b) Importance of Culture

The cultural values of a community give it an identity of its own. A community gains a character and a personality of its own, because of the culture of its people. Culture is shared by the members of a community. It is learned and passed from the older generations to the newer ones. For an effective transfer of culture from one generation to another, it has to be translated into symbols. Language, art and religion serve as the symbolic means of transfer of cultural values between generations.

Culture is a bond that ties the people of a region or community together. It is that one common bond, which brings the people of a community together. The customs and traditions that the people of a community follow, the festivals they celebrate, the kind of clothing they wear, the food they eat, and most importantly, the cultural values they adhere to, bind them together.

Culture is seen as a system of social control, wherein people shape their standards and behaviour. The cultural values form the founding principles of one's life. They influence one's principles and philosophies of life. They influence one's way of living and thus impact social life.

The importance of culture lies in the fact that it is a link between people and their value systems.

(c) Characteristics of Culture

Culture is shared, by which we mean that every culture is shared by a group of people. Depending on the region they live in, the climatic conditions they thrive in and their historical heritage, they form a set of values and beliefs. This set of their

principles of life shapes their culture. No culture belongs to an individual. It is rather shared among many people of a certain part of the world. It belongs to a single community and not to any single human being.

Culture is learned. The members of a culture share certain ideals, which shape their lives. Generations learn to follow these ideals and principles. Culture propagates through generations, which adopt their old customs and traditions as a part of their culture. The ideals they base their lives on is a part of their culture. Cultural values are imparted from one generation to another, thus resulting in a continual of traditions that are a part of culture. The language, the literature and the art forms pass across generations. Culture is learned, understood and adopted by the younger generations of society. No individual is born with a sense of his/her culture. He/she has to learn it.

What are the elements of culture? The language, other forms of expression as also the thoughts and emotions of the people, their social and cultural norms, their principles and beliefs are the basic elements of culture. For an effective transfer of culture from one generation to another, it has to be translated in terms of symbols, which represent the cultural values of a community. Language, art and religion form the system of symbols that render a deep meaning to culture.

Despite the efforts of the older generations to transfer their cultural values to the forthcoming generations, many tend to remain unaware of their culture. People are often found to have an incomplete knowledge of their culture. People seldom know their culture completely.

A gradual change is characteristic to almost every culture. Cultures are subject to change. Culture loses some of its traits and gains new ones. The aspects of culture that change vary across societies. With the passage of time, new technologies emerge, new modes of work come up, social thinking undergoes transitions and so does culture. Every culture changes in time although the rate of change of every culture varies.

It is well established fact that no culture can remain in isolation. There is hardly any social community that is completely isolated from the rest of the world. Every culture hence, is mostly influenced by cultures of the surrounding regions. Cultural values are prone to be affected by the values of communities in close vicinity. The cultures, which emerged during the same periods of time often, show certain similarities. Modern times have witnessed an intermix of cultures. Cultures are blended together giving rise to shared cultures.

Activity:

Identify general elements of culture and compare it with the elements of Pakistani culture.

1.5 Cultural Diversity

What is *cultural diversity*? Diversity is nothing more than a difference from the majority. In any culture there is a majority and many minorities. Culture is a set of norms that set standards for a society of what is acceptable behaviour.

In every culture there are basic standards for social interaction such as personal space distance, eye contact, amount of body language displayed in public, negotiating style, etc. Cultural diversity makes our country richer by making it a more interesting place in which to live. Cultural diversity also makes our country stronger and better able to compete in the new global economy. People from diverse cultures bring language skills, new ways of thinking, and creative solutions to difficult problems and negotiating skills.

Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture, as in the global monoculture, or a homogenization of cultures, akin to cultural decay. The phrase cultural diversity can also refer to having different cultures respect each other's differences. The phrase cultural diversity is sometime misused to mean the variety of human societies or cultures in a specific region, or in the world as a whole; but these phenomenon are multiculturalism rather than cultural diversity. The culturally destructive action of globalization is often said to have a negative effect on the world's cultural diversity.

The many separate societies that emerged around the globe differed markedly from each other, and many of these differences persist to this day. As well as the more obvious cultural differences that exist between people, such as language, dress and traditions, there are also significant variations in the way societies organize themselves, in their shared conception of morality, and in the ways they interact with their environment. Cultural diversity can be seen as analogous to biodiversity.

