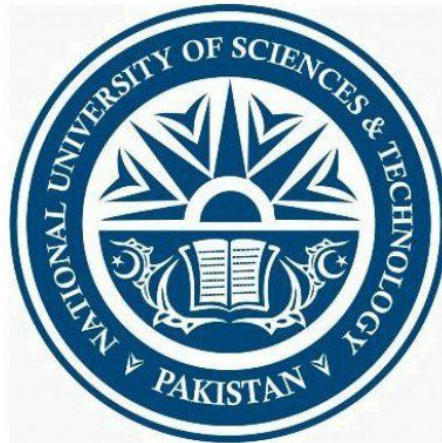


Understanding the Genesis of ‘Beingness’ Through Subject-Object Relationalism: A Case of Pakistan



By

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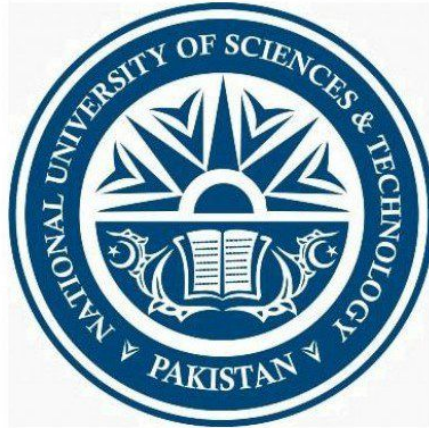
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August 2018

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A thesis submitted in conformity with the requirements for
the degree of *Master of Science* in
Peace and Conflict Studies

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NUST Institute of Peace & Conflict Studies (NIPCONS)
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Islamabad, Pakistan
August 2018

Declaration

I certify that this research work titled “*Understanding the Genesis of ‘Beingness’ Through Subject-Object Relationalism: A Case of Pakistan*” is my own work and has been generated by me as a result of my own original research. I confirm that this work was done wholly or mainly while in candidature for a Master of Science degree at NUST. The work has not been presented elsewhere for assessment.

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Supervisor

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This thesis is dedicated to *my beloved parents*.

Abstract

This research develops a conceptual framework based on philosophical and theoretical discussion to examine the current delineated state of Pakistan; socially, morally and ethically. The thesis draws from philosophical reasoning of beingness by framing the use of subject-object relationship. Subject as individual self and object as the external environment, comprising of the others. In doing so, the aspect of relationalism is explored in defining the essence of beingness; existence and well-beingness of self.

The subject-object relation is of significance for self-development, through the prospect of inter-subjectivity facilitated by acts of interaction and communication. It helps develop self, individually and socially, by providing a setting in which it gains self-identity and self-verification. Furthermore, the analysis illustrates that when subject-object relationship encounters instability, problem arises in the overall setting of reality. Theoretically, an individual self is unable to form a meaningful relationship with the others. Hence, leading towards an environment where self enters into a state of perplexity and is uncertain about its role, character and goals in life. This uncertainty causes intolerance and rigidity in individuals, creating a 'sense of self' which does not encompass the 'sense of others'. Thus leading towards a disunited and chaotic social setting.

This approach is then applied on the case of Pakistan, where due to the incapacity of an individual self to relate towards its outer self effectively, it is giving rise to the ever increasing identity crisis, extremism and polarization, inevitably creating a fragmented disunited society. The research concludes by highlighting the need to humanize the education system, as education can help create a meaningful relationship between self and its surroundings, in order to gain a progressive and cohesive society.

Keywords: Subject-object relationship, Beingness, Self, Other, Pakistan, Identity crisis, Intolerance, Division in society, Humanizing education system.

Contents

Declaration	ii
Copyright Notice	iii
Plagiarism Certificate (Turnitin Report)	iv
Acknowledgments	v
Abstract	vii
1 Introduction	1
1.1 Overview.....	1
1.2 Main Argument, Philosophical Reasoning and Research Inquiry	3
2 Conceptualization of Subject-Object Relationship in View of <i>Self</i>	6
2.1 Overview.....	6
2.2 What is Subject-Object Relation?	6
2.2.1 Subject as Self.....	8
2.2.2 Object as External Environment	10
2.3 Why Subject-Object Relation is Important?	11
2.3.1 Human-Beingness as Existence and Inter-Subjectivity: A Relationist Ontology	12
2.3.2 Self in Society: A Relationalist Epistemological Orientation.....	14
2.4 The Demise of Subject-Object Relation and its Consequences	16
2.4.1 Understanding the Relationship between <i>Meaninglessness</i> and Identity Loss	18
2.4.2 Exploring the Relation between <i>Otherness</i> and Polarization Causing Social Division	19
2.5 Education as Means to Facilitate Effective Subject-Object Relationship	20
2.6 Summary	23
3 Contextualising the Concept of (In)Tolerance & Politics of Identities in <i>Pakistan</i>	24
3.1 Overview.....	24
3.2 Historical Background of Pakistan	24
3.3 Problems Due to Loss of Beingness	26
3.3.1 Identity Crisis.....	27
3.3.2 Intolerance Leading to Extremism	29
3.3.3 Polarization and Social Division.....	31
3.4 Summary	33
4 Promoting Inter-Relational <i>Effectiveness</i> Through Learning –An Analysis of Pakistan’s Education System	34
4.1 Overview.....	34

4.2 Education System of Pakistan.....	34
4.3 Pakistan’s Education System is Impeding Subject-Object Relationship	36
4.4 Humanization of Education System.....	39
4.4.1 Critical Thinking and Character Building: Means to Create an Effective Education System	40
4.5 Further Propositions.....	43
4.6 Summary	44
5 Discussion & Conclusion	45
References	49

Chapter 1

Introduction

1.1 Overview

In context of historical background, the world has observed the rise and fall of many civilizations over the course of human history. Since the time of Mesopotamia (5000BC) till date, many great civilizations have come fourth, expanded their rules and later faced collapse. According to Braudel (1995), they emerge as settlements which transforms into a complex society comprising of social, political, religious, and economic institutions. Moreover, they are conceptually based on a common set of ethical codes and ideologies. Nester (2010), argues that civilizations aim towards achieving advancements in technological innovations, philosophy of knowledge and wealth, in order to lead themselves towards their unending expansion i.e. modernisation.

Living in a globalised world, in present circumstances, we are witnessing a rise of ‘Western’ ideologies; culture, philosophy, economics, politics, and lifestyle, around us for past many decades. Many political theorists refer to this as ‘Westernization’ (e.g. Fukuyama, 1989; Huntington, 1993; Said, 1978). Across many fields of study, the West comprises of Europe, New Zealand, Australia, Canada, North America, and South America, whereas the Asian and Islamic states are referred to as the East. In sociology, this division is termed as the ‘East-West dichotomy’ (Pattberg, 2013). Conceptually, the boundaries, between the West and East, are defined in terms of culture, development, political economic hierarchy, rather than geography. Constructively, this depiction has been given other labels as well in other disciplines; North–South divide, First World- Third World, Developed- Underdeveloped, terming the West more civilised and developed than the East.

Since the last decade, after the events which unfolded in the wake of the 9/11 episode, the division has been more focused towards a certain religious ideology. Consequently, this divide delineates more between the Muslims and the West (Buzan, 1991). In contemporary times, the binary division resonates vehemently in terms of socio, political, economic, cultural, technological, and military characteristics. In modern world, Muslim society corresponds incompetently with rest of the world. Within the Muslim or the Eastern world, various scholars have echoed this concern to a great extent. For instance, Osama and Guessoum (2016) argue, that 1.6 billion Muslims contribute a disproportionately smaller share to the world’s knowledge. Even being in majority, Muslims’ effective correspondence with rest of the world is of great concern.

The renowned historian of 14th century, Ibn Khaldun, in his famous book *Muqaddimah* (1377), has explained that the rise and fall of a civilization does not only depend on its economic factors rather on the prosperity of its individuals. According to Chapra (2008), the decline of Muslim civilization is due to their moral decadence i.e. dishonesty, disunity, injustice, and inequality. Therefore, the present condition of Muslims can be better

understood as interpreted by Persian philosopher, Abu Sulayman Sijistani (over a decade ago), is in a state of crisis due to their own internal weaknesses, relatively backwardness, frustration and conflictual nature.

The aforementioned decay and related contributing factors can also be applied in the context of Pakistan. Pakistan came into existence on 14th August 1947, as a result of partition from subcontinent. The basic motivation behind the freedom struggle was to gain an independent state for the Muslims living in the subcontinent. Unfortunately, in case of Pakistan the decaying nature of the Muslim civilization unveils a more intimidating crisis. As foundations of the state were laid upon the notion of 'Islam', the unsettling nature and conditions of the current state of Muslims, hence, hit hard at the very roots of the state; Pakistan. In other words, the nationhood and/or national identity are in question because of the Pakistani communalism¹ rivalries (Dawn, 2012). Renowned religious scholar, Tahir ul Qadri (2009), believes that Pakistani society is facing a decadence; politically, economically, socially, and morally. With regards, one may argue that such decadence has led towards the solidification of prevailing problems such as intolerance, extremism, and division in society. This has not only affected the law and order situation in the country but has also corrupted the institutions.

Although Muslims are facing turmoil but in case of Pakistan, the country has been haunted by violent extremism. The state; Pakistan was created for Muslims in particular, but Pakistan is an amalgamation of different ethnic groups i.e. Punjabis, Pashtuns, Balochi's etc. and also consists of different minority religious groups i.e. Christians, Hindus, Ahmadi's etc. The inability of an effective 'correspondence' between these groups of people has given rise to a polarised society. Consequently, leading towards identity crisis by constructing a sense of 'us' and 'them' in the society. Which is impacting negatively on the social development of an individual self and hence of the overall condition of the State. Here the term 'correspond' refers to theoretical and/or philosophical understanding. In addition the application of this term requires to explore its affectivity i.e. per-formative dimension. According to Majeed (2000), the contemporary state is dominated by the many ethnic and religious conflicts in the society. The interrelations between the individuals of these groups have not been given importance and therefore their relation is left to be corrupted which has brought mayhem in the society and has assisted in forging its decay by not inculcating a sense of unity.

In this regard, this study acknowledges that for an enlightened and constructive Pakistani society, there is a crucial need to foster a sense of self in individuals. According to Gerald Weinstein (1973), personal knowledge; study of self is of immense importance. We are educated/trained to understand the concepts of outer world but the inner-world transactions are ignored. The processes and ways through which an individual learns to deal effectively with their self-to-self and self-to-other experiences are left to chance. This research will explore the conditions of the subject as self and object as its external environment in creating a constructive society. Moreover, according to Robert Freeman Butts (1967), famous historian and philosopher of education, education can play a strategic role in overcoming differences or narrowing the gap in the overall social setting. Thus, this research thesis will

¹ Communalism usually refers to a system that integrates communal ownership and federations of highly localized independent communities.

also use education as a tool to create an effective relationship between an individual self and its surroundings. But the main focus of the research will remain on subject-object relationship.

1.2 Main Argument, Philosophical Reasoning and Research Inquiry

In order to explain the contemporary ‘delineated’ state of Pakistan, this research thesis will consider the country as a case study within which the importance of *self-verification* for a constructive society will be analysed through the conceptualisation of ‘Subject-Object relationship’ notion. Philosophy and human science is alluded with accounts which try to make sense of human behaviour in relation to the world and the life in it, through the subjective-objective phenomena (Bliss, 1917). In this regard, their (subject-object) relation with each other is of great significance and has been widely examined in philosophical accounts by modern philosophers such as Sartre, Heidegger, Husserl and Hegel. Both subject and object are of relevance, as Henry Bliss (1917) explains, comprehension *about the object* is directly linked to perceptions or knowledge of *the subject’s understanding*. Whereas that does not mean that the object somehow exists due to the knowledge of the subject. On the contrary, the knowledge that the subject has is due to the *existence* of the object itself. Hence, the relationship between subject and object is *complimentary to each other*. This research thesis assumes that the societal issues Pakistan is facing such as extremism, intolerance, division in society, identity crisis, are due to the ineffective relationship between the individual (subject) and its existing surroundings, depicted as *the other* (object) as understood by the philosophical reasoning. And in order to create a meaningful self our education system has to be reformed/humanised.

In doing so, this thesis will explain what is subject (self) and object (external environment), and the correspondence aspect between the two. Moreover, the main focus of the philosophical debate in relation to this research will be; why this relationship ‘must’ be effective and/or meaningful for a constructive society and how does it affect the State ‘if’ this relationship is not effective and meaningful. The underlying question this research study asks is: ‘to what extent does establishing a corresponding relationship between the subject and object is important in order to achieve a meaningful and cohesive *beingness*, and forming an effective society?’. Subject-object dichotomy will be the central idea as it will reflect throughout the main argument of this thesis.

