**Behavioral Changes and Social Development – Challenges & Way Forward; A Comparison of Islamic and Secular Models**

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# *Abstract*

*Society in Pakistan remained unable to develop such positive behavioral traits as can bring about participative political and equitable economic institutions. Main reason is the absence of consensus on the basis of social values. Ever since the creation of Pakistan, there has been a competition between Muslim masses who won a new country in the name of Islam and modernist ruling elites whose lifestyle is imprinted by the western cultural values. Besides, inroads from global culture and attempts by the western world to secularize Muslim societies on the pretext of curbing militant Islamic movements further aggravated the social conflict.*

*Foreign support to secularist lobbies in the country together with reluctance of ruling elites to make legislations in accordance with ideology of Pakistan resulted in increasing polarization and ideological confoundedness in the society. Consequently, the society generally becomes bereft of virtues that can cement a nationhood and instill a national pride among masses. This not only afflicted the national identity but also left the society defenseless against local and foreign vested interests. In the absence of any social conflict management mechanism, the polarization spiraled into extremism, violence and militancy.*

*In modern times every nation state needs some narrative for uniting its people on a common cause and thereby creating pride in national identity. Presenting secularism as nation-building narrative on the pretext of curbing radical Islamic militancy, as suggested by the western gurus, is a death knell for the homeostasis of any Muslim society, in particular, the ideologically created Pakistan. This is because secularism is essentially antithetical to Islam as it denies the role of Divinity in state affairs and public life. The real counter narrative to militancy is to be based on the example of the State of Madinah Munawarah. To this end, wide dissemination of true Islamic teachings is required. These teachings emphasize tolerance towards pluralism while preserving the pride in Islamic individuality simultaneously. This will not only be in line with the Objective Resolution, an agreed upon social contract of the nation, but will also be readily accepted by the masses giving them a sense of ideological fulfilment. Erosion of the acceptance for militancy in the name of Islam and secular narrative will then automatically follow.*

***Key words:*** *Madinah, cultural values, ideological, Secular Models, Social, Behavioral.*

**Introduction**

Individual behaviors play a basic role in the development of any given society. By and large any society is a reflection of behavior/ behavior changes of its individual members. These behaviors/ behavioral changes can either be positive or negative, religious or secular and hence will be the society. There are different models as has been observed by the expert of behavioral changes the best among which is offered by Islam. This we claim because Islam trains individuals and not force them for the behavioral changes. The positive changes resulted after following proper protocol of working with individuals at gross rot level are like to have long lasting impact not only on the individuals but on the society as a whole.

International scenario in today’s world is changing fast. Sunni-Shia rift and non-state actors like ISIS and Al-Qaidah are further aggravating the already perilous condition of Muslim countries. Growing role of India in the wake of competition between USA and China on economic and military fronts both coupled with proxies in Afghanistan have left the state of Pakistan at a decisive juncture.

In this fast pace world drama Pakistan is still struggling with internal and external security issues, dwindling economy, non-performing political and administrative institutions, challenging demographic changes and finding new allies in the wake of changing international power balance and redefined priorities of major world powers.

Internal stability is a prerequisite for Pakistan to play its due role as sole Muslim nuclear power situated at one of the most strategically significant locations in the world. This role demands strong economy, stable political institutions and reliable military deterrence to ensure sovereignty of the country in real terms. All of this require a self-confident, strong and progressive society representing a monolithic Pakistani nationhood. However, arresting the rapid deterioration of the society seems to be nowhere in the focus of the government.

The biggest hurdle in the development of Pakistani society is the confusion regarding which direction to follow. Since its independence, Pakistan has been indecisive as to what kind of social ethics and values are required for nation building. Till the beginning of this millennium the tug war between religious and secular proponents was more or less without militancy. However, since 9/11 the War on Terror in neighboring Afghanistan has increased the stakes of foreign powers in social values and ethics of the societies in the region. Anything resembling ideology of Taliban, the arch rival of coalition forces in Afghanistan, is loathsome for coalition forces and is to be replaced by modern western values.

This attempt for artificially reorienting social values intensified the conflict within the society, resulting into armed retaliation and terrorism in Afghanistan and Pakistan both. In case of Pakistan, the contours of conflict are mainly defined by the secularists and Khawarij[[3]](#endnote-1) like Islamists, whereas, the peaceful religious minded majority is the victim from both sides. The worst result of this competition is that the consciousness for fabricating a monolithic vibrant society, so much necessary for nation building, dissolved into thin air and the behavioral traits of this unguided society become the foremost impediment in the stability of the state.

## Statement of the Problem

“Social behavior” is a broad term with a set of connotations attached and is the main determinant of the nature of political and economic institutions of a nation state. Are the behavioral traits of Pakistani society conducive towards building a strong nation state? Have there been some basic changes in the ways common Pakistanis behave in social life today compared to a few decades earlier? If yes, are these changes part of the global trends affecting every society and culture or these are just specific to Pakistan? What can be done towards improving social behavior of the nation? The present essay endeavors to deal with these questions in the light of available evidence.

## Significance and Scope of the Study

For a stable and strong nation state, strong political and economic institutions are considered to be the prerequisite. However, political strength of a country is merely a reflection of its society and, therefore, social reformation has to precede a change in political culture. A lot is being said about deteriorating Pakistani social traits, like rise in extremism and intolerance, issues with women and minorities, etc., but little is done by way of identifying the true causes of this deterioration. In this backdrop this study is an attempt to define problems in social behavioral traits in Pakistan and to perform a cause analysis in order to suggest some remedial measures. The study will not be covering politically instigated extremism and is limited to only those behavioral traits that are relevant in developing a healthy society and a monolithic national identity in the context of Pakistan.

**Review of Literature**

Besides reviewing books on sociology and international affairs for drawing basic concepts, several international and local articles and research works on the subject were analyzed. The reviewed international work on Islamic society transpired that it is based on the untenable paradigm that Islam, being an antiquated religion, is in nonconformity with now universally accepted modern values. As such, this religion would remain a source of threat to world peace until it is modernized on secular lines. This contention, though widely accepted, is without any comprehension of true Islamic teachings and closes all doors for peaceful coexistence of Islamic ideology and secular worldview of the West. The fact that number of conversions to Islam in the West has increased over last decades could not persuade western policy researchers to delve into the teaching of Islam and make some more informed analysis.[[4]](#endnote-2) The only lens used to study Islam has been the Islamic militancy. It is also observed that local researchers and academia based their work on the same paradigm and the focus of their work has solely been on modernizing Islam on secular lines in order to eliminate terrorism and militancy in the country. Even locally generated literature has not attempted understanding the narrative of suicide bombers who lay their lives for a cause that seems so important to them. Consequently, all inferences drawn and recommendations made are erroneous and revolves round the assertion that being religious minded is synonym to being intolerant and regressive.

**Research Methodology**

Research methodology was predominantly qualitative and based mostly on literature survey on the subject. Books and internet articles written by authentic Muslim scholars and Western researchers were perused to this end. However, a survey for mapping some of the behavioral traits of Pakistani society was also made. In the end conclusions were drawn on the basis of identified and documented facts. Recommendations emanated from this conclusion.

## Organization of the Paper

The paper is organized in three sections and a conclusion and recommendation part. Section-I gives an account of pre-requisites for national success and problems with Pakistani society. Section-II identifies in detail the factors that had hampered proper nurturing of Pakistani society. The last section gives an analysis of secular and Islamic social development models and critically analyze the rationality and practicality of the stance of secularists to make Pakistan a secular country. This analysis is followed by conclusion and way forward.