Cultural diversity is a driving force of development, not only in respect of economic growth, but also as a means of leading a more fulfilling intellectual, emotional, moral and spiritual life. This is captured in the seven culture conventions, which provide a solid basis for the promotion of cultural diversity. Cultural diversity is thus an asset that is indispensable for poverty reduction and the achievement of sustainable development.

At the same time, acceptance and recognition of cultural diversity – in particular through innovative use of media and ICTs – are conducive to dialogue among civilizations and cultures, respect and mutual understanding.

Cultural diversity is when we have people from different countries who of course have different beliefs, speak different languages, male and female living and working together peacefully.

Cultural diversity is a term used to mean that a group or area contains people from many different cultures and backgrounds. These areas are considered diverse because everyone is unique and different.

(a) Importance of Cultural Diversity:

- Culture is important because it is what makes a society unique. For example, this could include a certain religion or type of clothing. Each of these things is unique to a culture. The beauty of culture is its diversity which alives the culture
- Cultural diversity is important because our country, our workplaces and our schools include persons of various ethnics groups and interests. We can learn from one another, but first we must have a level of understanding about one another in order to work together effectively. Cultural diversity training also helps people to dispel negative stereotypes about one another.
- Diversity is important because it provides our society and culture with unique and inspirational perspectives. Diversity can create new ideas and changes that can be beneficial to a society, or even the world.
- Diversity is important to get over our little mindedness because of the cultural and religious differences it brings. Socializing with someone of a different culture and or different religion brings about a better understanding of it. The more we understand other cultures and religions, the more tolerant we become.
- Cultural diversity is important because it affects everyone and their lifestyle, guiding beliefs and basic assumptions about life.
- Diversity is extremely important in school because it really benefits the students that attend the school. Students need to see the importance of other cultures.
- Diversity is important because it provides society with a unique perspective and new ideas. With diversity, different opinions can be voiced and beneficial changes can be made through the simple inspiration of diversity.

Activity:

Conduct an interview with teachers in your institution about importance of cultural diversity and highlight the factors affecting it in our society.

1.6 Culture and Cultural Elements of Pakistani Society

Pakistan came into existence on August, 14, 1947 from British Rule. Its population in 2009 was about 174.58 million with an area of 340, 499 sq mi (Britannica.com, 2010). Islam is the major religion of the people of Pakistan. It is a Muslim dominated country with 95 percent Muslim and only 5 percent others. However, being a pathway to many military conquests in the history, it has given birth to several ethnic groups. The interaction between invaders and the locals had given birth to a common language called Urdu; however the locals kept their particular ethnic and cultural values alive. The society and **culture of Pakistan** comprises numerous diverse cultures and ethnic groups: the Punjabis, Kashmiris, Sindhis in east, Muhajirs, Makrani in the south; Baloch and Pashtun in the west; and the ancient Dardic, Wakhi and Burusho communities in the north. These Pakistani cultures have been greatly influenced by many of the surrounding countries' cultures, such as the Turkic peoples, Persian, Arab, some parts of South Asia,

Central Asia and the Middle East (UNESCO World Heritage State Parties Pakistan Retrieved 09 July 2010).

In ancient times, Pakistan was a major cultural hub. Many cultural practices and great monuments have been inherited from the time of the ancient rulers of the region. One of the greatest cultural influences was that of the Persian Empire, of which Pakistan was a part. In fact, the Pakistani *satraps* were at one time the richest and most productive of the massive Persian Empire. Other key influences include the Afghan Empire, Mughal Empire and later, the short lived but influential, the British Empire.

Pakistani society is largely multilingual, multi-ethnic and multicultural. Though cultures within the country differ to some extent, more similarities than differences can be found, as most Pakistanis are mainly of Aryan heritage or have coexisted side by side along the Indus River for several thousand years, or both. However, over 60 years of integration, a distinctive "Pakistani" culture has sprung up, especially in the urban areas where many of the diverse ethnic groups have coexisted and the country now having a literacy rate of 55%, up from 3% at the time of independence. Traditional family values are highly respected and considered sacred, although urban families increasingly form nuclear families, owing to socio-economic constraints imposed by the traditional culture of the extended family.