While the subject-object dichotomy approach is widely researched and elaborated in theory, utilized by various religious (Hall et. al, 1998), political (Schuurman & Pratt, 2002), psychological (Summers, 1994), educational studies (Paavola & Hakkarainen, 2005), yet this idea is not been applied to the individual self in regard to the existing social issues in the context of Pakistan. Moreover, how Education as a system can develop subject-object relation effective will also be analysed. Even though there have been many theoretical and empirical studies carried out on Pakistan and its education system but the existing literature lacks the knowledge over the importance of education for *interrelation of self* with its existing realities i.e. the surroundings in which it is very much embedded.

Hence, while employing the aforementioned socio-philosophical arguments, this thesis examines three main areas while considering the ‘self’ as an important variable; in relation to

the subject-object relationship, secondly, how this subject – object relationship establishes the sense of self and/or creates meaningful correspondence with the object, and finally how can this relationship (subject-object) sustain in order to have a constructive (Pakistani) society comprising of meaningful and responsive individual.

In response, the aim of this research analysis will be three folded. Firstly, the theoretical perspective of the thesis will be defined with the help of philosophical-theoretical debate. In doing so, subject-object dichotomy will be the central idea as it will reflect throughout the main argument of the thesis. The concept of *sense of beingness* will be explained through the philosophical and theoretical underpinnings of self. Here the main focus will be on defining the importance of self for an individual and as part of a society. Second, the linkages drawn through the socio-philosophical reasoning will be applied in the context of Pakistan. The current state and contemporary issues, such as ‘extremism, intolerance, division in society, and identity crisis’, will be evaluated in detail in regard to an individual and its external environment (using the subject-object dichotomy approach). And lastly, *education as a system* will be proposed as a tool to eradicate the contemporary issues faced by the State. This will be dealt through the proposition of humanising the education system in order to create a *meaningful self* i.e. tolerant and responsive individual, for developing a constructive society.

In order to address the research questions there is a need to determine the ideas and theories which exist in relation to the topic of study. In doing so, this research will adopt the approach of theoretical and philosophical discussion. The research design concerning the main debate of this thesis will be embedded and analysed in the form of theoretical framework based on philosophical underpinnings. According to researchers Grant & Osanloo (2014), “the theoretical framework is the “blueprint” for the entire dissertation inquiry” (p.13). It provides a form of structure which facilitates the research study to analyse philosophically and methodologically the dissertation as a whole. Hence, this thesis will demonstrate an understanding of concepts and theories that are relevant to the topic of an *individual self* which will relate to the broader areas of knowledge of being. The way in which the research approach is taken to explore the findings is ‘*Methodological Relationalism*’, as previously explored by Ho (1998), under the subject of social psychology. As explained by Ho (1998) it is “[...] a general framework for the analysis of human thought and action” (p.2), in order to reflect on the self and its outer existence; relationships, comprising *the others*.

Moreover, methodological relationalism has universal applicability, at the very centre it focuses on an individual self but in terms of *its relation* with its surroundings. On ontological basis, it can be well understood as a third perspective taken in between of the individualistic and holistic nature of research which have been at the focus in meta-theoretical and philosophical literature. According to Ritzer & Gindof (1992), the idea of relationism, “[...] goes not only to the heart of social psychology but also to the essence of the social world” (p.130). It is an alternative approach forming a relatively new paradigm² which describes

² A paradigm is a shared world view that represents the beliefs and values in a discipline and that guides how problems are solved (Schwandt, 2001, as cited in Selecting a research approach: Paradigm, methodology and methods, 2012)

another world view informed by philosophical assumptions which define the social reality and help to determine the assumptions and beliefs that help frame the debate taken under this research thesis. Relationists believe that both individualistic and holistic nature of reality, are compatible with each other. The primitive focus is on the *relational* phenomena which constitutes the very basis of existence and knowledge between the individual and its social setting. Relational concepts help gain the explanation of the experience/situation rather just the understanding of the setting (Ritzer & Gindof, 1992). Therefore, it allows a wide range of explanation which firmly helps in understanding the social world phenomena thoroughly.

Furthermore, the undertaken approach of theoretical framework helps in connecting the researcher to existing knowledge and can be used in order to reflect on the research questions which require literature based research (Vinz, 2018). The relation between the research questions and theoretical framework is complimentary to each other. According to Grant & Osanloo (2014), the blueprint helps the researcher to address questions of how and why. Hence, as the nature of this research is to understand ‘how’ and ‘why’ subject-object relation is of significance to human development, an in-depth review and analyses of scholarly literature involving various books, academic journals, research papers, news articles and a multitude of relevant electronic sources will be taken into account. Primarily, descriptive analysis of the secondary data on subject-object dichotomy, self, identity, self-verification, and humanising the education system will be utilised as sources to explore the research study. This research thesis will use philosophically driven theoretical framework in order to explain the conceptual framework based on the secondary data to logically structure and connect the concepts. Which will exhibit how they relate to each other within the theoretical framework.

In order to structure and organise the analysis of this thesis, study design comprises of four more chapters (other than this one). The next chapter (chapter two) seeks to explore the theoretical framework and the philosophical debate, underpinning concepts such as subject-object relation. In doing so, the chapter will be divided into four themes in response to the research questions of this thesis.

Chapter three will discuss the case study of Pakistan. It will analyse the contemporary issues such as intolerance leading towards extremism, division in society and identity crisis. In context of the socio-philosophical debate grounded in the third theme of chapter two.

Chapter four will be based on the fourth and the final theme of chapter two. The nexus between the current disintegrated state of Pakistani society and its education system will be explored under the light of the discussion highlighted in Chapter two. Moreover, how can education play a part in order to create stability between the self and the other will be explored through humanising the education system.

Finally, Chapter five will conclude the research, with revisiting the research questions and presenting a summary of the key arguments of the research study. The discussion in this chapter relates the material presented in previous chapters to the objectives of the study.

Chapter 2

Conceptualization of Subject-Object Relationship in View of *Self*

2.1 Overview

This chapter explores the theoretical grounding of subject-object dichotomy and its potential role in understanding the importance of interrelation of self with its existing realities. In doing so, it will further explain why and how the correspondence, between individual (subject) and their external environment (object), is of great significance for a constructive society. In brief, this chapter discusses four central themes of this research thesis; what subject-object relation is, why it is important, what happens when this correspondence is deteriorated and finally how can Education as a system help in developing subject-object relationship meaningful i.e. effective. In doing so, it will primarily address the research questions of the study in view of its aim and significance, as grounded in the study/knowledge of *self*. Altogether, this Chapter will form the philosophical theoretical basis and the primary orientation which will help underpin the analysis undertaken in the subsequent analytical chapters of this research thesis.

2.2 What is Subject-Object Relation?

Throughout the human history, philosophers have tried to make sense of the world we live in. The world we live in consists of numerous objects, living and non-living. Since the beginning, ancient thinkers have explored the study of nature of being (ontology) and consequently moved on to the study of knowledge and logic (epistemology). In short, philosophers have been struggling for centuries to explain human existence (as grounded in the philosophy of Existentialism³). According to philosopher Spirkin (1984), over the period of time the subject-matter of philosophy, or in broader notion ‘human knowledge’, has been divided into branches such as, medicine, mechanics, zoology, socio-political, science, arts, but still the central focus is to understand the overall ‘human experience’. Moreover, the nature of study has always been carried out *in relation* to a certain notion. According to Philosopher Ben-Zeev (1989), “to explain something is to describe the relations in which it can be found” (p.511). Furthermore, influential philosopher David Hume (1711-1776) argues that “all kinds of reasoning consist in nothing but a comparison and a discovery of relations” (1888/1978; p.73). Consequently, this concept can be understood as grounded in the philosophy of relationalism.

In past and in present, there has been given much consideration to the aspect of *Relationalism* by the philosophers. In philosophy, the notion of relationalism has been mentioned in one form or another in the works of many traditional and contemporary philosophers, Eastern and Western both i.e. Descartes (1596-1650); Sadra (1572-1640), Kant (1724-1804), Heidegger (1889-1976), Javaid (2015), Kaipayil (2009). According to philosopher Kaipayil, the concept

³ Existentialism in the broader sense is a 20th century philosophy that is centred upon the analysis of existence and of the way humans find themselves existing in the world.

of relationalism, in the broader sense, can be understood as a term which gives importance to relational aspect between the different objects found in the universe. It signifies that things and events in the universe and in society are interrelated and that they exist in relation to each other. But unfortunately, the idea has yet to take a full composite form as, “[...] no sufficient emphasis on this idea was ever given and a full-fledged theory of relationalism is yet to emerge” (Kaipayil, 2015; p.7).

Consequently, the subject-matter of philosophers has not been confined to basic aspects e.g. universe or the general laws that exists within it, in fact it widened at an early stage to incorporate the *relationship* between man and the universe (Spirkin, 1984). Over the course of time, philosophers have applied different and various approaches in order to study the human existence. One way to depict the human experience is defined through the *subject-object relation*. (In metaphysical philosophy) The word *object* is used in contrast with the word *subject* (Rettler & Bailey, 2017). The approach subject-object notion is a common thread found throughout the works of different philosopher’s in order to understand an individual’s reality or in other words its interaction within the world as grounded in the philosophy of relationalism. Consequently, every subject is an ‘I, me, myself’ in relation to every object being an ‘it, them, other’. The underlying concept is that there's a subject (a self) which encounters many particular things in the world, termed as objects. That is to say, the etymology (origin of word) of object is something that stands against the self.

As traced by Machiel Karskens (1992), professor of political and social philosophy, the relationship between subject-object dates back to early 18th century. His article, ‘*The Development of the Opposition Subjective versus Objective in the 18th Century*’, explains the traditional and the modern meaning of the two terms i.e. subject-object.

According to him, the traditional meaning of the two terms was different, “subjective is used to refer to the state of mind of the knowing person and objective to refer to certainty or truth in so far as it is founded in, or caused by, the extra-mental thing” (pg. 221-222). As stated by, Çüçen (2011), traditional philosophers grounded the subject-object dichotomy in the *Cartesians* views, distinguishing mind as a separate entity from the body (dualism) and the physical world, hence not acknowledging the external world. As explained by the philosopher René Descartes (1596–1650), who placed the subject i.e. ‘I’ in the centre, which can *think* therefore it *exists*; ‘I think, therefore I am’ (originally in Latin; “*Cogito, ergo sum*” in *Principles of Philosophy*, 1644) (as cited in Çüçen, 2011) , through the process of *cognition*⁴. Undermining and not acknowledging the object i.e. the outer world.

The concept subject-object became common after the use of the respective terminologies, in opposite to each other, in Kant’s philosophy (Karskan, 1992), subjects as “[...]human beings as actively knowing and acting persons with a free will or a similar autonomy, and on the other hand to things in themselves in the outer world[...].” (p. 214) as objects. Modern philosopher Immanuel Kant (1724-1804), in his famous work, ‘*Critique of Pure Reason*’ (1787), argues that reason is not just bound to subject as explained in the concept of dualism,

⁴ Using mental action or process of acquiring knowledge and understanding through thought, experience, and the senses, perception, sensation, idea, or intuition.

but it has to deal with object as well. According to Kant, reasoning is defined through the relationship between the thinking subject and the objects. For Kant an object is of great significance, it is something which has characteristics and representation i.e. has appearance to the human sensibility (Porsche, 1967). This representation of the object is through the reasoning i.e. perceptions⁵ of the subject, therefore “...the determination of my existence in time is possible only through the existence of actual things which I perceive outside me” (Kant, *Refutation of Idealism*, p.275 as cited in Porsche, 1967).

Moreover, Karskan (1992) implies that in modern era the distinction between the philosophical terms came through the Wolffian philosophy. The most direct defining of the terminologies in the modern era came through the philosopher Adolph Friedrich Hoffmann in his famous work, *Vernunftlehre* (1737) (as cited in Karskan, 1992) as, “[...] subjective the internal, particular state of mind in (the consciousness of) the knowing person or subject,” furthermore, “object(ive) to refer to the status of the real existence of the thing or event in itself [...]” (p.247), explained in the theory of internal feelings in relation to truth. In addition, “Object denoting the thing outside the mind” (p.244). Although in the past, literature is alluded with the underpinning of subject-object relation as grounded in the mind-body problem, modern depiction of the term helps draw the bridge between the self (subject) and the external objects which exist outside the self (Ben-Zeev, 1989). The second relation is at the focus of this research thesis. Therefore, subject as self i.e. individual and object as outer-self i.e. external environment will now be defined/explained.

2.2.1 Subject as Self

The analogy of subject is defined in terms of a being (as discussed in philosophy). As defined by Kant, subject is Self-consciousness (Blunden, 2006). Subject as a being has an entity and exists through the ‘personal experience’ it gains outside of itself in relation to another entity (known as object) (Hegel, 1807) (will be further discussed in 2.2.2). As explained by psychologist Gerstmann (2009), being or an entity does not exist on its own or in isolation, rather it is a part of an existent environment (object). A being is made up of set of selves/components, i.e. body, mind, knowledge, which all together create or give meaning to a *sense of self* (Collier, 2011).