# Social Values, Behavioral Traits and National Success

Merriam Webster define behavior as the manner of conducting oneself. What differentiates social from nonsocial behavior is the fact that in social behavior another self is taken into account in one's acts, actions, or practices. Social behavior implies considering others as a perceiving, thinking, moral, and intentional person and involves expectations about the other's acts and actions.[[5]](#endnote-3) Collective behavior of a society is developed through social interaction of individuals governed by mutually accepted values. It plays a pivotal role in the formation of a nation and is a true determinant of the success or the failure of any nation state.

## Attributes of Successful Nations

Daron Acemoglu, an MIT economist, and James Robinson, a Harvard political scientist, described the respective attributes of successful and failing states as ‘inclusive institutions' versus ‘extractive institutions'[[6]](#endnote-4). They argue that development of ‘inclusive' political institutions by a nation results in ‘inclusive' economic institutions and this creates a virtuous circle ushering the nation into the era of success and prosperity. On the other hand, ‘extractive' political institutions nurture ‘extractive' economic institutions causing a vicious circle inhibiting savings and entrepreneurship and, thereby, adversely affecting the potential of the nation for success and prosperity.

The list of inclusive institutions includes democratic governance, the rule of law, property rights and a degree of political centralization. The development of these political institutions is followed by inclusive economic institutions like competitive markets, free trade and entrepreneurial spirit. On the other hand, the extractive institutions are those that prevent widespread participation in the political system, block economic growth and bar the path to prosperity. They are termed as extractive because they extract wealth and political power from the majority and place it in the hands of a small set of elites.[[7]](#endnote-5)

## Evolution of Conducive Societies

There are two possible ways through which any society can be enriched with positive attributes. One is by way of providing the enabling environment through good governance. However, good governance itself is dependent on the inclusive political institutions. If such political institutions do not exist already, the society needs to undergo an evolutionary process through which conducive behavioral traits and a system of checks and balances are evolved to effect good governance.

As for evolution of societies, it is the web of affect-laden relationships, in which people are related to one another by bonds of affection rather than treating one another as instruments, and the commitment to a set of shared values, norms, and meanings, and a shared history and identity that plays most important role in bringing about a cohesive society.[[8]](#endnote-6)

While the bonds of affection come naturally, the second part, i.e., the shared values is a daunting challenge in the young and evolving societies. In order to develop consensus on these shared values, societies need to undergo a period of dialogue and conflict resolution, without such foreign interferences as are intended to distort the natural societal maturation process to serve vested interests of foreign stakeholders.

In the present world, however, societies cannot evolve in isolation. The advancement in communication technology has fashioned the means of communication and interaction in such a way that it has become impossible to regulate and restrict the information to the truth only. This provides an opportunity to international stakeholder to affect the dynamics of the evolutionary process of a society to suit their own perceptions of values and vested interests. However, if social behaviors are attempted to be engineered against the generally accepted set of values and beliefs in a society, it is bound to create friction among the competing protagonists.

## Issues with Pakistani Society

In case of Pakistan, the population is predominantly Muslim and believe that Islam provides guidance for the individual as well as the collective life. Any attempt to import a value system which is not in consonance with Islam is bound to create fissures in the society which would result in violent extremism and intolerance. The same is conspicuous in Pakistani society today which is marred with a competition between secular minority and religious majority[[9]](#endnote-7).

## Identification of Prominent Behaviors Attributable to Pakistani Society

### International Perception Regarding Pakistani Society

General perception in the West is that Pakistani society is marred with violation of human rights, violence and militancy which harbor terrorism – a menace not only for the society itself but also for the neighboring countries. Javed Ansari attributes this radical image of Pakistan to a weak cultural presence abroad.[[10]](#endnote-8) However, Sarah Akram, a Research Fellow at the Institute of Strategic Studies, attributes this wrong Western perception to the deliberate negative projection by the mainstream international media.[[11]](#endnote-9) On the basis of her research work on the New York Times editorials on Pakistan she observed that there had been an inherent bias, negative stereotyping and a lack of objectivity in their dealing with various domestic and international developments concerning Pakistan.

The foregoing suggests that biased perception of the West about Pakistani people is mainly because of the negative projection of Pakistan by international media and absence of any, official or unofficial, counter-response.

### Analysis of Social Behavior in Pakistan

The fact that Pakistani society has become more intolerant and violent over the past two decades or so, warrants a scientific study on the issue in order to assess the extent of the problem and underlying causes. For the sake of this study, a survey was conducted to collect views of highly educated Pakistani citizens. The surveyed group comprised 200 civil servants and engineers. In the first step, the group was asked to identify some good and bad behavioral traits of Pakistanis. In the second step 22 questions were developed based on the views gathered from the first step. These questions are classified into three categories and are given along with responses in the following table.

*Table 1: Survey Questions and Responses*

|  |  |  |
| --- | --- | --- |
| **Serial No.** | **Behavioral Trait of Pakistani People** | **% age agreed** |
| I - Positive Impact of Religious Attitude | | |
| 1. | are optimist and resilient | 56% |
| 2. | have strong religious affiliations | 65% |
| 3. | give importance to their family | 72% |
| 4. | are hospitable and caring in general | 65% |
| 5. | are generous in giving charity and helping others | 69% |
| 6. | are kind to women at work places | 68% |
| 7. | respect female family members | 75% |
| II – Negative Impact of Confusion in the Society | | |
| 8. | are suffering from identity crises | 63% |
| 9. | are suffering from ideological crises | 63% |
| III – Negative Impact of Un-Regulated Social Behavior | | |
| 10. | are not kind to minorities | 64% |
| 11. | are not hardworking even under conducive conditions | 56% |
| 12. | are not learned and cultured people | 89% |
| 13. | solve problems on adhoc basis | 60% |
| 14. | are undisciplined people | 62% |
| 15. | are intolerant | 62% |
| 16. | are not opportunists and hypocrites | 53% |
| 17. | are indifferent towards collective responsibilities | 64% |
| 18. | are religious extremist but do not practice their religion | 62% |
| 19. | are not gullible | 60% |
| 20. | do not have reading habits | 67% |
| 21. | do not suffer from consumerism and ostentation | 53% |
| 22. | are emotional and not analytical in problem solving | 68% |

*Figure 1: Graphical Depiction of Survey Results*

### Interpretation of Survey Results

Keeping in view the homogeneity of the surveyed group as regards social status, education and exposure, a strong agreement in responses was expected. However, an agreement of more than 75% could be achieved only in two questions. This variation in the responses is reflective of significant difference of opinion between the members of an otherwise socially homogeneous group. This in itself is a red flag as it is an indicator of the extent of heterogeneity in the society as a whole where, by and large, the difference between social status, education and exposure is enormous.

The first seven questions in the survey relate to some good social traits which are in conformance with the Islamic belief of trust in Allah and the importance given in Islam to the institution of family, charity, generosity and giving good treatment to women, friends, guests and the have-nots.[[12]](#endnote-10) The average of the agreement on these seven traits is 67 % and these are very much palpable in the daily life of an average Pakistani.

