**Pakistan School, Kingdom of Bahrain**

**E- Support and Learning Material / Session 2020-2021**

**Subject:Pakistan Culture-I Grade: 11**

**Book: Pakistan Culture FIRST TERM**

**Chapter Ⅰ - Culture**

**Q.1 Define culture and explain the Meaning, elements and scope of culture?**

**Ans:**Before entering into any meaningful discussion on the culture it is necessary to know its meaning in all its bearings. It would be interesting to know that the ancient Greeks used “culture” to denote agriculture and even today. In one sense. It is used to mean tillage of the soil, rearing and production of bees, oyster, fish, and bacteria and in another “improvement by mental or physical training and intellectual development” The Romans used the word “culture” in a physical and moral sense.

**Meaning, elements, and scope of culture**

It is said to provide a human being with a personality without which he may remain confined to his animal condition. Culture, therefore, is regarded as the force that enables a man to raise himself to the level of a civilized being.

Viewed In the light of the foregoing definitions the term culture denotes the following:

* A civilized state of life as typified in manners and bearings, and behavior, and conduct.
* Progressive growth and improvement, refinement and elegance In the moral (spiritual) and material spheres of life of the people or society.
* A mode of living together representing all elements, forms, and patterns of collective social life.
* A state of mind and intellect necessary for developing skills in arts and sciences, reflecting the psyche and genius of the people.

**Q.2 Describe the Growth and Standardization of Culture?**

**Ans: Introduction:**

Basically culture is dynamic and seldom static. It continues to change with its times. This process is gradual, but the basic unity remains intact. While new shades continue to enrich the cultural scene, the inherent spirit is capable to strike a balance between the old and the new. Its motivations forge new grounds. Another noteworthy feature is that process and involves mutations and innovations within the framework of the old cultural traditions. In their words, culture is permanent but continues to grow and change.

**Growth and Standardization of Culture**

* A well-defined geographical area where a culture may grow within its own territory.
* A history emerging out of those lands. Representing the common ethos, hopes, and aspirations of the people.
* A set of positive spiritual and moral values, characterized as ideology or religions, which provides roots society and gives it a sense of directions and purpose.
* A common lingua France serving a medium between different peoples, as also a medium of official transactions and educational instructions.
* A common legal system and political order which evokes trust and ensures equity in the society, thereby fostering social mobility and dynamism and infusing sentiments of patriotism.
* A code of ethics, which on the one hand inculcates a sense of history, traditional values, justice, grace, and broad-mindedness and on the other eradicates ignorance, backwardness, narrow mindedness, prejudice, and intolerance.
* A system of knowledge, learning, and mental equipment, compatible with the changing times. Which engenders creative activity and opens up avenues of advancement in arts and sciences, literature, and philosophy.

Such elements, thus form the ground-work over which cultural foundations are laid, to grow into living traditions through the creative activities of the society.

**Q.3 Write an account on Concept of Islamic Culture?**

**Ans: Islamic Culture**

In the light of the above discussion, we now proceed to examine the nature of the Islamic concept of culture. According to the Islamic interpretation, religious and worldly aspects of a mans life are not cu divorced from each other private affair of an individual. For this reason, Islam has no monastic system like Christianity. One seeks religion by living in this world and acts of righteous living have as much divine approval as acts of worship. In fact in a society, like the one in Pakistan, Organized on the basis of Islamic social, spiritual, moral, and material values, all the cultural manifestations, e.g literature, fine arts, modes of life, political behavior, social conduct, legal codes, and educational set up, represent the Islamic social order.

**The concept of Islamic culture may be summarized as follows:**

* As every culture grows out of some ideology , the basis of Islamic culture is Islam.

* Islamic culture does not treat religion and the world or the material and spiritual aspects of life as separate entities but regards these unified components.
* The soul of Islamic culture is “Unity” which symbolizes Unity and Oneness of Allah, unity of mankind and unity of life. Therefore it has been aptly said:

“The spirit of Islamic culture is neither exclusive nor suppressive of differences. However, it does try to accommodate all differences within the framework of a Unity so that Unity, as well as diversity, find their application within the domain of Islamic culture”

(MazheruddinSiddique, Islamic Culture, p.66

For the same reason, the message of Islam is intended for the whole of humanity.

“The culture of Islam aimed not at beautifying and refining the access scored of human life. It aimed at beautifying and exalting human life itself”

(Pickt hall, Islamic Culture, p.41)

* Islam does not believe in extreme ways of life, but regards moderation as the middle and the straight path.

“Thus we have made you a nation of Middle Path”

(The Quran. Ⅱ 143)

* Life in Islam has meaning and significance. It is God’s Bounty to man and has to be held in trust from him. Preservation and promotion of life are therefore an act of virtue, while its destruction is considered to be sinful.
* Acquiring knowledge is one of the fundamental principals of Islam on which the holy Quran and the knowledge traditions of the Prophet (Upon whom be peace) lay great emphasis. This is, therefore, one of the distinctive features of Islamic Culture.
* Taqwa (piety): is one of the basic concepts of Islamic culture which arises out of the rigid observance of the Quranic injunctions of distinguishing between good and evil, sacred and the profane, lawful and unlawful. When this criterion is applied to daily life and conduct, s means to earn divine pleasure, it amounts to Taaqwa (righteous conduct in life). Though Islam allows individual freedom of action yet accountability to god produces a moral response that harmonizes with the concept of life.

In fact, it was these eternally valid concepts contained in the holy Quran which led the German poet-philosopher Geothe the exclaim:

“If this is Islam, then every thinking man among us, in fact, is a Muslim”