There have been various approaches and choice of words used in the past in order to define the notion of self (Baumeister, 1998). Concept of self is much folded and has different meanings under different disciplines, the term self has been widely explored for both social and individual aspects in Psychology, Sociology, and Philosophy. Therefore, defining self is beyond the scope of this research thesis. The idea of self, as explained in Oxford dictionary refers to the ‘ego, oneself, I, me, personality, identity, individual, mind, inner-self’, it is a notion ascribed to individuality or the characteristics, which are not physical in nature, that make up an individual. The Self is an object to its own individual self found in its consciousness⁶. It is an auxiliary descriptive term, which points to the person as a subject in distinction from the surrounding world of objects (McLeod, 2008). The concept of self is a

⁵ Awareness of the elements of environment through physical sensation.

⁶ Consciousness is the state or quality of awareness, or, of being aware of an external object or something within oneself.

product of two main aspects, as explained by Lewis (1990); to being aware of oneself (existence/existential self), constituting self-awareness⁷, self-knowledge⁸, self-esteem⁹, and secondly classifying the self socially; social self¹⁰ (both will be discussed in detail in section 2.3). The theorisation of identification of self is therefore a combination of its individual and collective being (Jenkins, 2008).

The concept of self is an amalgamation of its beingness. As a subject, self reflects its individuality (i.e. 'I') along with the realization of its presence as an experiencing being, as an object (i.e. 'me'), in the surrounding environment (Mead, 1913; Rogers; 1959, Maslow; 1943, Lewis, 1990, Elias, 1987, Jenkins, 2008). In relation to self, perceived as an individual in a social setting, Rogers (1959), through the study of experimental field, explained self as a subject which is formed when it relates or interacts with others or the external environment. Moreover, Maslow further defined it as a process whereby an individual is always striving to become or achieve something rather than remain static. According to George Herbert Mead (1863–1931), American philosopher, sociologist and psychologist, “the self that which can be an object to itself, is essentially a social structure, and it arises in social experience” (p.1). For Mead, self is a composition of 'I' and 'me'. In an article, '*The Social Self*' (1913), Mead explains that a self i.e. 'I' cannot arise without an object i.e. 'me', meaning that 'I' being the biological thinking self is incomplete without its relation with the object i.e. outer self; *the generalised other* (explained in the next section) which constitutes the 'me' (Morris, 1972). Moreover, Sociologists have based their understandings on Mead's explanation that 'I' is the self as a thinking, breathing, active subject i.e. the individual self, as part of society. Whereas 'me' is the accumulation of knowledge of how that self as an object is comprehended by its surroundings i.e. the social self (Cole, 2017). Therefore, self is a product of the experiences it gains in the external environment.

Consequently, unitary self is composed of different components (*i.e. selves*) which are a reflection of the many aspects self acquires through the social processes *i.e. relationships*. Further, Mead explains, the individual self is always a part of his surroundings and therefore unitary self arises in the social setting. In one of his very famous posthumously published book named, '*Mind, Self, and Society*' (1934), Mead draws linkage between the mentioned notions. It is said to be a classic in social psychology defined in relational terms (Ritzer and Gindoff, 1992). He elucidates that the self, through the process of thinking *i.e. cognition*, gets familiar/aware of its surroundings and with the help of social processes *i.e. interaction*¹¹ gains experience, which eventually becomes a part of self. Therefore, human subjects depend on external environment (object) to establish their sense of self, which comprises of both the cognitive; thinking self and the social self. Consequently, the aspect of relationalism can be found embedded in the explanation of self throughout the works of philosophers, sociologists and psychologists.

⁷ Self-awareness is the capacity for introspection and the ability to recognize oneself as an individual separate from the environment and other individuals.

⁸ Self-knowledge informs us of our mental representations of ourselves.

⁹ Self-esteem reflects an individual's overall subjective emotional evaluation of his or her own worth.

¹⁰ The Social Self is a multifaceted analysis of the self-concept based on the social nature of the self.

¹¹ Interaction is a kind of action that occur as two or more objects have an effect upon one another.

2.2.2 Object as External Environment

The origin of word object is something that stands outside or external to the individual self (subject). Its rather hard defining the expression/term *object* as it connotes a primitive explanation. As Gottlob Frege (1848-1925), analytical philosopher, in relation to object asserts, “a regular definition is impossible, since we have here something too simple to admit of logical analysis” (1892, p.32). As explained under the umbrella view it signifies two meanings i.e. used in terms of ‘maximally’ general ontological meaning under which ‘all things fall’. This refers object to a thing, entity, something which has physical appearance (material/matter) or is identifiable by the senses. And the other denotes it abstractly, ‘wholly’ general ontological meaning, not merely refers to its existence rather to the ‘extent’ of its existence (Rettler & Bailey, 2017). Furthermore, E. J. Lowe (1950–2014), Philosopher and Academic, explains the broader notion of object as “Objects in general may be categorized, at the highest level, as being either abstract or concrete and as being either universal or particular” (1994, p.531).

Consequently, using the term *object* as an expression to refer to as external world or the outer world to self, implies to the nature and the reality ‘everything’ is a part of. The nature of the object denotes to numerous substances which exists, ‘concrete’ e.g. book, house, being etc. As well as to the ‘abstraction’ or the ‘extent’ that also forms the reality e.g. colours, numbers, thoughts, as explored under the abstract object theory (devised by Edward Zalta in 1999). According to philosopher Dummett (1973), an object, be it concrete or abstract, should have an identity¹². In a broader understanding objects can be recognised “by means of a demonstrative either the context must supply an appropriate criterion of identity, or one must expressly be given by means” (as cited in Noonan, 1976; p.50). In philosophy the case of object (concrete-abstract dichotomy) is under discussion since the time of ancient Greek philosopher Plato and has been explored both ways. This thesis focuses more on the concrete objects (as others) as discussed below. (For more on the object dichotomy refer to the works of David Lewis, *On the Plurality of Worlds*).

Objects as concrete, denotes to the matter which exists in time and space, and have an identity of itself. As mentioned in 2.2.1, a self (subject) cannot exist on its own or in isolation rather it is part of an external environment, the external environment cannot be a part of existence or reality if it’s not being identified *consciously* (by a subject). And therefore subject being a part of external environment encounters/experiences other selves as objects simultaneously (Ciavatta, 2009). Consequently, renowned philosopher Friedrich Hegel (1770-1831) in his famous work, *Phenomenology of Spirit* (1807), defines consciousness as “[...] self-consciousness, in being an object, is just as much ‘I’ as ‘object’” (p.177). In doing so, Hegel claims that subjects are also objects to other subjects. In phenomenology¹³, the existence of another self as a concrete object is explored under the term of *the other*. After Hegel, modern philosophers, Edmund Husserl (1859–1938) and Jean-Paul Sartre (1905–1980) have further explored the notion. Sartre, in his famous work, *Being and Nothingness*

¹² Condition or character as to who a person or what a thing is.

¹³ Phenomenology is the philosophical study of the structures of experience and consciousness. Phenomenology literally means ‘the study of that which appears’. It is concerned with appearances and experiences in relation to one’s consciousness.

(1956), has explained the term *other*, as an object present in the external environment “the Other as an object, as one special object among many in my world” (p.217). (Will be discussed further in the next section/theme).

Subsequently, the term *other*, refers to no single object present as part of the external environment, rather it denotes to the many individuals who together form the unit of the social environment. Philosopher Husserl (1931) explains it as “[...] it is only through the connecting of consciousness and body into a natural unity that can be empirically intuited that such a thing as mutual understanding between the animal natures that belong to one world is possible, and that only thereby can every subject that knows find before it a full world containing itself and other subjects, and at the same time know it for one and the same world about us belonging in common to itself and all other subjects” (p.149–150, as cited in Duranti, 2010). (This will be further explained in the concept of inter-subjectivity). Moreover, according to Husserl, even if the subject is alone (not in the presence of others), it is surrounded by other concrete objects which are touched, modified, exploited, or enjoyed by other human beings (Duranti, 2010), evoking of Other’s presence. The object becomes part of subject’s knowledge just as it enters subject’s consciousness and therefore they enter into a relational prospect. Hence, the element of relationalism acknowledges that the presence of others is a basic aspect of interrelations and interactions (Ho, 1998).

2.3 Why Subject-Object Relation is Important?

It is highly apparent, up till now, that the subject-object relation is *certain*. The previous theme, unpacked the terms subject and object and the relation which they bear towards each other. It can be determined that the idea of the former is inevitable without the presence/mentioning of the latter and vice versa. An individual self cannot have presence without the existence of an external environment, nor can an external environment exist without the unit system of its basis i.e. an individual. The relation between subject-object is therefore ‘complimentary’ to each other or moreover equally dependent (Bliss, 1917). The element of correspondence between the two is of great significance as it ensures *sense/essence of beingness*. Beingness is defined as ‘a state, condition or the quality’ of the existence of an individual subject (Vujičin, 1995). It denotes not only to the consciousness or awareness, rather to the well-beingness as well. As mentioned in the beginning of this chapter, philosophers have tried explaining human existence in terms of relation (Ben-Zeev, 1989). Consequently, the relation of subject and object is therefore centric to the notion of beingness. According to philosopher Kaipayil (2003), “As relational beings, our wellbeing is dependent on a lot on our meaningful interpersonal relationships and social living” (p.51). Moreover, as explored in the social and humanistic psychology, subject; self cannot exist in isolation, it exists in an environment which help the self to achieve meaning in terms of recognition, aim, purpose and most importantly identity. According to philosopher, Javaid (2015), an individual is a composition of its (passive and active) relationship with God, it-self and its outer surroundings. A human individual does not prosper until these relationships are effective i.e. meaningful. Henceforth, this theme will furtherly explore the importance of subject-object relation in terms of existence and inter-subjectivity, and society and well-beingness of individuals.

2.3.1 Human-Beingness as Existence and Inter-Subjectivity: A Relationist Ontology

The knowledge of awareness is the knowledge of beingness (Bauer, 2011). Through the process of consciousness, subject is aware of its beingness, initially explained by Kant as; consciousness (1787), moreover Hegel explained it as social-self in terms of the other (1807). Furthermore, Martin Heidegger (1889-1976), in his notable work, '*Being and Time*' (1927), introduces the term *Dasein* for the nature of being i.e. existence. For Heidegger, inner-outer, mind-body, self-other, subject-object is all one, it is the basis for all that exists (Malhotra, 1987). He explains that due to subject-object relation, man as a human being exists. His term *Dasein* signifies as 'in itself and the world'. The Being knows i.e. has knowledge of the external world as it experiences it. Henceforth, *Dasein* is 'being in the world' i.e. 'I' am in the world (Çüçen, 2011). An individual's experience guides him to link, in many ways, his understanding of *beingness*. Researcher Walter H. Cerf (1940), explains Heidegger's *Dasein* as, "He exists as understanding his beingness; he exists as transcending" (p.13). *Dasein* exists as being in the world, "[...]Dasein itself--and this means also its Being-in-the-world--gets its ontological understanding of itself in the first instance from those entities which it itself is not but which it encounters 'within' its world, and from the Being which they possess" (p.236). Hence, subject and object are completely intertwined with each other and therefore neither of them has reality without the other.

Consequently, Heidegger explains that the object is not created by subject neither can the world exist independent of the subject, but for *Dasein* the *relationship* between the two is significant (Horrigan-Kelly et.al, 2016). *Dasein* inhabits the world along with other beings like itself, hence *others* play a vital role as well in forming the beingness. Although for Heidegger the presence of others makes 'my-self' into 'they-self', which he terms it under his notion of unauthentic being (p.163) (for more refer to *Being and Time*). However, for the beingness of an individual, others' presence contains the implications of existing alongside of something, caring for something (Heidegger, 1962; p.79-80) and therefore being engulfed in the social setting (Malhotra, 1987). Subsequently, with Heidegger's explanation of *Dasein* it can be drawn that the relation between the subject and object is eminent for existence but in order to have a meaningful i.e. effective existence we must refer to the element of *inter-subjectivity*.

Others form a very important role in existence as they pave way for the inter-subjectivity (Schutz, 1967). As explained by Sartre (1956), when an individual encounters with other beings, it helps them *develop*. Everyone's individuality, the qualities that make them who they are, is only developed in social relationships with others and it's only meaningful because others can recognize those qualities (Jennings, 2018). The concept of inter-subjectivity, is defined as the relations between the many individual subjects found in the external environment (Stahl, 2015). The term inter-subjectivity was first coined by the philosopher Husserl (1859–1938) and later explored by many others, Schutz (1932), Merleau-Ponty (1962), Garfinkel (1967). For Husserl, it is the underlying essence of human existence, with the conception of *empathy*¹⁴ at the centre of the concept, which serves the

¹⁴ The capacity to place oneself in another's position.

purpose of human experience. As explained by Duranti (2010), the external environment is a shared world experience of the many subjects present in it. Inter-subjectivity constitutes the self and the other facilitated by the acts of interaction and communication i.e. language, actions, etc. It is, “an overall theoretical frame for thinking about the ways in which humans interpret, organize, and reproduce particular forms of social life and social cognition” (p.17). Henceforth, through interaction subjects build mutual understanding between each other and for each other.