The next two questions are regarding the ownership of the ideology of Pakistan by the general population. The reaction of average Pakistani citizens to any atrocity against Muslims anywhere in the world is a good measure of their conscious or unconscious ownership of the ideology of Pakistan i.e., the *Two Nation Theory*.[[13]](#endnote-11) However, this ownership of ideology appears to be limited to emotions only and could not be nurtured to acquire its place in the practices. It is this absence of ideological influence on the practical life that appears to be the reason that 63% of the respondents agreed that the nation is suffering from identity and ideological crises. This nonfunctional aspect of the ideology is construed as ideological crises by the secularists in order to draw room for the secular narrative to be poised against the Ideology of Pakistan. However, in this attempt of the secularists, the emotional commitment with the Islamic ideology is ignored altogether resulting in societal divisions and extremism.

Remaining questions represent behavioral traits that are the consequence of the aforementioned manufactured ideological conflict. This conflict inhibited any effort towards social development[[14]](#endnote-12) of individuals on the basis of agreed upon ethical and social values. In this vacuum it is materialism and individualism which fashion behavioral traits. These traits are reflective of attributes like self-centeredness, resorting to shortcuts instead of hard work, opportunism, intolerance and indiscipline, etc., and it goes without saying that all such attributes are baneful for any kind of social, political and economic development.

# Impediments in Social Development in Pakistan

Struggle for Pakistan has its roots in the desire of the Muslims of India to live their lives according to the teachings of their religion and therefore the popular slogan for the demand of Pakistan was ‘*Pakistan ka mutlab kia La Ilaha Illallah’*. The religious fervor and sacrifices of Muslims during their struggle for independence dictate that this nation cannot develop consensus on adopting any set of social values which are divorced from Islam. Pakistani society is still highly religious.[[15]](#endnote-13) Religious affiliations of the population notwithstanding, the behavioral traits in Pakistani society are generally devoid of Islamic values and are not conducive towards nation building. Factors responsible for this duality are discussed in this section.

## Internal Conflict on Social Values

Since the creation of Pakistan there has never been any consciousness, let alone the effort, to inculcate ethical and social values in the masses by the government or by civil society for that matter. Because of the competition between the secularist minority and religious majority of the country, each having their own strengths[[16]](#endnote-14), the issue of developing consensus on national socio-ethical values remains socially, politically and administratively unattended, more so, because this state of conflict and confusion suits the vested interests of the political and economic elites in the country.

This situation hampered the development of positive behavioral traits that can help building a healthy society. Absence of affiliation with any set of socio-ethical values left the society susceptible to foreign and local unhealthy influences which further deteriorated the social behaviors in the country.[[17]](#endnote-15)

### Causes of Internal Conflict

A – Cultural leanings of the elites of Pakistan movement

The struggle for independence of Muslims of Indian sub-continent was based on Two Nation Theory with primary focus on the distinction between Hindus and Muslims. However, it was only after the independence that a new conflict surfaced which remained overshadowed by the Hindu-Muslim animosity during the struggle for independence.

This new controversy arose because the leanings of the Muslim political leadership, civil and military bureaucracy and economic elites were towards western living-style as this class was mostly educated in western educational institutions and had been working with British government functionaries all along. Being Muslims they did have strong emotional affiliations with Islam but when it came to practice they had very limited knowledge about the Islamic way of life and were little accustomed to the Islamic culture.

After independence it was this elite class which was at the helm of affairs with too many worries regarding sustainability of the newly born state and with too little cultural affinity with Islamic way of life. Consequently, the state was kept on running on British model of governance. Institutional efforts for firming up the socio-political values of the ideological state in accordance with the desires and sacrifices of the masses were absent in the crucial initial years after independence.

Soon after independence the main leadership that earned the ideological state passed out and so did the ideological fervor among the succeeding political and economic elites. Ideology was quickly replaced by the share in the cake consideration and it was after losing East Pakistan that political religious parties gained some ground. In this backdrop the Constitution of 1973 with some basic Islamic provisions and clearly regarding Pakistan as an Islamic Republic. But that proved the zenith of the efforts for making Pakistan an ideological state as aspired by its predominantly Muslim population. In subsequent years nothing concrete was done to implement the Objective Resolution rather a status quo with the western model of governance continued.

B – Religious attitude of masses

Islam requires that when Muslims are given rule on a piece of land they should establish the Islamic system of governance.[[18]](#endnote-16) Islam intends to liberate humanity from the tyranny of man-made exploitative rules through implementing Divinely ordained system of rights and responsibility. Therefore, Muslims of Pakistan firmly believe that struggle for Pakistan was meant for establishing an Islamic republic in order to provide an opportunity to fashion their individual and collective lives according to Islamic principles while recognizing the due rights of minorities living within the country.

The population of Pakistan is not secular and wants implementation of Islamic model of governance.[[19]](#endnote-17) This is evident from the fact that no political party or military dictatorship could ever dare standing up for secularism throughout the political history of Pakistan as the vote bank has been overwhelmingly religious. The so called liberal political parties while in the government could only abstain from legislating in accordance with Islamic laws but could not dare do anything by way of removing Islamic clauses from the Constitution of Pakistan. This argument is further strengthened by the fact that religious affiliation of masses has quite often been used strategically by some regimes for the sake of their political interests.

C – Role of Secularists

Secularists in Pakistan are of the view that religion should be ousted from the state business and public life. Main arguments of secularists are:[[20]](#endnote-18)

1. Religious attitude results in extremism, intolerance and violence against other sects and minorities.
2. Religious attitude, being backward, irrational and non-progressive, hampers development.
3. Religion is simply an excuse which the rich and clerics use to exploit the poor.
4. Secularism does not mean shunning all religion but it simply means exclusion of religion from the state business and public life.
5. Secularism is ultimately an honest approach towards liberating a society from the influence of religion and non-democratic elements.

The foregoing reflects that disoriented and fragmented society of Pakistan is the result of conflict between three competitors namely religious masses, reluctant ruling class and secularists. This lack of convergence over the complexion of socio-ethical values resulted in a society having nothing to take pride in.

## Foreign Cultural Influence

Global culture, though associated with the entire world now, is predominantly American. Careers of global culture are transnational advertisements, movies, music, print and news media. The U.S. media and entertainment industry is the world's largest, making up a third of the entire global market. Music, movies and television created in the U.S. are consumed worldwide.[[21]](#endnote-19) Because of these factors the US possesses at least as much cultural influence over the world as the political one. This has given it not only the “hard power” – the ability to get people to do what it wants, but also enormous “soft power” – the ability to get people to want what it does.[[22]](#endnote-20) Glamor and casualness innate to American culture has given it global acceptance. It is like shunning all barriers of good or evil and going easy.

Advertising and entertainment industry expresses ideology of consumption as representing the global culture. Advertisements rely on themes like happiness, youth, success, status, luxury, fashion, beauty etc., and tend to projects that individual consumption is the solutions to human problems. While entertainment industry acclimatizes outsiders with western living style, the advertising associates western products with modernity through visual impact of glamorous models depicting the racy foreign lifestyle. It subtly propagates that whatever is modern is good and the traditional is implicitly bad and impedes progress.[[23]](#endnote-21)

This subtle but strong onslaught of global culture aggravated the confusion and division in an already weak Pakistani society which is affected in following ways:

* The imprint of global culture has been in the form of consumerism and materialism and good aspects like working habits, entrepreneurship etc. have not been the part of the transmitted global culture as entertainment industry and advertisement cannot carry across such behavioral traits. As a result, the society absorbed the baneful part of the global culture. Consumerism and materialism became habits and rat race became reason for socializing.
* Confusion and division in the society increased as the traits associated with the global culture are not in consonance with Islamic social values. Absence of relationship between the way of life and beliefs resulted in either diminishing affiliation with the Islamic values or rejection of the new culture altogether. One response was to subscribe completely to the new culture while making the religious beliefs as nonfunctional to be kept only as an identity indicator for regarding oneself as a Muslim. The other response was using modern facilities but rejecting the non-conforming part of the global culture and adopting Islamic values more rigorously in reaction. This resulted in further polarization of the society. People either go in strict compliance of Islamic values in their living habits or they just divorce the beliefs from their practical life.[[24]](#endnote-22) However, in this war of ideologies the masses neither rejected the new culture altogether nor separated themselves completely from their beliefs.