Pakistani Culture is very unique in terms of its social and ethical values. These values are something which are given due importance. This culture revolves around the religion of Islam which teaches equality among every human being that exists on this planet. Pakistan's culture is very diverse. Pakistani culture has the following elements:

1. Islamic Values

Pakistani culture is actually a part of the contemporary Islamic civilization which draws its value and traditions from Islam and rich Islamic history. Majority of population comprises of Muslims and follows teachings of Islam, i-e., belief in one Allah, Prophethood of Hazrat Muhammad P.B.U.H, brotherhood, equality and social justice etc. Islam is religion of peace and patience. Pakistani society is very cooperative. National calendar is marked by religious days which are observed with great devotion.

2. Religious Festivals

Festivals play an important part of our culture. Eid-ul-Fitr and Eid-ul-Azha are our two main religious festivals. They are celebrated with great happiness throughout the country.

3. National and Regional Languages

Pakistan is a large country which comprises of four provinces, the Federally Administered Tribal Areas (FATA) and Federally Administered Northern Areas (FANA). All of these component parts have their own regional languages. As such Punjabi, Pashtu, Sindhi, Balochi, Barohi and Kashmiri are regional languages. However, Urdu is the national language which is spoken and understood in all parts of the country.

4. Mixed Culture

Practically speaking Pakistani culture is a beautiful blend of the Punjabi, Sindhi, Pathan, Baluchi, Barohi, Seraiki and Kashmiri cultures. In addition, the presence of Hindu community in Sindh gives touches of dance and music in the Sindhi region. The Hindus sing Bhejan but Pakistani culture has adopted Qawwali which is a praise of the Holy Prophet P.B.U.H.

5. Rich Literature

Pakistani culture is rich in the literatures of Urdu, Punjabi, Sindhi, Pashtu, Baruhi, Baluchi and Kashmiri languages. Urdu literature boasts of the masterpieces of Maulana Azad, Iqbal, Shibli, Hali, Ghalib, Agha Hashar, Manto and Faiz whereas the Punjabi literature stands out with great names like Waris Shah, Sultan Bahu, Ghulam Farid, Bulhay Shah and Shah Hussain etc. Similarly, Sindhi literature glitters with the masterpieces of Shah Abdul Latif, Sachal Sarmast, Shah Qadir Bakhsh, and Faqir Nabi Bakhsh. The Pushto literature also boasts of names like Sheikh Saleh, Raghoon Khan, Akhund dardeeza, Khushal Khan Khattak and Rahman Baba. The Baluchi literature comprises of masterpieces of Jam Durk, Muhammad Ali, Zahoor Shah Hashmi, Ghani Parvez, Hasrat Baluch, Abbas Ali Zemi and Aziz Bugti etc.

6. Male Dominated Society

Pakistani society is dominated by male members. Each family is headed by the senior most male member who is responsible for arranging the bread and butter of the family.

7. Variety of Dresses

Pakistani culture is rich in variety of dresses: The people of Punjab, the Pathans of KPK, the Baluchi people and the Sindhis wear their own distinct dresses. These dresses are very colorful and prominent and give attractive look during national fairs and festivals.

8. Fairs and Festivals

The culture of Pakistan has great tradition of fairs and festivals. These fairs are held in all parts of the country. Moreover, annual urs of great saints are held to commemorate their anniversaries. On these occasions, fairs are also held in which people take part in great numbers. Out of these the Horse and Cattle shows of Lahore, Mianwali and Sibi are famous whereas the Polo festival of Gilgit is prominent at national and international level. Moreover annual urs of Hazrat Daata Ganj Bakhsh, Madhu Lal Hussain, Baba Bulhay Shah, Baba Farid Gunj Shakar, Baba Gulu Shah, Pir Jamaat Ali Shah, Abdul Latif Bhittai, Hazrat Noshah Ganj Bakhsh, Bari Imam, Lal Shahbaz Qalandar, and Bahauddin Zakriya are celebrated with great fervour.