The act of inter-subjectivity is a precondition for the purpose of interaction (Duranti, 2010; p.24). As subjects exist in relation to other subjectivities present in the shared world, the experience gained by the subjects are also based on inter-subjective interactions (Zahavi, 2005). Beings are relational by nature therefore they interact with each other. The prospect of *Interaction*, which constitutes the very basis of inter-subjectivity, is therefore of significant value as it helps constitute the self-development. In social sciences, the element of interaction in terms of inter-subjectivity is central to many theories i.e. Interaction Theory (Michael et al, 2013), Social Theory (Habermas, 1970), Interactional view of Language (Goodwin, 2000), Symbolic Interactionism (Blumer, 1969). Interaction is important in order to create an effective relationship between subject and object. As explored by philosopher Theodore Adorno (1903-1969), the beingness is a result of the inter-subjectivity within the society at every level. Language, art, culture are all a product of the intertwining of individuals present in the external world. “The a priori and society are intertwined” (Adorno, 1997; p.503-504). What makes something meaningful and how it becomes meaningful is all tied into subject-object relationship (Ginal, 2008).

Furthermore, the prospect of interaction leads towards developing self-identity; *individuality*. The famous sociologist, Erving Goffman (1959), has conceptualised and constructed the identity of the subject through/in the everyday human interactions, or as he terms it; “*encounter with the others*” (p.8), as present in the environment (with the help of *dramaturgical analysis*) (For more refer to his book; *The Presentation of Self in Everyday Life*). Many studies have been carried out in order to understand the development of self recognition in a subject. According to Damon and Hart (1992), self-knowledge develops in the formation of relationships and through the process of social interaction with respect to the others presence. Understanding of both i.e. the existence of self and the social world, are interconnected with the perception of the existence of each other. Therefore, the subject is intertwined with its outer-self existence since the very beginning (Schaffer, 1996). The experiences it gains throughout its life, with the help of the process of interaction, assist it to enhance and develop self-knowledge of itself (França, 2016). This knowledge in turn helps build the perception or give recognition to the particular individual and is termed as its *identity*. (Will be further discussed in the next theme)

The existential self and the social self both rise in the social setting (Lewis, 1990). So far the existential self has been explored, it has been explained how subject is inseparable from object. In the consequent topic, the social self will be explained and hence in order to have a better understanding we will further explore the importance of the correspondence between

an individual (subject) and the external environment as society (object), which are both associated with each other, in the next section.

2.3.2 Self in Society: A Relationalist Epistemological Orientation

As discussed in section 2.2.1 (Subject as Self), self-arises in the social setting (object), where it gains social experience which contributes in the structuring and nourishing (making) of the subject itself. As explained by socio behaviourist, Mead (1934), subject; self as social being, is the basic component of the complex object; society¹⁵. Although individuals are prior to the social process but they in turn make possible the organisation of a concretely human society (comprising *the others*). As Mead acknowledges, “the individual is no thrall of society. He constitutes society as genuinely as society constitutes the individual” (p.25) as grounded in relationalism. According to him, the social set up which the society provides, not only helps in the awareness or the mindfulness of an individual but helps it to adopt a meaningful responsive conduct as it allows for *self verification* (Will be discussed in 2.4.1). By virtue of society, the subject is given an opportunity and access to the mechanism of *reflective thought*; the ability to direct his action in terms of the foreseen consequences of alternative courses of action, or as Husserl describes it as empathy, which assists an individual in acquiring the potential of becoming an object to himself for as to live in a common moral¹⁶ and scientific world (Morris, 1972). The process of inter-subjectivity and interaction helps subject to become part of the object; external environment, society, world. Mead explains it in his book, ‘Mind, Self, Society’ as, “through society the impulsive animal becomes a rational animal, a man” (p.25).

Because of the reflective *social self*, or as Mead terms it; ‘me’ (as explained in 2.2.1), the subject ‘I’ takes on the social act and hence recognises the roles of *the others* present in the social setting/organisation. Mead explains that the social setting as provided by the society to its components i.e. subjects; selves, has situated itself successfully at the centre of the subject-object relationship. Therefore, to a certain degree it administers the behaviour of the individuals or their actions in terms of its *effect* on the others presence in it. Hence, in the process it sets the course of its own transformation, as Mead explains, “It (society) can rationally wish to do no more than present to each of its members, through the “me”, the social setting within which conduct is to take place, and to make each responsible for the social values affected through this action” (p.26). Although, there are different views regarding the importance between individual and society in theory i.e. functionalist (Holistic); giving importance to society over individual (Spencer, Durkheim), individualistic; believes that phenomena must be explained in terms of human actions (Weber, Dilthey). Whereas, reality is formed not due to any one of these in fact individual and society both help in understanding the overall phenomena. Consequently, Interactionist¹⁷; believes that through

¹⁵ Society is a state/essence, a condition in which group of individuals find and relate to each other through persistent social interaction. It is a large social organisation sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations (Maciver, 1969).

¹⁶ Adhering to conventionally accepted standards of conduct, based on a sense of right and wrong according to conscience moral courage (Ayala, 2010).

¹⁷ Here the term interactionists refers to a theoretical perspective that considers socially processes as an outcome of human interactions.

the interaction of subjects society is formed (Mead, Foulkes, Dalal). Sociologists such as, Cooley (1902), Kardiner (1939), Burkitt (1991), Elias (1987) maintains that society has the ability to control or shape subjects and in doing so, in turn, subjects have the capacity to create and change the object; society. Hence, both have mutual importance over each other and “each is essentially dependent on the other” (p.136). An individual self gains its sense of self within the realm of a wider social network of relations found in the society through the process of constant interactions. Therefore, it shapes the individual self and helps it gain or develop. As explained by Crossley (2013), “His or her perceptions, thoughts, feelings, and actions all take shape within this network” (p.125).

Likewise, the relationship between an individual and society has been widely researched under the socio-philosophical debate for very long. As explained by Hossain & Ali (2014), society does not have a concrete form in fact the nature of society is an abstraction through which individuals develop relations and which in turn give meaning to the society itself, “Relationship between the two is bilateral in nature” (p.132). Although the existence of the subject is defined through the subject-object relation (as explained in the previous section, Mead, 1934) but another important thing out of this relationship, which in this case makes it meaningful, is the element of *welfare* and *development* of an individual self. Society not only ensures the existence but helps *develop* the individual self, “Man is a social animal not only by nature but also by necessity” (p.133). Society as an existing environment; object, for the individual’s existence, *facilitates* the subject to fulfil its basic needs e.g. shelter, nutrition, affection, education and also self-preservation¹⁸. Moreover, as elucidated by Hossain & Ali (2014), *self* evolves as being part of the society, it develops and grows intellectually and mentally. According to Maslow (1943), self has certain needs i.e. psychological, recognition, biological, emotional, safety, which requires to be fulfilled in order to acquire self-actualization¹⁹. To fulfil these basic necessities, the subject; self requires a relationship with the object; the other, part/unit of the existing external environment; the society, which helps in joining/communicating the selves (Olson, 2013).

Moreover, the social setup of society develops mutual correspondence between the individuals. Society is the medium where the subject exists through mutual interaction and inter relation with its surroundings; object. According to R. M. Maciver (1969), “It is the web of social relationships.” (p.5), meaning that through the process of recognition of the subject by the object i.e. the other and vice versa, their relationship develops, giving rise to the formation of the society. Consequently, this process assists in developing the *social selves*. According to Professor Ian Burkitt (1991), self does not just exist in its existential form but the social relation it forms in the world of *others* help develop its social self or as he terms it as “its *social individuality*” (p.1). This promotes its social belongingness in the society. According to Tajfel (1972), who first coined the theory of social identity²⁰, part of an individual’s sense of self comes from the interactions and the belongingness it has with its surroundings. Subsequently, as being part of a social setting, individuals belong to certain

¹⁸ Protection of oneself from destruction or harm.

¹⁹ To realize/achieve one's full potential.

²⁰ Social identity is a person’s sense of who they are based on their group membership(s).

groups (e.g. social class, family, cricket team etc.), and hence they tend to categorize the individual self as part of these certain groups or categories (Brewer, 2010). (More will be discussed in 2.4.2).

Furthermore, through the subject-object relation the structure of society is constructed e.g. as embedded in the social objects i.e. norms and values such as language, culture, traditions, arts (as mentioned above, Adorno, 1997; Burkitt, 1991). Social institutions such as behaviours, norms and conventions not only help construct the society but ensure a meaningful recognition or identity for the individual self (more will be explained in 2.4.1). Moreover, as mentioned in a World Bank developmental report (Davis, 2004), human interaction outlines the social institutions and hence in turn help in sustaining social cohesion between the individuals residing in the external environment i.e. society. ‘Social cohesion’ is the willingness of selves, present together in a society, to cooperate with each other in order to live in peace and harmony (Stanley, 2003). This assures meaningful relationship between the self and the other present in the society which is important for the connectedness and oneness i.e. unity, for the overall social setting.

Consequently, the subject; self finds its recognition, aims and purpose as being part of the object, whereas the object; society is defined/understood in terms of its individuals. The subject-object relation arranges a social setting through which both mutually benefit. Therefore, development/welfare of an individual ensures the development/welfare of the society and vice versa. Moreover, social development i.e. progressive and inclusive society, helps achieve connectedness and social cohesion in a more effective way (Davis, 2004). Which ensures a united and fair society for all its individuals regardless of differences.

2.4 The Demise of Subject-Object Relation and its Consequences

So far it has been devised how self as a subject is bound to the subject-object relationship. The analysis outlined in the previous theme elucidates that the relation does not only define its existence rather how intuitively it is linked to an individual’s development and growth. The subject-object relation defines the reality (Bliss, 1917) and hence if the correspondence between the two experiences declination, problem arises. By declination it means if the correspondence is impeded or restricted there comes a *gap* between the relationship of subject and object and therefore the relation is no more *effective*. Consequently, the self experiences obstacles due to the prevailing complications and hence the overall reality faces dilemma. This phenomena creates *uncertainty* in the overall situation. The individual self arises in the social setting as created by the subject-object relation, therefore when the relationship weakens down, the self itself faces obstacles and eventually so does the external environment.

It is to be understood that the subject has a very ‘unique’ relationship with the object as an individual being coexists along with his surroundings. As discussed earlier, the aspect of relationalism is extensively explored in psychology in order to understand the relationship between the subject and object. The very first encounter of a being is understood in terms of an infant-mother relation through which a child gains conscious awareness of its existence as grounded in the work of Sigmund Freud (1856-1939). Inspired by his work, psychoanalyst Foulkes (1948), further explains, that the sense of individual is gained in its environmental

context and therefore the social setting is of great significance. In his famous work *'Introduction to group-analytic psychotherapy'* (1948), Foulkes explains that an individual gains recognition through its surroundings in which it is very much embedded. He further elucidates, "They can at no stage be separated from each other, except by artificial isolation" (p.10). Hence, the reality is formed through the experiences gained in the interconnectedness conditions which the individuals are a part of. Moreover, famous sociologist Norbert Elias (1897-1990), emphasises that the relationship between the self and its surroundings define the whole of the social setting as everyone is connected to each other and inevitably dependent. In his book, *"Society of Individuals"* (1987) he explains, "He lives, and has lived since a child, in a network of dependences, that he cannot change or break simply by turning a magic ring, but only as far as their structure itself allows; he lives in a tissue of mobile relationships, which have by now been precipitated in him as his personal character" (p.25).

Accordingly, it is to be noted that the relationship is embedded in the discourses, norms and values which forms the social setting i.e. the institutional order (Jenkins, 2008), which too are a product of subject-object relation i.e. historical, cultural, religious, political and social traditions. As explained by Giddens (1991), the institutional order can be understood as the structuring of the external environment i.e. society, such as institutions, moral codes and traditions. Conversely, the established ways of doing things, through the relationship of subject-object. Consequently, when this relationship is crippled down in some way or another, it can bring mayhem within the self and the surrounding, as institutions "can be changed when people start to ignore them" (Giddens; as cited in Gauntlett, 2008; p.102). Leading towards an ineffective relationship between the subject and the object. (Will be discussed in next sub-topics).

One of the ways through which a subject can experience a gap with its external environment in the current situation of 21st century is termed as virtual reality experience. According to psychotherapist Val Parker (2017), with an increase in 'artificial means' of interconnections i.e. an individual talks via phone, orders food via computer, make friends and connects with them through social networking sites, is 'related but yet detached' with the external environment. Living a "virtual life" (Parker, 2017; p.72) experience. This may resonate a gap between the subject and object relationship by making it less effective. Consequently, denoting the feeling of constantly 'being in contact but in isolation and not in person'. Parker terms it as, "living an increasingly *paradoxical existence*" (p.72). With an increase in living under the realm of isolation, an individual deprives itself of a shared (relational) reality. Subsequently, creating problems for the subject self, by taking away the essence of beingness, which is embedded and entwined with the outer self world. Hence, the struggles, distress and the conflicts an individual experiences today, "emanates from the struggle to find a sense of belonging and place in our current world" (p.78).