## Foreign Political Interference

### Clash of Values

While all other religions and cultures have succumbed to the imposing western way of life, Islam is the only challenge left as it presents an alternative way of life. The challenge is more of philosophical and cultural nature than of political nature. Islamic world stands nowhere to pose any threat to the western might politically. The main reason for the cultural inconsonance is that in Islam God has role in all walks of life, meaning thereby that certain standards have been set by the religion and the individual and collective lives of Muslims are to be governed by these standards. As such, unlike other cultures and religions, an Islamic society just cannot adapt to western values without trying them for their conformance with Islamic standards. Therefore, the Muslim society has not succumbed to the western way of life in ideological terms, though in practice the western way of life has become very much the part of the society because of its materialistic attractiveness.

The success of global culture is mainly because of the regimes in Muslim countries not being enthusiastic in protecting the religious and cultural aspirations of their predominantly Muslim societies. This is because Islamic governance model would not have allowed political and economic elites to continue their extractive practices. The second factor is the pressure from the western power; using their economic, political and media clout; for discouraging any legislation that can give representation to Islamic ideology in public life.

This estrangement of the political set up and ideological concerns resulted in a very complex conflict between the state and the society. The conservative Muslims consider that their own states are standing in the way of their ideology. They responded to this dilemma in two ways. A majority decided to resort to non-militant and democratic efforts for having an Islamic system of governance. This manifested in the form of political parties having Islamic agenda contesting elections and playing their roles in the parliaments. However, a group of people considered either their states or the West as the enemy of their ideology and, in a disregard to main stream religious scholars’ verdict against *fasad* [[25]](#endnote-23), resort to militancy and terrorism against the perceived ‘nearer enemy – the state itself’ or the ‘ distant enemy – foreign powers’.

Islamic militancy, as is manifested in the current turmoil of Middle East and suicide attacks across the globe, had not been on the world’s canvass two decades ago. Non-state actors like TTP, ISIS and Al Qaedah are the phenomenon of post-Cold War era. The origin of the present Kharjite nature of Islamic militancy is the result of these complex dynamics working in the suppressed Muslim societies. Domestic suppression of Islamic ideology coupled with the West’s biased treatment[[26]](#endnote-24) to the issues of Muslims provided the enabling environment to get subscribers to Islamic militancy. Ignorance of masses regarding true Islamic injunctions about Jihad proved to be a catalyst. Ironically, this militancy does more damage to Muslim states and societies than it does to the distant enemy – the West.

After 9/11 the West has been advocating secularism as a counter narrative to Islamic militancy instead of true Islamic teachings that promotes mutual tolerance. This aggravated the divisions within the Muslim societies. The Western world rallied under USA for the interventions like ‘Greater Middle East Initiative’ apparently aimed at transforming Muslim countries into democratic, secular and well-informed societies.[[27]](#endnote-25) Consequently, models for ‘nation building’ in the Muslim world and ‘religion building’ by way of modernizing Islam have been designed.[[28]](#endnote-26) However, the fact that support for democracy is only for the purpose of defeating Islamic ideology is evident from the western support for military coup in Egypt against democratically elected pro-Islamic regime and an attempted coup in Turkey again against a democratically elected pro-Islamic regime. This substantiates the concept of clash of civilizations brought up by Samuel P. Huntington in 1996 in his book ‘The Clash of Civilizations and the Remaking of World Order’.

### Implications for Pakistani Society

In this context, ideology of Pakistan is paralleled with religious extremism and, therefore, all efforts are being made to change the outlook of the country to secularism by imposing western values and culture mainly through media, de-Islamizing the education and changing consumer tastes[[29]](#endnote-27), etc. These efforts coupled with consistently maligning religious scholars are designed to let the Islamic values, so far revered by the society, dissolve into oblivion. It is to this end that the electronic and print media in Pakistan is advocating secularism, disparaging religious leanings as extremism and questioning the ideology of Pakistan. This scenario has resulted in increasing belligerency between the secularists and ideologists on the one hand and confusion and disengagement of the new generation from the national and societal issues on the other hand.

The foregoing facts suggest that the West, under the leadership of USA, considers Islamic ideology as the only potent challenge to the western worldview and, therefore, is engaged in attempting an alteration in the societies of Muslim world in order to make these societies modern in the western meanings of the word. Therefore, the majority wanting to have Islam as governance ideology is denied this democratic right by powerful secular lobbies supported by the West. Consequently, rather than being the cure, this modernization attempt has become the main cause of extremism, militancy and terrorism within the Muslim societies.

# Option-Analysis for Social Development

Human behavior is fashioned by factors like genetic code, racial peculiarities, beliefs, values, culture, economic compulsions and political influences, etc. Though parameters like genes and racial peculiarities are beyond human control, other factors play more important role in engineering behavioral traits. Human behavior is created mainly by external environment and if genes predispose a certain behavior that is not supported by the environment then that behavior does not manifest.[[30]](#endnote-28)

In the discipline of psychology the actual performance of behavior is considered to be intentional and is governed by the combination of following three considerations.[[31]](#endnote-29)

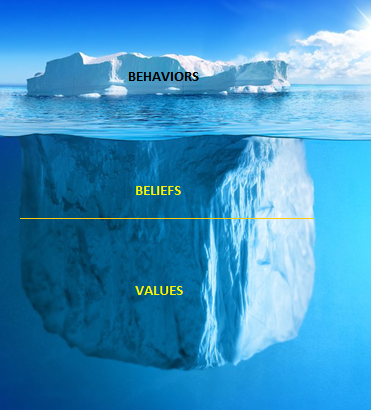
1. *Normative Beliefs:* These are concerned with the likelihood that important referent individuals or groups approve or disapprove performing a given behavior. This depends largely on the values hold by the society.
2. *Behavioral Beliefs:* It relates to the perceived outcome of a given behavior. If the outcome is desirable, then positive attitude is developed towards that particular behavior and if the outcome is undesirable then negative attitude is developed. This positive or negative attitude decides about the strength of intention for performing the behavior under question.
3. *Control Beliefs:* These are the perception of availability of requisite resources and *opportunities* to perform a behavior and relates to the perceived control of the individual over the action.

Therefore, behaviors are conscious actions and these can be altered and controlled by changing norms and ethical values, predominant social perception about the goodness or badness of the outcomes of a behavioral action and by controlling the opportunities and resources required to perform a particular behavior. In the present world, the aforementioned set of three beliefs is influenced by factors like:

1. Religious or ethical belief system of the society.
2. National and ideological identity.
3. Education.[[32]](#endnote-30)
4. Economic conditions like affluence or poverty.
5. Regional cultures.
6. Electronic, print and social media.

The aforementioned tools are used in the modern world to create desirable behavioral traits in the society. As to decide what is desirable and what is not depends upon what are the bases of social and cultural development in a society.