9. Sports

Pakistani people are great lovers of sports and games. Modern games like hockey, cricket, football, badminton, squash, table tennis and lawn tennis are played throughout the country. In addition wrestling, boxing, and athletics are also very popular among masses. Pakistan has produced great sportsmen in the past. These include Bholu in Wrestling, Hanif, Miandad, Imran, Wasim Akram, and Inzamam

in cricket, Shehnaz sheikh, Islahuddin, Khalid Mahmood, Akhtar Rasool, and Munir Dar in hockey and Jahangir, Jansher in squash.

10. Handicrafts

Pakistan enjoys great distinction in handicrafts at international level. Wooden furniture of Chiniot, sports goods of Sialkot and embroidery of Multan and Hyderabad is world famous.

11. Arts and Architecture

The iconoclasm of Islam has given a characteristic form and pattern in the use of elegant designs, based on geometric figures and floral forms borrowed from nature. The Shah Jahan Masjid, Shalimar Garden, Badshahi Masjid, Shahi Qila and many such graceful buildings are a living proof of the excellent Mughal architecture.

12. Recreational Activities-Sports

The recreational activities all over the Pakistan are common. The games like wrestling, hockey, cricket, football, squash, Kabaddi etc are popular in every part of our country. These games reflect our cultural identity.

13. Education

Education contributes a great deal in developing national character. Educational system plays a vital role in the formation of culture, unity and solidarity of a nation. it is ,therefore, important that the entire syllabi right from the lower to higher level should be placed in accordance with the ideology of Pakistan.

14. Ulema, Mushaikh and Sufi Poets

Ulema, Mashaikh and Sufi Poets occupy an honoured place in our cultural aspect of life. Sufis like Lal Shahbaz, Data Ganj Baksh, Shah Abdul Lateef, Sachal Sarmast, Hazrat Sultan Bahu and Waris Shah rendered meritorious services for the spread of Islam in the Sub Continent.

CONCLUSION

Culture which includes religion, literature art, architecture, dresses, music manners and customs has its roots in the Islamic culture Islam has described the rights and duties of every individual. Even in drinking, eating and dressing, we have to observe certain rules prescribed by Islam. So it may be said that Pakistani culture represents the true picture of Islamic culture.

Activity:

Discuss with your parents about the customs of your family and enlist positive and negative aspects of your family customs and traditions.

1.7 Role of Education in Promoting and Preserving Culture

Education is essential for every society and individual. It is life itself but not a preparation for life. Man has various qualities. These qualities of the individual should be developed for the improvement of the country. So education plays a complementary role for overall individual, social and national development. It enables an individual to realize

his highest self and goal. The key functions and roles of education towards individual, society and country are listed below.

Education is taken as an attempt to bring the change in the behaviour of individual through which they will be able to understand the society. From the view point of the welfare of a society, education means the transmission of culture. It is a platitude to say that man is born a biological heritage *into*, a social heritage Culture is another name for this social heritage. In a subtle way, the essence of all human achievements is culture. In the words of E.B. Tylor: "Culture is that '*complex whole*' which includes knowledge, beliefs, art, morals, law, custom and any other 'capabilities and habits acquired by man as a member of society. This culture is transmitted by every society to its next generation in the interests of the stability and continuity of the society. Education is the process of cultural transmission. J.S. Mill has defined education referring to this meaning: Education is the, culture which each generation purposely gives to those who are to be its successors, in order to qualify there for at least keeping up, and if possible for raising, the level of improvement which has been maintained." Two points have to be noted in the above definition.

- a) Preservation of culture is possible only through education. The goal of all activities of every generation is the preservation of culture. For example, the life of our culture is in the hands of our youth. If they ignore or overlook the glory of their culture and begin to imitate another culture, it will be detrimental to the present progress of country.
- b) There is no culture which can be said to be perfect. There is a need to refine it. For instance, though Pakistani culture has a hoary past is one of the great illustrations of ancient cultures, is claimed to be timeless, still a number of customs which have grown with it over time such as the caste system, un-touch ability and child-marriage need refinement. Similarly there is a need to refine the techniques of production and technology of agriculture. Such refinements have to be brought about through education only.

Just as an individual insures his life so that his dependents may not suffer after his exit from this world, similarly the elders-of a society insure the stability, security and welfare of their younger generations through education. They would see to it that the younger generation will not suffer after they pass away. Hence, education is transmission of culture. For understanding the role of education regarding the progress of culture, it seems better to understand the the functions of education towards individual, society and country as these components are interrelated.