Moreover, when the subject-object relation deteriorates due to lack of dependency, a less connected social setting is formed. Likewise, there is a shortcoming of inter-subjectivity and connectedness, in relation to the *self and the other*, due to which their relationship becomes ineffective. Thus, in view of discussion cited in 2.3.2, this lead towards an environment in which individuals lacks the virtue of *empathy* and *reflective thought* which helps create a

responsive *effective* society. Furthermore, it gives rise to an amoral²¹ society where a self is meaningless and ignorant because individuals prefer to stay in isolation from each other, creating a ‘sense of self’ which does not encompass the ‘sense of others’ (Javaid, 2015). The next subtopics will discuss in detail how the self and eventually the external environment i.e. society suffers due to inconvenience between the subject-object relation.

2.4.1 Understanding the Relationship between *Meaninglessness* and Identity Loss

The underlying issue which is encountered with the loss of subject-object relation is the damage inflicted on the *sense of beingness*. When a self is *unable* to rise or grow in an effective way along its external environment, as in the natural case, devised by many Philosophers; Kant, 1787; Mead, 1913; Sartre, 1956, Sociologists; Goffman, 1959; Lewis, 1990, Psychologists; Rogers, 1959; Maslow, 1943; Jenkins, 2008, self is eventually led to experience problems ‘with in itself and with outer self’. It loses its sense of self i.e. its identity resulting in a *meaningless self*.

It can be understood by the formerly analysed debate in the previous themes that self-identification or as mentioned in 2.2.1; *concept of self*, is a process of an *interaction* between relationships of correspondence, likeness or may they be of dissimilarities and difference. The basic notion is that individual and collective identity are both interactional product of experience of self-knowledge, may it be provided ‘externally’ by the others or of ‘internal’ self-realization. On this account, there has been a wide amount of research held on the concept of self-verification in the field of self-knowledge (Swann & Ely, 1984; Swann & Pelham, 2002; Cast & Burke, 2002). The concept as grounded in the *Self-verification theory*, proposed by William Swann (1981), states that with the help of interactions and inter relations between an individual; subject and the external environment; object, *coherence and progression* of the self (and eventually of the surrounding) occur through “stable self-views” (Swann & Bushmaster, 2012; p.407). Self requires for others to know and understand them therefore self-verification allows individuals to have a consciousness of self-belonging and recognition or to have a *certain* self-identity. Unfortunately, when the subject-object relation experiences instability, self enters into a state of perplexity where they are *uncertain* about their role, character and goals in life. According to Bos & Lind (2002), self-uncertainty is defined as sense of doubt or instability in self-views, which “threatens the meaning of existence” (p.5). They further elucidates that uncertainty causes individuals to become more *intolerant*²² and *rigid* towards their surroundings. The concept of *intolerance*, understood as a refusal to respect the rights of others and may lead to extreme cases i.e. persecution, segregation, violence and mass-murder (Casey, 2011).

Moreover, when a self experiences gap or disconnection towards its surroundings, it does not just lead towards inner instability, but the external environment in which subject is so well situated as it provides self with the basic necessities such as personal growth and fulfilment in life, explained earlier as self-actualization (Rogers, 1959; Maslow, 1943), cannot be achieved as a result of imbalances in the subject-object relationship. This leads towards low self-

²¹ Lacking a moral sense; unconcerned with the rightness or wrongness of something. Not believing in or caring for morality or immorality.

²² Unwillingness of an individual to accept views, beliefs, or behaviour that differ from their own.

esteem in individuals, which eventually weakens and creates hurdles for self to gain recognition in the social sense (Pilegge & Holtz, 1997). Consequently, with self experiencing problems, both at inner and outer end, it loses the sense of self i.e. loss of identity at both existential and social level. This further leads into a condition of confusion and uncertainty i.e. *identity crisis* (Erikson, 1968), when an individual is unsure about their role and goals in life caused by a lack of instable relationship between the subject and its external environment; object. According to Frosh (1991), in the current world, subjects find themselves in a state of crisis due to lack of stability.

Therefore, when subject is not in an *effective* relationship with the object it is said to be in *crisis*. Primarily, giving rise to elements such as intolerance and uncertainty (in self) which leads towards a meaning-less individual who is incompatible to comprehend an effective relationship with its surroundings. When the individual self, whose growth is embedded within the formation of external relations it has with the others, faces gap between the subject and object, it feels less connected, causing suffer at outer self end. And due to conditions of less connectedness, the self experiences perplexity and disconcert in its behaviour (Parkers, 2017). This further worsens the overall situation in society by giving way to polarization and social division. Hence, assisting in forging an ignorant decayed society with no sense of moral and ethical values. This will further be explained in the next subtopic of this theme.

2.4.2 Exploring the Relation between *Otherness* and Polarization Causing Social Division

Although when subject-object relation is experiencing instability, due to the act of artificial isolation (or for any other reason), it is still part of the existing external environment i.e. society, in which it is constantly present. Moreover, being a part of the external environment, the self is nevertheless linked to *the others*. As discussed in 2.3.2, when individuals are part of the social setting they tend to become part of groups due to their need of sense of belonging (Tajfel, 1972). Through social structuring of the society (as described above; Giddens, 1991) in terms of historical, cultural, religious, political and social norms, codes, traditions, individuals tend to ‘categorise’ themselves into groups. As grounded in the *Social Identity Theory*, explained by Tajfel & Turner (1979), individuals living together become part of groups described as, a natural process, through categorization²³ and identification²⁴. They become part of social group i.e. where individuals interact with one another who share similar characteristics, and hence have a sense of oneness; *unity*, described as *we-ness*; ‘in-group’ (p.38). In reference to social interaction, *the others*, too, are categorised and identified as part of their social belongings and are classified as *them*; ‘out-group’ (p.41). And so forth, when problem arises and the relation between subject-object is not *effective* anymore, the situation of categorization between the groups *intensifies* due to the rise of intolerance and rigidity among individuals. This kind of intense group division is known as ‘the *Otherness*’ (Zevallos, 2011).

²³ Categorize people (including ourselves) in order to understand the social environment by reference to the norms and behaviours of groups which they (we) belong to.

²⁴ Adopting the identity of the group we have categorized ourselves as belonging to.

Consequently, *Otherness* creates problems in the society as it *divides* the individuals in ‘us and them’ relation. Social scientists, have termed this as ‘*Polarization*’ (DiMaggio et al., 1996), which is linked to the segregation within the society. It may be based on racial, residential, ethnic, immigrant segregation, poverty concentration, social exclusion (Colombijn & Barwegen, 2009), religion or political classification (Himmelstein, 1986). According to Tajfel & Turner (1979), the aspects of comparison and competition between the in-group and out-group are always present in the society, not necessarily due to the presence of incompatible goals but because of goal relations (or as mentioned above; self-actualization in terms of individual self). But due to the nature of a meaningless individual the outcomes of ‘in-group’ ‘out-group’ categorization ‘increases and intensifies’ the overall situation leading towards *extreme* polarization i.e. ‘discrimination’²⁵ on the basis of class, power or wealth resulting in a conflictual situation (Tajfel & Turner, 1979) within the society.

As mentioned in 2.3.2, the element of *welfare and development* helps create a meaningful relation between the subject and the object in a society. But such high level of polarization leads towards *social division* i.e. creating inequalities and hierarchical order (McCarthy & Edwards, 2011). Dividing groups of people on the basis of class, power and wealth and creating inequalities in terms of social, economic, religious and political dimensions. Such inequalities are not beneficial for social development and progress/welfare of the society as they give rise to disunity in the social setting (Hashmi, 2011). Furthermore, only a certain amount of powerful people i.e. ‘superiors’ may benefit in such situations at the expense of the poor i.e. ‘inferiors’, hindering the overall progression of the society. And in turn, in such a society an individual self is *unable* to achieve self verification or self-actualization leading towards a *chaotic* situation.

Through the philosophical-analytical framework generated in the previous themes and in relation to the discussion here, this has led to construe that the problem arises in the society when the meaningless individual self is denuded of the capacity to feel empathic towards the others. Because then they can no longer acquire the mechanism of reflective thought as a result of ineffective subject-object relationship. And even though the subject is still part of society, categorises itself into different social groups, as a natural process, it brings no or little benefit to itself or to the society. As the overall situation has led to “the normalisation of the abnormal and the beginning of a new normal – an amoral society” (Malada, 2017). (This will further be analysed in chapter 3 of the thesis).

2.5 Education as Means to Facilitate Effective Subject-Object Relationship

So far, whilst the conceptual framework, the significance of the subject-object relation has been analysed through its importance. Along with the problems stemming through the relationship if faced with instability for the individual self and eventually for the society, as in the broader sense. Hence, depicting that maintaining the relationship between the subject and the object is necessary for the overall situation of a harmonious reality. The following theme will establish the importance, which the role of *Education* can play, in developing a meaningful healthy relationship between the individual self (subject) with its outer

²⁵ The unjust or prejudicial treatment of different categories of people.

surroundings (object). As how can education be used as a *tool to fill the gap* between the subject-object relationship in order to have a constructive²⁶ society.

According to Philosopher Naquib al-Attas (1980), “*Education is a process of instilling something into human beings*” (p.1). Whereby, process of *instilling* refers to the methods and the ways, *something* refers to the content which is to be instilled i.e. the knowledge and *human beings* are the recipients i.e. the individual selves of both the methods and the content with the help of cognition i.e. thinking process. Education is a process which does not take place in a vacuum in fact education and beings are interconnected and hence are not separate entities to each other. Just how the element of *inter-subjectivity* is a precondition for the subject-object relationship to become effective and meaningful, education system provides within itself a social setting where young children can interact with the others. The ways and the methods along with the content being taught to the recipients by the teachers guides or facilitates the individual self in achieving goals and aims in life (Berkowitz, 1975). Therefore, the approach taken by the education system is of great importance as it shapes the *individual self*, thus shaping a society.

Correspondingly, the philosophy of education stemming through the works of Greek philosophers such as, Plato, Socrates and Aristotle, transpires that the education should be used as means to nurture an effective relationship among individuals. In order to achieve harmony and unity in society (Lee, 1994). Likewise, the Islamic civilisation saw knowledge as, “[...] cement that holds together any human society, and a continuous process of education is necessary to assure its preservation and extension” (Rosenthal, 1970/2007; p.240). Distinguish Muslim philosophers, Al-Ghazali, Ibn-Sina, Al-Farahi, Al-Jurjani, Ibn Khaldun, have contributed immensely in the field of education and its importance in prospering of a civilization (individual) throughout history. The underlying prospect of education is to nurture and facilitate individuals in becoming productive, contributing members of their communities. As explained by renowned scholar, Al-Farabi (872-950), it (education) helps in making an individual part of his social surroundings from an early age i.e. facilitating the relationship between subject and object. According to him, education does not instil knowledge but also helps in developing moral virtue in the subject; self. Hence, lead them to become responsible individuals of the society. Thus, benefiting the whole of environment by not leading towards an amoral society (Al-Talbi, 1993).

Educational philosopher, John Dewey (1916), signifies education as a fundamental method of ‘social progress and reform’. Throughout the history, civilisations and philosophers have delved over the notion of education and considered it as a symbol for transmission of *knowledge*. And knowledge, as Dewey explains, is a source which enables us to understand our aims and desires, as it equips us to draw a connection between ourselves (subject) and the world in which we live in (object). According, to Dewey (1930), “the ultimate aim of education is nothing other than the creation of human beings in the fullness of their capacities” (Dewey, 1930/1984; p.289), by having a meaningful self who has an *effective* relation with himself and with the outer environment. The ‘fullness of human beings’ can be

²⁶ Something that is constructive brings about improvement and growth.

understood as achieving self-actualization and self-verification capacities (as explained earlier), the ultimate ideal of education system. As these capacities enable individuals to engage rationally i.e. effectively, with one another and with their environment (Mintz, 2017). This is made possible, because education as a system is not just about gaining the theoretical and practical understanding of a material but also to instil the ability of *thinking* and *reflection* in the individuals. Dewey (1933) explains, reflective thought has the quality of creating or drawing linkages, which refers to “not simply a sequence of ideas, but a *consequence*” (Dewey, 1933; p.4). Meaning that creating an order in a way which determines the outcomes, which in turn is linked to its predecessors.

Consequently, reflective thinking as a thought process will help create link between the individuals who live together in a society as it helps in producing an attitude among individuals which will guide and train them to “the formation of wide wake, careful, thorough habits of thinking” (Dewey, 1933; p.78) encompassing a sense of *others*. In the current scenario of crisis faced by individuals (as discussed in the previous theme), it is crucial to acknowledge that there is a need of a thought process which enables the selves to *reconnect* with it-self and with its outer self in order to achieve a constructive society. Moreover, due to the rise of *uncertainty* in selves, reflective thinking can help in cultivating a thought process which seeks out the ‘doubt’ (Popova, 2014). By preparing an individual to befriend the uncertainty and doubts, which are present due to the gap between the subject-object relationships, in order to reawaken the element of ‘curiosity and creativeness’ for fruitful risk-taking and overcoming the fear of failure in case of loss of beingness.