## Secular Model of Behavior Development

Western model of social development is based on the values generally revered by the people. Dr. Gary R. Weaver resembles the culture of a society with an iceberg.[[33]](#endnote-31) What is visible is the behavior of people and it is the smallest part of culture. The greatest part of culture is beneath the water level of awareness and comprises the driving forces of behavior. This submerged part is the way people think and perceive which, in turn, is dependent on the values and beliefs unconsciously learned while growing up. Therefore, it is values and beliefs that determines the behavior.

In this model, functional beliefs that effect social behavior development are derived from the values revered by the society. For example, acceptance of same-sex marriage in America is against Christian beliefs but it is derived from the values of right to personal liking and freedom to choose. However, in today’s America,66% Catholics support same-sex marriage, as do 68% of Protestants.[[34]](#endnote-32) This statistics shows that in the western model of behavior development values have transcendental influence over the religious beliefs of people.

Figure 1: Value-based American Model

Unlike beliefs, particularly the religious beliefs, cultural values are prone to change owing to global interactions, foreign influences and changing shades of the worldview of the society itself. In the American mind, change is seen as an indisputably good condition. Change is strongly linked to development, improvement, progress, and growth[[35]](#endnote-33). Therefore, over a period of time the cultural values change and so do the associated beliefs to suite the changing needs.

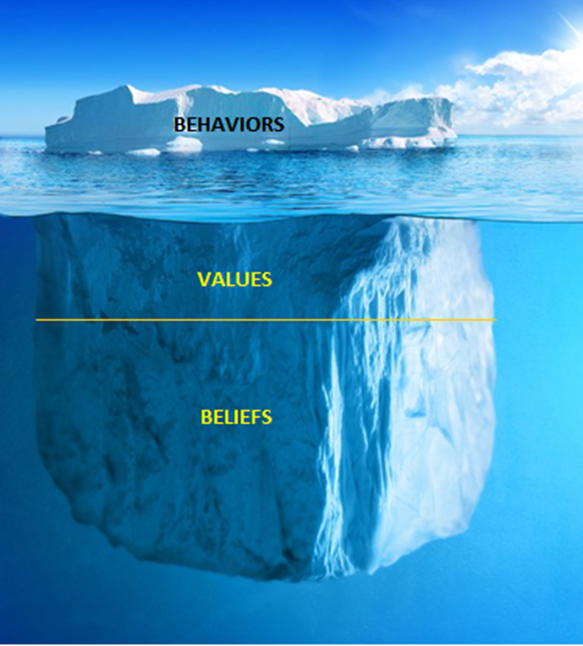
In this process religious beliefs, which are not changeable, are relegated to only personal life and become non-functional and ceremonial as for as practical national life is concerned. However, for the sake of local and international politics, the sense of religious identity remains strong just like ethnic identity.[[36]](#endnote-34) In this model the whole process is driven by the changing human experience and needs and, as such, nothing is to stay forever.

### Instruments for Cultural Cohesion and Positive Behavior in Western Model

As to how the consensus on cultural values evolves is a complex and elusive phenomenon. Formal fora for debating cultural values and developing consensus are normally not present but this phenomenon can be regarded as an interplay of civil society, academia and political leadership in response to local and international challenges. Usually, this consensus requires decades to realize a value set and crystallize it into cultural lattice. However, lobbying at legislative level and media campaigns to effect manufactured consent are tangible instruments for achieving consensus on values in a relatively shorter time.

Once the set of values is there, the most effective carriers are the educational institutions, which inculcate these values in the minds of youth through carefully designed educational modules, and the media which has the capability of sending subtle messages to the subconscious level of minds. Entertainment industry and contemporary art and literature are also good messengers of these values.

## Islamic Model of Behavior Development

Basis of behavior development in Islam is fundamentally different from the Western model. In Islamic model, faith forms the foundation of the cultural iceberg and not the cultural values. Ethical, cultural and social values, which govern social development, emanate from the fundamental religious beliefs. Since faith and beliefs, being Divine, are unchangeable with respect to time and space in Islam, the core social values are also not prone to change with changing times.

The Islamic model considers that the Divinity has defined the fundamental rights and obligations of all individual and all institutions and that these are free from the biases of vested interests of the elites of the society. Within these predefined rights and obligations there is ample room for jurisprudence through the institution of Ijtihad to cope with new challenges posed by the changing world realities, Islamic banking is a case in point. As such, Islamic model is protective of goodness in the society through Divine set of rights and obligations and, at the same time, it is progressive and adaptive to cope with the changing requirements of life through Ijtihad.

Figure 2: Religious Beliefs-based Islamic Model

Islam provides guidance for setting values by way of politics, society and economics. Islamic values govern individual’s relationship with the Creator and with the universe. In the external environment of an individual, these values cover relationships within the family and with neighbors, coworkers, those in power, those who are weak and with the natural environment, etc.As regards relationship of the individual with the Creator, there are values for purifying the inner self of the individual so that all goodness flows voluntarily only for the sake of pleasing the Creator*.* What ensues from this comprehensive set of values are the traits like altruism and contentment on one hand and self-actualization, responsibility, hard work, cooperativeness and interdependence on the other hand. Therefore, behavioral traits in an Islamic society are tied strongly by the ethical values given by Islam.

### Instruments for Cultural Cohesion and Positive Behavior in Islamic Model

The first instrument in this model is the family itself.[[37]](#endnote-35) Primarily it is the faith which is imbibed by the toddler, even before going to school, through the values and way of living of the immediate family members. This faith in the Creator governs the entire life that followed.

The second instrument is education. In an Islamic society education is not secular. Just like civic education is imparted side by side with main subjects in western model in order to make the child a responsible citizen in future; religious knowledge is imparted side by side with main subjects in Islamic model in order to make the child not only a responsible citizen but also a responsible human being in the Islamic sense of word.

Media is the third instrument. Since it is a recent phenomenon, historical perspective of Islamic media is not present. However, at present media is playing havoc with the society all across the world in the name of liberalism, freedom of expression and right to know etc. With purely commercial motives media in the world is ready to propagate everything for which it is paid irrespective of its effects on the society. Election campaigns in developed democratic countries are reflective of this.

In an Islamic society media is to be regulated with respect to ethical values in order to prevent social hazards. Freedom of expression does not mean usurping the right to dignity and right to know the truth of ordinary citizens. Media is to be considered as a tool to enhance cohesion and positivity in the society. Sensual exposure, casting aspersions, telling unverifiable facts and false allegations are to be replaced by sobriety, telling only the verifiable truth, serving educational purpose along with healthy entertainment in accordance with Islamic social values.

Society is the fourth forceful source of fashioning individual’s behavior. Islamic society is not only regulated through well-defined set of rights and obligations but is also enriched with the concept of social responsibility, care and love for fellow human beings and desire for the well-being of humans in their temporal and spiritual lives both.

Being dominated by faith and Islamic values, the Islamic arts and literature also sends the same message of responsibility and comprehensive wellbeing of the humanity to their audience. Islam prohibits such useless activities which bring betterment to neither spiritual nor temporal life. Therefore, arts and literature in Islam are not purposeless intellectual entertainments rather these are to serve the purpose of enriching the humanity with goodness in the Islamic sense of word.

## Comparison of Secular and Islamic Models

A comparison of the two models reflect that Islamic model is more comprehensive and is not prone to human weaknesses like lusts, egoism and love for materialism, etc. The secularists in Pakistan denounce Islamic model merely on the pretext that that religious attitude begets violence and is inconsiderate towards minorities. Without ever attempting to understand the Islamic value system and compare the two models on the basis of merit, the secularists in the country want to base social and cultural development on the modern western values. That whether a complete transformation of an Islamic society resulting in spurning the religion is practically possible, leaving alone its desirability, is a big question in itself? Since the main problem of Pakistani society is this attempt to secularize it, an analysis of the rationality behind secularists demands is presented in the following.