(a) Functions of Education Towards Individual:

- (1) Development of inborn potentialities- Education helps the child to develop the inborn potentialities of child providing scope to develop.
- (2) Modifying behaviour- Education helps to modify the past behaviour through learning and through different agencies of education.
- (3) All-round development- Education aims at the all round development of child-physical, mental, social, emotional, and spiritual.

- (4) Preparing for the future- After completion of education the child can earn its livelihood getting proper education, which has productivity. The education should be imparted according to the own interest of the child.
- (5) Developing personality- The whole personality of the child is developed physically, intellectually, morally, socially, aesthetically and spiritually. He is recognized in the society.
- (6) Helping for adjustability- Man differs from beast. Man has reasoning and thinking power. Man tries his best to adjust with his own environment through education.

(b) Functions of Education Towards Society

(1) Social Change and Control

The society is never station. It is progressive and dynamic. The child lives in society. It is the social environment where the personality of the child can be developed. The old traditions, customs are preserved and transmitted with the situations, which are ever changing. We should not think or believe in the blind beliefs, which are hindrances towards our development. Education helps to walk with the development of science and technology.

(2) Reconstruction of Experiences

Education is life-long process. Life is education and education is life. Life is full of experiences. One cannot live with his past experiences which are unable to adjust in the society. So education helps the individual to reconstruct the experience and adjust with the environment.

(3) Development of Social and Moral Value

Society is always in tension with narrowism. There is no social or moral value. Now the man is behaving like an animal. Animality can be changed with moral education. Education teaches the moral value and social value like co-operation, tolerance, sympathy, fellow feelings, love affection, respect towards elder, helping the poor and needy persons.

(4) Providing Opportunity or Equality

Islam believes in 'equality' and leads the education system towards equality. Unfortunately we are not getting equal opportunities in all aspects. So education teaches us to give equal opportunities in all aspects irrespective of caste, creed, colour, sex and religion.

(c) Functions of Education Towards Nation

- (1) Inculcation of civic and social responsibility- Education helps to make rising generation to understand its rights and duties as citizens of a democratic country.
- (2) Training for leadership- The leadership quality of the individual is developed when he participates in all spheres of social, political, religious and educational activities.

- (3) National integration- We are living in one country having diversities in respect of color, caste, language, diet, dress, habits and physical environment.
Educational integration leads to emotional integration. Education trains people for unity, not for locality, for democracy and not for dictatorship. Education serves the most important end of educating the man.
- (4) Total national development- Education helps for bringing about total national development by developing its all aspects i.e. social, economic, cultural, spiritual, moral, educational, etc.
Therefore, really education is an essential ingredient for all ages and stages of the life of an individual, society as well as the nation. Education can be a real panacea for all social evils.

Activity:

Discuss with your classmate about our system of education and enlist its points in which our education system is lacking to promote our culture.

Summary

Society is an ever changing entity. That which is indispensable today, may have no relevance in the society of tomorrow. All changes in social life are concomitant with the changes of human need. A school has to keep pace with the changing society and to do that the curriculum should be reviewed regularly keeping in mind the change in social demand and needs.

All human societies have a culture and culture can only exist where there is a society. Hence there schools direct the society, reforms the society and ensure the progress of the society by analyzing the principles and rules and selecting only those which have some good effects on society. If the schools fail to do it, the society will become a stagnant organization. For having the understanding about the relationship of school, society and culture this unit concentrates on essential elements of social life such as culture, its diversity, individual role, nature and functions of society, social structure and interaction and their impact on human life. These social aspects contribute to develop an ideal society and give it individuality among other societies.

1.8 Self Assessment Questions

1. Define the society and its structure. Discuss major functions of society.
2. Why individual is necessary for society? Critically examine his/ her role in society.
3. Discuss the importance of social interaction. Also describe tips for improving the social interaction in classrooms.
4. Analyze the culture and cultural diversity. Would you consider culture influences the development of society? How?
5. Critically examine the culture of Pakistan society.
6. Discuss the role of education in promoting and preserving the culture. Also highlight the cultural factors which are affecting our education system.

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