Therefore, there is a need to incorporate a sense of liberation or open-mindedness to an individual’s thinking by inculcating and developing reasoning skills in them as grounded in the ‘humanistic approach’ towards education. It is directed towards promoting the growth of self, both individually and collectively (Berkowitz, 1975). Humanistic approach focuses on sustainable and social development of individuals. This process implies that the purpose of education should be to elevate personal dignity (self-esteem), potential and social awareness, with the main aim of benefiting the society as a whole. It further emphasizes on an integrated approach in education, in which all dimensions of learning are addressed with equal importance e.g. cultural, social or civic aspects, in order to attain a progressive society (Geplaatst, 2016).

This approach will be further analysed in Chapter 4 as a recommendation to enhance the subject-object relationship. It will focus on certain aspects and processes of humanistic approach i.e. ‘critical thinking and character building’ as prospects for improving the individual self and social self, for self-preservation and social cohesion. And also for the overall welfare of the society by inculcating tolerance, unity and equality. If individuals learn how their internal lives have been shaped and led towards distortion by separation and isolation, due to the instability in the subject-object relationship, they may be better *able* to help live in society harmoniously and peacefully from within and alongside their communities in the social setting.

2.6 Summary

In this chapter, the overall main focus has been on conceptualising the concept of ‘subject-object’ relationship through philosophical analytical framework. In doing so, the analysis serves to highlight how individual behaviour can be understood in its *relational* context. Subject is *the self*, which is a product of its individual self; inner self, and social self; outer self. While the object is the *external environment* in which the self exists along with *the others* in a social setting. The significance of this relationship lies in the connection; the *relational aspect*, the self has with the object. Primarily, the subject-object relation defines the *beingness*, in terms of its existence and recognition i.e. self-awareness, through the act of inter-subjectivity and interaction. Moreover, by its nature, self cannot survive without the external environment as it provides it with all the basic necessities for individual sustenance and growth. Not only this, through this relation the social setting; society, itself is formed in which the self is very much embedded. Through the process of relationalism an individual rises, gaining its self-knowledge in terms of identity and character. In addition, the social setting helps raise a meaningful individual, encompassing sense of empathy, creating an effective relationship towards the others. Hence, developing social cohesion and overall a responsive united society.

Furthermore, as a way of addressing the reality in terms of relationalism, it is argued when the subject-object relation encounters deterioration, due to artificial isolation (or may it be for any other reason) in the modern world, the self faces problems, both inner and outer. The underlying issue which is encountered with the loss of subject-object relation is the damage inflicted on the *sense of beingness*. As an individual is unable to gain self-verification and self-actualization, thus subject is unable to rise and grow in an effective way along its external environment; object. Consequently, the self becomes meaningless giving rise to uncertainty and identity loss encompassing intolerance in individuals. Moreover, in the overall social setting it gives rise to the sense of *otherness*, categorizing individuals into ‘us’ and ‘them’ relation. Leading towards a polarized and divided society immersed in amorality. Due to these aforementioned problems, Chapter 3 will explain in detail how because of lack of correspondence between subject and object, has led to a crisis situation in the State of Pakistan.

Furthermore, in order to create an effective relationship between subject and object for the benefit of an individual self and overall situation, education can be used as a tool. For the reason that education system in itself provides a setting where subjects can interact with the others. Thus, facilitate in generating recognition/awareness and self-verification in order to achieve a progressive society. Chapter 4 will explore in detail how education as a system can be used in Pakistan in order to bridge the gap between subject and object, to attain a state of harmony and oneness in the social setting.

Chapter 3

Contextualising the Concept of (In)Tolerance & Politics of Identities in *Pakistan*

3.1 Overview

This chapter will be analysing the problems of Pakistan. Structuring its analysis on the debate held in the previous chapter, third theme ‘What happens when the subject-object correspondence is deteriorated’. To investigate the apparent problems stemming through the loss of beingness as discussed in the previous Chapter, the first stage of the analysis will present a brief historical overview of Pakistan. In particular, this Chapter explores the underlying problems emerging, as a consequence, of the deterioration of the relational aspect as grounded in the philosophical discussion cited previously. In doing so, it will focus on three main issues; ‘identity crisis, intolerance leading to extremism, and polarization and social division’, in context of Pakistan. More importantly, this chapter presents reasoning of these problems in the light of the genuine past and current events of the State. Altogether, this chapter extends to develop the understanding of how an individual self when loses its recognition leads towards an intolerant society. Establishing barriers against ‘oneness’ i.e. social integration and thus engendering disunity.

3.2 Historical Background of Pakistan

Seventy years ago, the mere notion and idea of a separate homeland for the Muslims of sub-continent, transfigured and attained a true state with set boundaries, a marked land that came to be known as Pakistan. Pakistan came into existence on 14th August 1947, as a result of partition from subcontinent. Tiresome efforts of exceptional leaders and the afflictions and losses encountered by common Muslims of subcontinent led to its formation. The only country to have been established for the sake of religious freedom and practices, strived for the prevalence of Islam and Islamic law thus constituting an ‘Islamic Republic of Pakistan’ (Hussain, 2018). For this purpose, different ethnicities amalgamated to form the new state of Pakistan. These included Muslim majorities like Punjabis, Pashtun, Kashmiris, Muhajirs, Balochis and Sindhi, along with a small non-Muslim minority, mainly consisting of Christians, Hindus and Parses. Thus, the country was and yet remains rich in cultural diversity owing to different ethnic backgrounds in its population. Hence, the existence of Pakistan is pluralistic²⁷ in nature and therefore not monolithic (Paracha, 2015).

Defining what Pakistan’s civilization comprises of, is indeed a contentious debate in and of it. It demands a study and acknowledgement of a history that pre-dates partition and locates itself in the ‘land’ as well as the ‘idea’ of Pakistan. Moreover, it involves embracing the myriad of languages spoken, local values and traditions that do not ascribe to a religious or

²⁷ Relating to or advocating to a system of recognition of diversity of various religious, ethnic, racial, and political groups presence, in a single society.

singular denominator. Rather, unequivocally demands embracing a way of living based on diversity. Above all, it requires acceptance of Pakistan's culture as a composite of the events and people that have shaped this land, not just since 1947, but also before it (Amir, 2016). Every State's identity comprises of events and people that help shape and influence their land, which requires the recognition of customs and values of so many different ethnic and religious groups which have contributed in the formation of the State. Thus, identities are relational and historically driven. As suggested by Smith (1991), this identity should be "treated as a collective cultural phenomena" (p.vii), in order to have a unified nation, transpiring 'oneness'. Consequently, it's always necessary that the administration and institutions work to ensure that the individuals of the State associate themselves with a unified singular identity. Paradoxically, due to selfish interests of certain individuals and lack of interest on part of citizens of the state, individuals of Pakistan, instead of identifying themselves as Pakistanis, identify themselves on the basis of sects, ethnicity or class, etc.

Moreover, since independence, a great amount of focus has been given on the proper implementation and functioning of institutions in order to have a strong prosperous society. Furthermore, due to Pakistan's strategic importance in the world it has always been a point of interest for international powers. Although the State possessed great potential for growth but it was hindered time and again due to lack of a national narrative based on singularity, hence causing feeble development. Over the years, it has been confronted by various challenges at the hands of civil unrest, administrative switch of rules i.e. between democracy and authoritarian, social elites, religious ideology, thus weakening the social structuring of the overall society. As a consequence, these have overshadowed the development progress of the State. Furthermore, making it hard for creating a sense of oneness within Pakistanis, since the very beginning. Thus, the loss of a 'unified identity' at its initial stages of formation has caused irreparable damage to State as a whole.

During the years, Pakistan has faced nothing but increase in disintegration in an already divided society, on the basis of religious, ethnic, and class differences. In addition, the failure on part of government to have a narrative as to foster unity among individuals, has spiked the disparity in the society which is already stricken with plights like economic instability, religious extremism and social stratification. Consequently, the current state of Pakistani society is facing a decadence; politically, economically, socially, and morally (Qadri, 2009; Ghamidi, 2017). Under such circumstances, the decadence has led towards the solidification of prevailing problems such as identity crisis, intolerance, extremism, and division in society. Moreover, this has not only affected law and order situation in the country but has also corrupted the institutions and let a small group of people to have power over the others. Thereupon, letting the pursuit of power in channelling the relationship between the powerful; 'us' against the others; 'them', thus breeding intolerance not only within the society but also creating a disobedient self.

Consequently, the present day Pakistani i.e. individual self, lacks empathy, tolerance, reflective thought, justice, equality, patience (Dean, 2017) to the extent where it has become *meaningless*. Due to lack of such morals the overall condition of society is deteriorating and thus crumbling the state of Pakistan. These conditions are not just hindering the development of State but giving rise to conditions such as social disintegration, division, polarization, engendering social chaos. Thus transpiring a state of 'crisis' within the country –Pakistan. The next theme will discuss in detail the underlying problems emerging, as a consequence, of

such deterioration, in the light of the discussion cited in the previous chapter. This will help understand the problems faced by the state of Pakistan through the decay of subject-object relationship.

3.3 Problems Due to Loss of Beingness

The concept of ‘loss of beingness’, is drawn out from the conceptual framework developed in the previous chapter, theme 2.4. In this respect, it helps to explain that the current state of crisis in Pakistan is due to the *ineffective* relationship between the subject; individual and the object; its external environment. In this case, the subject i.e. Pakistani, has become *meaningless* (lacks the virtue of empathy and reflective thought) towards its surroundings as a result of lack of *sense of beingness*. Consequently, due to the shortcoming of inter-subjectivity and lack of connectedness, in relation to the self and the other, the relationship becomes ineffective. The underlying issue that has been a consequence of such a result, as suggested by Javaid (2015), is that it has led towards a society in which individuals (subject) have become more distant from their existing realities (object). Hence, this has contributed in imparting a sense of disunity among the individuals of Pakistan (Jalal, 1995). And thus, has labelled their ‘identity’ as a notion of perpetual uncertainty (‘us’ and ‘them’). Whereas, it is important to comprehend that identity formation is a necessary process, as it allows members of a society to have a consciousness of self-belonging and recognition. Scholars have argued that such a ‘social’ belonging is a very crucial step towards positive self-verification (as grounded in the theory of social identity discussed in 2.4.2) which in turn leads towards a unified society (oneness).

Moreover, due to lack of well-beingness there is a rise to economic, political, social issues in Pakistan, as individuals are devoid of basic necessities i.e. deprived of welfare needs. Whereas, personal growth and fulfilment in life are the basic human motives. Therefore, individuals thrive to achieve self-actualization (as mentioned in 2.4.1). However, when individuals of Pakistan experience uncertainty about their identity; role, character and goals in life, the process of self-verification becomes hard for them. This in turn leads towards a meaning-less individual (subject) who is incompatible to comprehend an effective relationship with its surroundings (object). Hence, assisting in forging an ignorant decayed society with no sense of moral and ethical values i.e. which lack empathy and reflective thought and leading towards a chaotic situation.

Under such circumstances, in Pakistan, where self-actualization and self-verification is not achievable by individuals, they are unable to rise and grow in an effective way along its external environment. For this reason, uncertainty and identity crisis have set firm grounds in the lives of Pakistanis, giving rise to elements such as intolerance. And thus, paving way for polarization and social division to take roots in the overall society, politically, socially, economically. Consequently, causing disintegration and hindering the overall progression of the society. In the subsequent topics, the focus will be to analyse the problems faced by Pakistan, with the help of events, which have overshadowed the State’s growth as a result of loss of beingness. In doing so, it will focus on three main issues; identity crisis, intolerance leading to extremism, and polarization and social division, in context of Pakistan (as grounded in the social sense).

3.3.1 Identity Crisis

The above discussion explicitly evaluates that the individual of Pakistan has become meaningless, due to the incapability of self-verification and self-actulization. Consequently, creating hurdles for the self to gain recognition in the society, individually and eventually in social sense. Moreover, with no particular sense of recognition, the people of Pakistan, have an unsettling relationship with not only each other but with themselves, giving rise to the elemental problem i.e. *identity crisis*. Which has not only effected the individual but has restricted the growth of a responsive integrative society, that lacks *oneness* i.e. unity.