### Religion and Secularism in the Modern World

Marriam Websters define secularism as “Indifference to or rejection or exclusion of religion and religious considerations. It is the belief that religion should not play a role in government, education, or other public parts of society”. Keeping in view this definition, secularism has not succeeded in completely excluding religion from politics and public sentiments even in the West. Referring to waning acceptability of secularism in modern societies Detlef Pollack states that religion is back on the political agenda of western societies which used to consider themselves as secularized. Referring to the opinions of the historians, sociologists and political scientists that religion still influences the thinking and behavior of many people to a high degree, and to the religious charging of ethnic and national conflicts all over the world he contends that an increasing number of social scientists now believe that, as against the claim of secularists, religion and modernity are compatible.[[38]](#endnote-36)A similar argument is given by Theodore Vial who believes that race and religion are fundamental conceptual building blocks of modernity and are the most important factors to organize social world and to create personal and collective identity.[[39]](#endnote-37)

### Islam and Secularism

The secular thought considers that the human faculty of reasoning is capable of deciding about what is good and what is bad in the individual and collective lives of humans. Religion is considered to be used by elites or clerics for the purpose of exploitation and it begets intolerance, irrationality, incoherence in society and thus it is inimical to social, political and economic growth.

Islam is just antithetical to secularism. It believes that God cannot be denied role in any aspect of life, collective or individual. As against secularism, Islamic viewpoint is that human intellect, when left to its own, is not capable of deciding about the good and bad in absolute terms. It is bound to be affected by the vested interests of the powerful groups of society. In this regard, Mufti Taqi Usmani argued that most of the disasters to humanity were caused by all men of reason and philosophy. He quoted British Prime Minister Winston Churchill as justifying nuclear attack on Hiroshima and Nagasaki on the pretext that this action saved lives of soldiers of USA and GB.[[40]](#endnote-38) Therefore, human intellect and rationalism needs to be guided by Divine Revelations which safeguard the interests of all mankind.

Accordingly, Islamic laws and values are broadly divided into three categories. First category relates to those beliefs, laws and values which are revealed through the Holy Quran or through the Hadith of the Prophet (SAW). These are absolute authorities and cannot be changed. Second category are the laws which are derived from the absolute authorities (the *nasus*) through reasoning or *Ijtihad*. Third category relate to worldly issues, like inventions and discoveries etc., which can be resolved by human intellect and, therefore, nothing is mentioned about them in *nasus.*  Such matters are left for human mental faculties.

### Fallacies in the Arguments of Secularists

1. Religious attitude results in extremism, intolerance and violence against other sects and minorities*.* History is witness that extremism and violence are conceived on political grounds and are then adorned by some ideology in order to recruit the subscribers of that ideology. As such, religious attitude itself has nothing to do with violence. Rather, it is ignorance about Islamic teachings that the adherents of this religion fall in the trap. Islam forbids any armed struggle that results in anarchy and lawlessness.[[41]](#endnote-39) Likewise, high incidence of conversions in the initial days of Islamic conquests was because of the treatment meted out to minorities.
2. Religious attitude, being backward, irrational and non-progressive, hampers development.Islam is not opposed to modernism. Use of newer methods in industry and craft and war technologies is proved from prophetic traditions. Anything new is neither acceptable just for being new nor refutable just because it is new. Islam encourages modernity for rightful purposes and within rightful limits only. Nudity, obscenity, etc., in the name of modernity are not acceptable. Likewise, Islam allows rationality but within the limits defined by Divinity. Legalizing homosexuality, a sin for which the Prophet Lut’s tribe was destroyed by the wrath of God, is an example of unrestricted rationality. Further loathsomeness of this unbridled rationality is evident from the arguments of Ubayd-ullah alQirwani of Batiniyyah sect who wrote:

“What can be more surprising that a person having claim to wisdom acts so stupidly that he has with him a beautiful sister or daughter. His wife is not so pretty; he marries his daughter or sister to a stranger. If these ignorant ones had any trace of wisdom they would have known that they themselves had a greater right on their sisters and daughters than a stranger. The main reason of this stupidity is that their Master has forbidden good things on them." [[42]](#endnote-40)

What argument is there with reason to reject this hideous suggestion? This disgusting statement is an obvious example of what havoc human reason can play when it is not guided by Divinity. Incidentally, in the name of rationality and modernity, voices are being raised in some western countries to legalize marriages with real sisters. In short, if the decision for good and bad is left on unbridled rationality then no value of life can remain intact. This is because independence from the Divine Guidance is not a freedom but, in fact, the slavery of man’s beastly passions and sensual desires. In this regard the Quran declares: "If Truth becomes subjected to their passions great tumult will occur between the earth and skies and the creations therein." (23:71) These contentions are confirmed by Dr. Friedman who says: "Reason is and ought only to be the slave of the passions and can never pretend to any other office than to serve and obey them." The end result to be derived from this view, in the words of Dr. Friedman, is: "Everything else but also words like 'good', 'bad', 'ought', 'worthy' are purely emotive, and there cannot be such thing as ethical or moral science".[[43]](#endnote-41)

1. Religion is simply an excuse which the rich and clerics use to exploit the poor*.* There is no gainsaying to the fact that religion has been used for political purposes but how can this be made an excuse to get rid of religion. Rather the solution lies in imparting comprehensive religious knowledge to all so that none can be exploited in the name of religion.
2. Secularism does not mean shunning all religion but it simply means exclusion of religion from the state business and public life*.* In essence, secularism is altogether against religion because believing in a God but not trusting His Wisdom cannot be regarded as rational by any means. This implicitly means that there is no need of the concept of God or religion.
3. Secularism is ultimately an honest approach towards liberating a society from the influence of religion and non-democratic elements*.* As discussed under point no.2, secularism is the slavery of passion in the name of liberty from religion.

## Comparison of Islamic and Modern (American) Values

In order to demonstrate that Islamic social values are by no means regressive a comparison of Islamic values with the core American values is made in the following.

### Core American Values[[44]](#endnote-42)

1. Individualism and Privacy*:*Americans do not see themselves as members of a close-knit, tightly interdependent family, religious group, tribe, etc. They independently make up their own minds about the values they hold. Many Americans do not display the usual respect for their parents. They think that it is a historical or biological accident that put them in the hands of particular parents. Parents fulfill their responsibilities to the children while the children are young, and when children reach "the age of independence" the close child-parent tie is loosened, if not broken.
2. Equality: "One man, one vote," i.e., any person's opinion is as valid and worthy of attention as any other person's opinion.
3. Informality: Their notions of equality lead Americans to be quite informal in their general behavior and in their relationships with other people. People of almost any station in life can be seen in public wearing jeans, sandals, or other informal attire.
4. The Future, Change, and Progress: Americans are generally less concerned about history and traditions than are people from older societies.
5. Goodness of Humanity: The future cannot be better if people are not fundamentally good and improvable. Americans assume that human nature is basically good, not basically evil.
6. Time: For Americans, time is a "resource," like water or coal, which can be used well or poorly.
7. Achievement, Action, Work, and Materialism: A hard worker is one who "gets right to work" on a task without delay, works efficiently, and completes the task in a way that meets reasonably high standards of quality. They believe they should be doing something, or at least making plans and arrangements for doing something later.
8. Directness and Assertiveness*:*Americans do not mask their emotional responses and are not concerned with avoiding embarrassment to themselves or others. To them, being "honest" is usually more important than preserving harmony in interpersonal relationships.