Under such conditions, since the beginning, Pakistan has struggled for its 'united' identity at the hands of leaders that followed, each imposing their own beliefs and diverting the nation from the true purpose of its existence. Muhammad Ali Jinnah the founder and leader of Pakistan introduced the idea of a separate nation for the Muslims of subcontinent. After the incident of 'Khilaafat movement', he realized that the sole factor which could potentially bring unity among the Muslims of Indian-subcontinent was 'Religion' i.e. Islam (Hussain, 1976). Hence, religious beliefs formed grounds that led to independence and emergence of Pakistan as a Muslim state. Soon after, under the leadership of Liaqat Ali Khan the country acquired an Objective resolution complaint. This was altered to a Constitutional Islamic status in Bhutto's era. Furthermore, General Zia ul Haq outstated Zulfiqar Ali Bhutto and brought along a stringent Sharia complaint. As a consequence, of these abruptly acquired statuses in a period of mere three decades exhausted the credentials of the newly emerged State in its earliest of times. Thus leading to inevitable consequences that served to hinder growth of individual self and society as a whole (Pitafi, 2016).

Moreover, before Pakistan came into existences, Muslims and Hindus lived on the Indian-subcontinent during and before British colonization together. Both were regarded as two separate entities, distinct from one another in their religious, political and social views. However, the two distinct entities had lived together, interacted and co-existed with the other, for so long that each influenced the other's *sense of beingness*. Consequently, individuals adopted customs and cultures from one another and shared values to the extent that they became oblivious to their true identities (Afzal, 2015). This has thus contributed to the identity crisis of Pakistan as the State is uncertain about its true values and traditions. The unique traits that are supposed to set a society apart from their neighbour i.e. India; yet contributed as the key factors in distorting their singularity. A common individual i.e. Pakistani is unable to perceive and differentiate between what follows as their true value and what is influenced; adopted years ago. This is further aggravated by lack of proper knowledge and indifference of institutional bodies, which are still unaware of this significant issue let alone to address it.

Furthermore, the movement that served to the formation of Pakistan resonated a feeling, so strong at that time among the Muslims of sub-continent, for the necessity of a separate entity, that it completely overruled the differences among the Muslims regarding their various cultural backgrounds and ethnic belongings. Even though Pakistan's existence is pluralistic in nature, but the quest for self-identity and self-determination started soon after partition and the formation of Pakistan (Hasan, 1998), creating problems for engendering a singular

identity. The individual self i.e. Pakistani, due to its weaknesses and ineffectiveness i.e. meaningless self, imparted a sense of disunity among themselves by dividing themselves into groups, creating 'us' and 'them' relation. And hence labelled their 'identity' as a notion of perpetual uncertainty since the very beginning. Thus, engendering problems for the state and giving rise to 'Ethnic Domination'²⁸ i.e. provincialism. Consequently, this limited the possibility of a single national identity for the state.

Even, in the current times, there is a diverse range of sub-nationalities present in Pakistan that are fighting with the federation over their particular identity, recognition and rights. They are either frustrated by the permanent majority of one province or a certain ethnic group or class which unfairly exploits the natural resources as well as cultural and social identity for their own benefit (Warraich, 2016). Specifically, on such an account, the ethnic polarization within Pakistan's largest province i.e. Sindh has remained a major issue since the time of Independence. The educated class of Muslims in the subcontinent, forced out at the time of division were provided refuge in Karachi; the political hub of Pakistan at that time. These people came to be known as the 'Muhajirs' (people who migrated). Moreover, these individuals formed an educated elite class which played quite a prominent role in the policy making of the new state, following the years after independence. Under these conditions, the locals of Sindh, soon began to envy the influential position and the privileges provided to the Muhajirs, as they were threatened by their own insecurities regarding their 'identity'. As a consequence, the circumstances created such constraints that the wide spread killings became a norm in Sindh; evident from this excerpt:

"The last four years have seen a steady erosion of state power in the urban centers of Pakistan's Sindh Province, driven by feelings of a separate identity based on Mohajir nationalism. Widespread killings in Karachi during 1995 and a stalemate in the talks to normalize political conditions in urban Sindh account for the continuing struggle between those forces who want to maintain the status quo and those who want to alter it to their advantage. In the quest for power among different groups in urban Sindh, the Karachi crisis is a major test case in Pakistan's politics" (Ahmar, 1996; p.1031).

Altogether, Pakistan is a state that has been unable to deal with its ethnic division owing to the identity crisis. Moreover, the legislature has been reliably unfit to devise an appropriate component or strategy for ethnic issues in order to reduce the spread of provincialism. The federal administration remains absolutely unable to offer any intercession between such opinions. In addition, individuals from the administration themselves utilize such mottos of provincialism further bolstering their political good fortune and cause instability at the cost of their self-interests and personal gains (*meaningless self*). Furthermore, this is evident from the sentiments personified in the mandates of political parties, such as the banned National Awami Party (NAP), which advocates "Paktoonistan," as a separate state. Likewise, the Popular Liberation Front (PLF) force of the Azad Baluchistan Movement, which kept the Pakistan army engaged in their efforts to liberate Baluchistan (Hussain, 1976). These attempts at colonization exhibits the presence of hostility among the pluralist society and

²⁸ The term is most commonly used to refer to an ethnic group which is defined along racial, national, religious, cultural or tribal lines and that holds a disproportionate amount of power or land.

displays an image of deeply rooted disintegration. Causing instability i.e. disunity in Pakistan due to identity crisis.

The crisis of self-verification has breached the framework and structure of the State, Pakistan, leading to chaos and mutiny. Additionally, in modern day the disparity has become even more complex owing to modernization within the State as well as around the globe (Huntington, 2004). Furthermore damaging the perception of an individual self who is already a part of realm of insecurities (due to lack of self verification and self-actualization) thus stimulating intolerance among individuals against each other. This creates further disintegration in Pakistan and has led towards extremist situations in certain cases, as discussed in the following section.

3.3.2 Intolerance Leading to Extremism

In a constant struggle of recognition and self-verification (as human necessity), the individuals of Pakistan soon fell into perplexity i.e. uncertainty, owing to the innate need for self-identification. As discussed in the previous section, to content this inner turmoil Pakistanis began to categorize themselves, individuals tended to associate themselves to certain groups. Consequently, adopting a stature that rendered indifference within the society yet benefited their own being i.e. individual self. In this situation the State, which was set to achieve 'oneness', began to divide and set apart. Developing a discourse of distinct ideas and diverse opinions in the state of Pakistan, which further distant its dwellers. Thus, the individual i.e. Pakistani (who has become distant towards his existing realities) decomposes into an amoral self i.e. meaningless self (incorporating dispositions such as apathy), oblivious to its surroundings. This narcissist predisposition aggravates to intolerance in individuals, against one another leading to extreme circumstances in some cases i.e. vandalism, violence, persecution and mass-killing. In other words, intolerance has provoked extreme responses at many occasions, which have led to the norm of 'extremism²⁹' common within the society (Abbas, 2016).

Hence, Pakistan is in a plight where patience is atypical, intolerance is prevalent and extremism has taken toll into the quotidian life of individuals. The State has evolved a great deal since its emergence in 1947, however the evolution has led to a decadence of the society (Qadri, 2009) and its individuals. In a state of crisis, the institutions and judiciary are weak; therefore laws are easily exploited to benefit personal needs. Moreover, with no accountability for the injustices prevailing, there is a rise of hatred and vengeance among the people of the State followed by extremism within the society. This can be accounted from the (misuse of) Blasphemy Law, constituted by Jinnah, which proclaims tolerance for all religions, on the contrary this law, at many occasions, has been widely exploited for personal benefit (Forte, 2018).

In past and in present, religious groups or sects have misused this law to evict or in extreme cases kill *the other* who has disrespected their religious beliefs or opinions. In essence, the mere idea of religious tolerance is alienated, which is evident from the recent 'Mashal Incident' where a student of Mardan University was brutally lynched in the name of faith on

²⁹ the quality or state of being extreme by advocating of extreme measures or views.

rumors of blasphemy allegations that too by a mob of his fellow ‘educated’ colleagues and faculty. As quoted by Hussain (2017), “It was murder most foul and the motive was to silence a brilliant student who dared to speak his mind and question what was going wrong at the university and in the country.” This incident manifests how the society in Pakistan is decaying or degenerating, lacking the ability ‘to think’ i.e. ‘cognize’ (reflective thinking, as mentioned in chapter 2) before believing or acting consciously. Therefore, deteriorating into an imbecilic, amoral self, intolerant to its surroundings steadying towards extremism.

Furthermore, since the past three decades, religion in Pakistan has polarized its society more, rather than unifying it (Jamal, 2017). Despite being a State with a single dominating religion i.e. Islam, there yet, remains profound diversity ‘within’, based on distinct beliefs and opinions resulting in different groups and sects i.e. Sunni, Shia. Due to the ineffective relationship between these groups, they remain hostile, accusing each other on religious and sectarian prejudice. Consequently, impeding the slightest possibility to amend relations between them. Under such conditions, merely factors such as doctrinal differences, political divisions for power, material and territorial gains have caused conflicts among these religious sects in Pakistan. Suggesting that individuals (due to lack of reflective thinking) give more importance to these materialistic factors, which have the potential to transfigure their religious views (Rais, 2007). Thus resulting in intolerance against one another, leading to extremism which in turn has prevented any constructive growth of the nation. This is relatable to the everyday riots and protests portraying utter chaos and mayhem in the Pakistani society. Where the protestants heedlessly damage public property, rampage through streets and highways, hurling stones, destroying vehicles and openly promoting vandalism (in the name of religion). This renders the extent to which Pakistani nation has become aloof and unsympathetic to its circumambient.

A popular incident depicting this very nature was followed after the publication, in Danish and other newspapers, of caricatures of the Prophet Muhammad (PBUH) (2005). Subsequently, this agitated the entire Muslim community around the globe, however it considerably elicited a situation of upheaval in Pakistan. Where the (meaningless) individuals, destroyed local property, damaged private buildings on the orders of their religious party leaders. Completely ignorant of the cause of their antagonism. Moreover, they were unmindful of whether their hostility towards public property shall lead to a nudge of difference in the community responsible for the immoral act (Montero, 2006). Furthermore, on another account, violent crowds mobbed the city of Karachi in response to an anti-Islamic video made in the United States, which resulted in 16 casualties with no accountability of their murderers (Walsh, 2012). This depicts the nature of society, which is a product of ignorant individuals, lacking the virtue of empathy and reflective thought, and thus giving rise to an amoral society.

The ignorant individual of Pakistan is effecting the state individually and collectively, as apprehended from the recent issue ‘Zainab case’ (2018). When a seven year old innocent child, Zainab was abducted, sexually assaulted and killed in the city of Kasur, in Pakistan. Her abductor and killer, Imran Ali, was also found guilty for deaths and assaults of other girls in the region. Following this awful tragedy, the people of Pakistan seemed to have united

under common grounds with the ultimate aim of getting the killer arrested and demanded his execution. However, the public hype that initially started from riots and protest mitigated to hype, after he was seized by the police. When Ali's death sentence was postponed several times the *united* mob died out completely. This incident thus elucidates that the society of Pakistan has the potential to unify under a common interest. Yet, due to their ineffective relationship with their surroundings, creating lack of sobriety to gain insight regarding the cause and reason of their particular actions, they are unable to become a responsive society, collectively. Thus, 'Zainab case' still remains unaddressed (Smith, 2018).

Altogether, in a state of crisis, the individual self i.e. Pakistani, is incapable of having an effective relationship with its existing realities. Primarily, leading towards the disposition of immorality such as intolerance and uncertainty. Likewise, this has caused to further deteriorate the *sense of beingness*, by overshadowing the virtues of empathy and reflective thought in the overall society. Thus, resulting in a senseless i.e. ignorant society, with no sense of moral and ethical values (as explained in the above discussion). Moreover, in Pakistan, the situation has further worsened as it has given way to polarization and social division in society, hence hindering the progression of society as a whole. This will further be explained in the next subtopic.

3.3.3 Polarization and Social Division

As mentioned earlier in the Chapter, loss of being, due to ineffective relationship between subject and object, leads to meaninglessness in individuals. In Pakistan, one of the major impact of this loss is the result of polarization in society. (As discussed in the previous subtopics) Throughout the history of Pakistan, the individuals i.e. Pakistanis, have categorized themselves in groups, based on ethnicity, religion, social exclusion or political, rather being recognized as a singular entity. Thus dividing the society into 'us and them' relation engendering a sense of 'otherness' in Pakistan. Regrettably, due to the meaningless individual, the polarization in Pakistan has led to social division. As a consequence, a certain group is always at top and the other one lies below in the social setting. Social divisions are the conditions associated with inequalities and a presence of a hierarchical order in the society. In Pakistan, this division on the basis of class, power and wealth has created inequalities in terms of social, economic, religious and political dimensions (Hafeez & Nayyar, 1985).

Moreover, such divisions emerge through both institutional processes and everyday routine social interactions (Anthias, 2013). In Pakistani society, the categorization on the basis of social differences is usually termed as 'class divide' (Shah, 2015) in which certain people are privileged and others are deprived. Altogether, this division has resulted in social polarization, consequently creating segregation in the society which has emerged from inequality in income and economic displacements.