### Islamic Values

1. The Truth*:* Access to correct information so as to enable individuals to make correct assessment about their environment, their needs and what can affect the homeostasis of the socio-political canvass. Unverified information is not to be disseminated under Islamic teachings.
2. Equality: Islam considers every one equal in terms of fulfilment of one’s rights. It requires the absence of legally enforced discrimination against a social class or against an inalienable part of a person's identity like caste and gender.
3. Justice: It is dealing with all state subjects evenhandedly and ensuring that rights of everyone are protected. It is determined by the independence of the Judiciary from the Executive.
4. Morality: It relates with inner values rather than an outward conformity driving strength from the concept of ultimate Accountability in the Hereafter.
5. Excellence and Creativity: Generating new ideas or alternatives towards improving a situation. People work with all their heart in order to achieve best possible and take pride in what they do. There is a Hadith to the effect that Allah (SWT) is pleased with the one who accomplishes his task in the best way.
6. Cooperativeness: It is working jointly with others for advancing group goals. It is valuing the interdependence and making up for the weak in the group.
7. Accountability: Holding people responsible for their actions in this world by Islamic system of justice and in the Hereafter by the Creator.
8. Social Welfare, Care and Brotherhood: Principle that societies work as a confederation in which each group honors the other's right to exist and all are responsible for the vulnerable and the poor.
9. Harmony: Ability of the constituents of the society to contain intra-society conflicts within limits so that overall harmony of the society and its journey towards a common goal is not affected.

The foregoing reflects that Islamic values are, at the least, as much progress and development oriented as modern American values. However, comparison of the two sets of values shows that American values are oriented towards individualism and consider materialism as source of all happiness whereas Islamic values regards betterment of collectivity as transcendental over selfish individual gains and that happiness is much beyond purchasing power and consumerism.

## Selecting the Option

It transpires from the comparison of Islamic model with modern secular model that:

1. Secular social development model is changeable and does not offer protection against human weaknesses like lusts, desire for power and materialism, etc., whereas Islamic model, being based on Divine guidance, is not susceptible to human weaknesses. It not only protects the rights of all constituents of the society but also ensures high levels of overall morality.
2. Arguments of secular for exclusion of religion from collective life are fallacious and are not based on proper understanding of true Islamic teachings which present a daunting counter-narrative to Islamic militancy.
3. A believer in Islam cannot deny role of God in collective life and still remain a Muslim. Therefore, attempting secular transformation of a Muslim society is bound to create societal discord and violence.
4. Islamic value system is not only progressive but is also oriented towards bringing about an overall homeostasis in the society based on the principles of equity and justice.

The foregoing boils down to the fact that social development in a Muslim society on secular model is a perilous and impractical option.

# Conclusion and Recommendations

Bad governance in Pakistan, the source of most of the evils marring the country, is a result of fragmented and disoriented society. This state of society, in turn, is because of the fact that several internal and external factors have been preventing development of consensus over ethical and social values. This, together with bad governance, eroded the sense of social responsibility and nationalism besides creating ideological confoundedness. In the absence of ideological affiliations materialism, opportunism and individualism, etc., become the predominant behavioral traits.

This all resulted in a vicious circle in which a barren society is incapable of producing committed and honest leaders and public affair managers and, therefore, public policy, by omission or by commission, further aggravates the social problems. The key to the solution is enabling cohesion in the society by promoting nationalism and giving a common cause to the society. This will require, besides inculcating tolerance towards pluralism, the fulfilment of ideological aspirations of the majority. Other positive behavioral traits that are necessary for any healthy and progressive society will then automatically follow.

In order to give a clear direction and common cause to the nation consensus on social and ethical values is essential. To this end, the state of Pakistan, in line with its obligations laid down in the Objective Resolution, needs to take up comprehensive measures for promoting Ideology of Pakistan. This will go a long way towards forming a monolithic nation and restoring national pride. Some of the necessary measures, in this regard, are enumerated in the following.

1. State should make arrangements for:
   1. Sensitizing religious scholars from all major sects in Pakistan on the issues of ideological conflicts in the society and security concerns in the context of international cultural and power dynamics.
   2. Providing a discussion platform for these religious scholars to develop consensus on religious and social values that promotes behavioral traits like patriotism, nationalism, tolerance, entrepreneurship and productive work culture etc., along with preserving the Islamic complexion of the society in accordance with the Ideology of Pakistan.
   3. Facilitating discussions between moderate secularists and religious representative to develop mutual agreement on the social values presented by the religious scholars on the basis of common cause of national economic growth, social harmony and soft international image.
2. After the consensus has been developed on social values the state should find partners within academia, media and mainstream religious scholars who should propagate these values by all available resources.[[45]](#endnote-43)
3. Arrangements be made for institutionalized thinking on continuously enriching the society and pre-empting any negative inroads from the enemies of the state. In this regard, universities be engaged to do research work for identifying social problems and proposing solutions. Non-governmental think tanks may also be encouraged to do futuristic research on social issues.
4. Economically engaged educated youth is a guarantee for eradicating extremism and violence form the society. To this end, education policy be revamped in order to ensure that:
   1. The youth bulge is adequately equipped with high quality knowledge and skills so as to make it an asset for the growth of the country. For this, extensive interventions are required to engage youth across the country. Education budget be increased manifold with the target of achieving at least 90 % literacy rate among youth in 10 to 15 years.
   2. Social scientists, psychologists, national historians, academicians and religious scholars be engaged to develop, in line with agreed upon religio-social values, such aspects of syllabus as are necessary for bringing about a cohesive and vibrant Pakistani society. Syllabus should be so designed and teachers should be so trained that national social values get ingrained in the mind of the youth. In this regard, experience of developed world must also be considered to make the intervention more effective.
   3. Islamic education be made part of education at all levels in order to provide sufficient in depth knowledge of the religion so that enemies of the state cannot radicalize the students towards violence and terrorism on the pretext of Islamic ideology.
5. Interesting, healthy and meaningful literature be created in both English and Urdu languages to entice children to develop reading habit. This literature should also be oriented towards inculcating sense of social responsibilities, patriotism, tolerance and ideological pride.
6. National events be celebrated with due fanfare. Seminars, debating contests and essay writing competition be encouraged among educational institutions on the topics of national and cultural issues.
7. Entertainment industry and mass media do not follow the public demand rather these institutions effect changes in public tastes and demands. Therefore, these should be persuaded and regulated to ensure that their contribution is towards inculcating positivity in the society rather than engaging society in trivialities like obscenity and celebrity worship etc. Like anywhere in the world, media should be persuaded to keep in view national interests.

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   [↑](#footnote-ref-1)
2. \*\* Chairman, Islamic Studies Department, The University of Agriculture, Peshawar

   \*\*\* Assistant Professor Department of Education & Director QEC Mohi-ud-Din Islamic University AJK. [↑](#footnote-ref-2)
3. The Holy Prophet (SAW) forebode about a people who would recite the Qur’an but it would not pass beyond their throats and they would slay Muslims but would spare the people of idolatry. Such people arose in the times of Hazrat Ali R.A. and were later named as Khawarij. Their signature traits were their misinterpretation of Islam in disregard to the viewpoint of even Sahabah Karam (RA) and extreme violence. Present day Islamists like TTP and ISIS have demonstrated similar traits. [↑](#endnote-ref-1)
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5. R. J Rummel, *The Conflict Helix* (New Brunswick, U.S.A.: Transaction Publishers, 1991), 39. [↑](#endnote-ref-3)
6. Daron Acemoglu and James A. Robinson, Why Nations Fail: The Origins Of Power, Prosperity, And Poverty, 1st ed. (New York: Crown Publishers, 2012), 302-335. [↑](#endnote-ref-4)
7. *Ibid,* 372. [↑](#endnote-ref-5)
8. Amitai Etzioni, *The New Golden Rule* (London: Profile Books, 1997), 127. [↑](#endnote-ref-6)
9. Secular minority regards religious attitude synonym to intolerance towards followers of other sects and religions and therefore advocates to make Pakistan a secular state. Their arguments and the literature that they are producing is derogatory to religious scholars and Islam in general rather than being liberal and tolerant towards all ideologies. This offends the religious minded majority who consider the sole purpose of creation of Pakistan was to promote Islamic way of life. [↑](#endnote-ref-7)
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12. There are several injunctions of Quran and Hadith to the effect that disappointment is forbidden; all humans are equal irrespective of their race, caste and gender; generosity, tolerance are hospitality are desirable traits; the institution of family is important and that there are defined rights of women, minorities and the have-nots of the society; etc. [↑](#endnote-ref-10)
13. That Pakistanis react to atrocities against Muslims anywhere in the world is evident from the fact that such atrocities are filtered out from the news fearing reaction from the public. For example, prohibition of fasting by the Chinese government was filtered out from the news as Government of Pakistan desires to have good relations with China and does not want any public reaction against it. [↑](#endnote-ref-11)
14. Social Development refers to how people develop social and emotional skills across the lifespan, with particular attention to childhood and adolescence. Healthy social development allows us to form positive relationships with family, friends, teachers, and other people in our lives. It is a determinant of how an individual function as a member of society. [↑](#endnote-ref-12)
15. Muhammad Azam, "Religious Behavior in Pakistan: Impact On Social Development" (Islamabad: Pakistan Institute for Peace Studies, 2010), 4. [↑](#endnote-ref-13)
16. Secularists have a clout over media and public policy along with the support of western powers while religious masses have got electoral clout because they comprise an overwhelming vote bank. [↑](#endnote-ref-14)
17. Affiliation with a set of socio-ethical values is a source of pride for a nation, like Americans take pride in American way of life and American values. [↑](#endnote-ref-15)
18. Those who, if We firmly establish them on earth, remain constant in prayer, and give in charity, and enjoin the doing of what is right and forbid the doing of what is wrong; but with

    God rests the final outcome of all events. 22:41 [↑](#endnote-ref-16)
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23. Janus Noreen, "Advertising and Global Culture", *Cultural Survival*, last modified 1983, https://www.culturalsurvival.org/publications/cultural-survival-quarterly/advertising-and-global-culture (accessed June 9, 2017). [↑](#endnote-ref-21)
24. For example, a quarter of century before conservative girls in any educational institution used to wear shalwar qamiz with dupatta on their heads and modern ones used to wear the same shalwar qamiz but dupatta in their necks. Twenty years down the road there is a significant number of girls in complete Hijab and Burqah and an equally significant number of girls in jeans and tights. [↑](#endnote-ref-22)
25. Militancy that disrupts social and political order in the country and thus brings anarchy. [↑](#endnote-ref-23)
26. For example, ignoring clear injustices and ethnic cleansing carried out by Israel in Palestine, with the patronage of USA itself, likewise ignoring the right of self-determination of Kashmiri Muslims and similarly the massacre of Muslims in Myanmar. On the other hand, whole of the Christian world stood by the side of East Timor and forced Indonesia to “free” one of its dependencies. [↑](#endnote-ref-24)
27. Bakhtiyar Mirkasymov, "The US Greater Middle East Initiative", *Institute of Public Studies*, last modified 2007, http://www.ips.org.pk/the-muslim-world/1004-the-us-greater-middle-east-initiative.html (accessed June 11, 2017). [↑](#endnote-ref-25)
28. Cheryl Benard, *Civil Democratic Islam - Partners, Resources, And Strategies*, ebook (Santa Monica: RAND Corporation, 2003), https://www.rand.org/pubs/monograph\_reports/MR1716.html (accessed June 10, 2017), 3. [↑](#endnote-ref-26)
29. For example, promoting provocative dresses like tights and jeans and T-shirts for women through advertisement and market supply mechanism. [↑](#endnote-ref-27)
30. Gil Shir, "3 Ways the Environment Shapes Human Behavior", *Mutual Responsibility*, last modified 2015, http://www.mutualresponsibility.org/science/3-ways-the-environment-shapes-human-behavior, (accessed June 11, 2017). [↑](#endnote-ref-28)
31. Icek Ajzen, "The Theory Of Planned Behavior", *Organizational Behavior and Human Decision Processes*50, no. 2 (1991): 179-211. [↑](#endnote-ref-29)
32. Type and extent of education both matter in this regard. For example, if the emphasis of educational development is only on technical education for economic growth without inculcating sense of social and moral responsibility then morality in the society would suffer. [↑](#endnote-ref-30)
33. Gary R. Weaver, "American Cultural Values", *Kokusai Bunka Kenshu (Intercultural Training)* Special Edition (1999), 10. [↑](#endnote-ref-31)
34. Religion & Public Life Project,"Changing Attitudes On Gay Marriage", Pew Research Center, last modified 2017, http://www.pewforum.org/2016/05/12/changing-attitudes-on-gay-marriage/ (accessed June 30, 2017). [↑](#endnote-ref-32)
35. L. Robert Kohls, *The Values Americans Live By* (Yarmouth: Meridian House International, 1984), 3. [↑](#endnote-ref-33)
36. Collective support of entire Christian world for the cause of East Timor is a case in point. [↑](#endnote-ref-34)
37. Azam, *Religious Behavior in Pakistan: Impact on Social Development*, 5. [↑](#endnote-ref-35)
38. Detlef Pollack and Daniel V.A Olson, *The Role of Religion in Modern Societies* (London: Routledge, 2011), xiii. [↑](#endnote-ref-36)
39. Theodore M Vial, *Modern Religion, Modern Race* (New York: Oxford University Press USA, 2016), 1. [↑](#endnote-ref-37)
40. Muhammad Taqi Usmani, *Islam and Modernism* (Karachi: Darul-Ishaat, 1999), 7. [↑](#endnote-ref-38)
41. A fatwa was issued in Islamabad on May 27,2017 and was signed by 31 noted Islamic scholars from all major sects at an event organized by the Islamic Research Institute of the International Islamic University to the effect that suicide attacks, armed insurgency, and the use of force with the aim of imposing Shari'a law is forbidden in Islam. The fatwa condemns terrorism and extremism and labels suicide attackers and those who support them as traitors. [↑](#endnote-ref-39)
42. Usmani, *Islam and Modernism*, 7. [↑](#endnote-ref-40)
43. Usmani, *Islam and Modernism*, 8. [↑](#endnote-ref-41)
44. International Student and Scholar Services, "Key American Values", *University of Missouri-St. Louis*, last modified 2013, http://www.umsl.edu/~intelstu/Admitted%20Students/Visitor%20Handbook/keyvalues.html (accessed June 9, 2017). [↑](#endnote-ref-42)
45. This is the same strategy as proposed in Civil Democratic Islam in which RAND proposed that partners be sought in Muslim societies who should advocate and promote liberalism and secularism. [↑](#endnote-ref-43)