In order to get a better understanding of the disparities among the people of Pakistan, class structure has to be taken as an initial indicator. Social classes in Pakistan can be divided into three main groups, each one of them having their unique attributes. Speaking broadly these are upper class, middle class and lower class. 'Upper class' are the elites, the bourgeois, these are very few in number as compared to total population of country. They are the ones who have access to every luxury and are usually a part of ruling class. 'Middle class' are the working class with highest social mobility; they are the proletariats. Furthermore, they have

considerably lower income than upper class members and all of them are employees. The last class is 'lower class', in simpler term known as the poor. They have least social mobility and are mostly considered as burdens on the society. Moreover, they are either unemployed or do jobs with short- term employment (Rehman et. al, 2011).

In Pakistan about 18 million people are considered as elite i.e. upper class and their total consumption rate is about 1.5 times more than the poor which are around 72 million people of the total population (Ebrahim & Ali, 2015). Moreover, the level of polarization among these classes can be found at almost all social indicators. The poor encounter a tedious list of challenges, starting from the basic necessities i.e. access to clean drinking water, electricity or gas. On the contrary the elite ruling class enjoys a position where they do not have to confront such issues. Their basic needs are far easily fulfilled, they possess a privileged social status. Likewise, they have access to standard education, luxurious lifestyle and good income. Moreover, this stratification³⁰ in Pakistan is also reflected in the different ways of thinking in these socio-economic classes. The elite class are considered secular in nature owing to western influence. Whereas the lower class has a profound disregard towards westernization. Majority having a profound connection with Islam regardless of their standard of understanding of the religion. Consequently, both these polarised groups refer to each other as uncultured, non-traditional, eccentric, thus imparting a sense of otherness among the social classes of Pakistan.

Furthermore, the polarization of the Pakistani society is not a recent phenomenon. It's an ongoing process since the time of independence in 1947. Even though, Pakistan came into being as an Islamic state, (as mentioned before) the founder of Pakistan, Muhammad Ali Jinnah had always articulated the rule of law that all individuals, Muslims or non-Muslims, will have their rights ensured. Unfortunately, while trying to propel their own motivation, the secularists have confounded this to guarantee that Jinnah needed Pakistan to be a 'secular' state. Thus, the feudal lords and secularists, who as of now govern Pakistan, interestingly, had almost no part in the long struggle to accomplish Pakistan. Whereas, the Pakistan movement was sponsored and bolstered by common Muslims (Awais, 2009). However, once the State was built, the secularists got control, pushing the majority aside. Thus, individuals who are in power have exploited history to just stay in power and have resulted in not only increasing the social division in society but also have led to an increase in inequality over time. Therefore, social division has led to rich becoming richer and poor becoming poorer, creating more disintegration in the overall society.

Moreover, mismanagement and corruption on every level has transformed Pakistan into a social outcast from the world community. The majority feels completely disengaged and disconnected towards their surroundings. The disparity among the elite, living in extreme extravagance, and poor, living an ordinary life, have made them stand out against each other in Pakistan. Thus, making it hard for both to *relate* to each other. Furthermore, the Capitalist structure of State's economy, and social and political repercussions of this structure have prompted such circumstances. In addition, even the education system of Pakistan has become a victim of such social division. Education system has become part of social statuses, i.e. private institutions teaching western syllabus are attended by individuals from upper class. Whereas people from middle class gain education in governmental institutions. Moreover,

³⁰ Social stratification refers to a system by which a society ranks categories of people in a hierarchy.

madrassa education is mostly attained by the poor. Consequently, creating gaps between individual that has resulted in increasing the stratification within the society.

Altogether, social polarization and division has increased the gap between the individuals of Pakistan. A State whose existence is defined pluralistically, such polarizations due to social cleavages, has created a more disunited surroundings aspiring 'otherness' and thus prevailing amorality. Hence, hindering the overall progression of society and further creating disintegration among Pakistanis. And in turn, this has led to a situation where gaining self-verification and self-actualization has become even harder for the individuals of Pakistan. Therefore, leading back to loss of beingness. Consequently, leading towards a chaotic situation where the state of Pakistan is experiencing a state of crisis at the hands of a meaningless self.

3.4 Summary

In order to explore the underlying problems emerging, as a consequence, of the deterioration of the subject-object relationship, this Chapter analysed issues faced by Pakistan due to the loss of beingness in an individual self. As a result of an ineffective relationship between the individuals of Pakistan, they have become distant towards each other. Consequently, creating hurdles for self-verification and self-actualization, thus contributing in imparting a sense of disunity among themselves. When individuals are unable to form self-identification, they enter a state of perplexity where they are uncertain about their role, character and goals in life. Moreover, in such circumstances, self-verification has become a norm, leading towards identity crisis. This in turn, has incited the dispositions of immorality in Pakistanis, giving rise to intolerance among the individuals transforming them into meaningless individuals who can no longer acquire the mechanism of reflective thought. Moreover, even though the individual i.e. Pakistani, is still part of society, therefore it categorises itself into different social groups, as a natural process, but it brings no or little benefit to itself or to the society. In fact as a whole, Pakistan has to face polarization and social division at the hands of the meaningless individual. Fostering the sense of 'otherness' in the social setting. In order to create a progressive society there is a crucial need to create a meaningful (reflective and emphatic self) individual who has an effective relationship with its surroundings. Thus, next chapter will help elucidate how education can help bring about this change.

Chapter 4

Promoting Inter-Relational *Effectiveness* Through Learning – An Analysis of Pakistan’s Education System

4.1 Overview

This chapter builds on the analysis of the fourth and the final theme of chapter 2, “How can education facilitate in creating a meaningful i.e. effective subject-object relationship”. The discussion in this chapter relates to the philosophical and theoretical understanding, as presented previously, in context of Pakistan’s education system. It sets up a framework to explain the importance of humanistic approach towards education in achieving a sense of self, individually and socially. In doing so, it will first discuss Pakistan’s education system in detail. And then move on to explain the problems created by this system. Towards the end, this chapter will outline recommendations for creating a stable relationship between subject and object. Specifically, outlining ‘critical thinking and character building’, as proponents of humanistic approach, along with other recommendations for Pakistan’s education system. Altogether it will help to provide an explanation as to how education can play a part in creating responsive individual self, which eventually benefits the whole of society.

4.2 Education System of Pakistan

Education is a very powerful ‘tool’ in building a strong foundation of an individual. Therefore, it plays a crucial part in shaping, building and developing the external environment where the individual exists i.e. society (as grounded in the philosophical discussion cited earlier in 2.4). Every citizen of Pakistan has a right to education which has the ability to diminish inequalities and intolerance found in the State by helping in establishing a healthy relationship with *the others*. It empowers a nation state and helps its individuals to actively participate in the transformation of their society (Al-Attas, 1980). Moreover, it is a basic requirement for a nation’s prosperity by employing the use of education as it liberates an individual’s thinking, along with ensuring moral and character development of a being (Ghamidi, 2016). Hence, it is a powerful source of integration within a State to create *oneness* i.e. unity and social cohesion. As it can be used as a tool to bridge the gap between individuals divided into different groups based on distinct ethnic, cultural, social, economic and religious values. Consequently, the objective of education should be directed at long term goals, incorporating human development, both as an individual and for collective growth. This ensures everlasting development of individuals and eventually of the society (Khalid & Khan, 2006). As explained by renowned scholar Javaid (2015), by its nature, education helps in developing a human being who has a healthy relationship with itself and with its surroundings i.e. the society.

Since the advent of Pakistan, there has been a consensus to have an education system related to the needs and requirements of the State. As directed by the founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah, in the All Education Conference of 1947, the underlying

provisions in relation to the development of state's education system were set to provide scientific and technical knowledge in order to benefit States' economic life. Along with the emphasis on an education system suiting the common people of Pakistan, in compliance to their history and culture. Moreover, education was seen as a tool to inculcate the highest sense of honour, integrity, responsibility and selflessness in individuals in order to serve the nation (Shah, 2003). Unfortunately, Pakistan had to face challenges in setting up its education system since the beginning. According to Khalid & Khan (2006), there were two main reasons which created hindrance. Primarily, the pluralistic nature of the newly found State posed 'ideological' challenge, as individuals from different ethnicities came together in the making of Pakistan, hence nearly all wanted recognition. And the other challenge was 'demographic', as many educational related infrastructure were lost or shut down and much was ruined around the time of independence.

According to Pakistan Education Statistics 2015-16, the education system of Pakistan is comprised of over 0.3 million institutions. Which are facilitating around 47.4 million students with the help of over 1.7 million teachers. The system includes almost 0.2 million public institutions and around 0.1 million private institutions. Other than this, around 3.5 million students are officially enrolled with over 35 thousand Madrassas located in Pakistan. Moreover, it is reported that over 8 thousand or so unregistered madrassas are also operating within the State (Gishkori, 2015).

Although, great significant value has been given to the state's education system throughout its history, unfortunately it is still considered to be in dire need of improvement. According to UNESCO's report on Pakistan's education system (2007), around 7 million students (age 5-9) are deprived of education. Moreover, Pakistan is still a long way from getting universal primary enrolment. Lamentably, the implementation for a progressive education system, as per Jinnah's guidelines, has not been achieved over the years. Therefore, the individual is not capable enough to benefit Pakistan at its fullest. As explained by Rashid & Mukhtar (2012), "the half backed persons we are producing are of no use to us. The students we come across are degree seekers rather than the knowledge" (p.333). Regrettably, just how an individual is experiencing problems due to the loss of being (as discussed in the previous chapter), the education system, is also showing a sight of decay due to such circumstances. As a result of a meaningless individual, in this case, the student (subject) its relation with education and gaining knowledge (object) has deteriorated as well. Hence the overall state of Pakistan's education is decaying rather than flourishing.

Since independence, on many occasions in the past and present, Educational Ministry of Pakistan has tried to address the many issues faced by the State's education system. They have tried to introduce new educational policies through different commissions and committees i.e. National Commission on Education 1959, Education Policy and Nationalisation 1972, National Education Policy 1992. The main areas of emphasis in these reports and policies has been to strengthen the education system on ideological basis for the purpose of national unity and connectedness. As explained by Khan (1997), the attention and aim has always centred to bring benefit to individual self in terms of human and social development. Along with economic progress, equal educational opportunities, emphasis on

vocational education and above all, improving the spread and quality of education at all different levels for social cohesion has been given value.

Moreover, throughout the years, new government regimes introduced new policies in an attempt to create useful changes in the education system. Unfortunately, the ground realities have relatively remained unchanged. The reforms mainly ignored the necessities such as a suitable teaching and learning environment for the individual self, and the need for adequate research and development in relation to human development (Memon, 2007). Hence, the efforts seemed to have been flawed and not fruitful enough for State's social progress and societal integration. In the context of Pakistan, the education system (it-self) is structurally involved in promoting the difference between 'us' and 'them' on the basis of ethnicity and religion or class differences. Consequently, such a structurally designed pronunciation is further propagating intolerance in the society. (The next theme will be highlighting these problems in detail).

According to scholar, Ahmad Javaid (2015), Pakistanis are not in a position to contribute positively to the world, due to the fallibility of education as a system. For him, Pakistan's education system lacks the importance of inculcating/creating a healthy relationship of an individual with it-self and with its surroundings. Not only this, the nature of acquiring knowledge is based on rote memorization (Talbani, 1996), due to which the students focus more on learning for the purpose of grades rather from a desire to learn. The underlying issue that has been a consequence of such an education system, as suggested by Javaid (2015), is that it has led towards a society in which individuals (subject) have become more distant from their existing realities (object). This has contributed in imparting a sense of disunity among the individuals (Jalal, 1995). And thus, has labelled their 'identity' as a notion of perpetual uncertainty ('us' and 'them'). Consequently, when such circumstance prevail it does not allow education as a system to fulfil its prerequisite i.e. developing a responsive being. Rather it creates hindrance for acquiring oneness in society through means of education. Therefore, Pakistan's education system is 'supplementing' the gap between subject and object relationship in the overall social setting. The next topic will frame the problems in detail as to how education is creating instability in the State.

4.3 Pakistan's Education System is Impeding Subject-Object Relationship

The tool which is a means of individual growth through facilitating and creating a sense of *oneness* i.e. social cohesion and integration, regrettably has instead led to an incompetent individual transpiring a more 'us' and 'them'; divided society. According to, renowned educationist, Ahmed Ghamidi (2017), Pakistani education system lacks the basic structure and framework while the foundations are weak and divided. The basic underlying problem of Pakistan's education system is that it lacks 'uniformity'. In Pakistan, there are three education systems operating parallel to each other (Ministry of Education, 2009) i.e. Private; based on modern education for rich, Public; based on nationalistic approach for middle class and Madrassa; dedicated to religious study mostly just attained by the poor. Within both public and private sector schools, there are elite and non-elite schools, it is estimated that 31% educational institutes are run by private sector while 69% are public institutes. This kind of system itself has led to polarization. The medium of education, conditions and facilities

differs in these parallel educational institutions. This has created complexity in different sects of society and has generated subdivide. Not only this, there is even more disparity among the urban and rural areas' education institutions.

In this context, due to such asymmetrical conditions in Pakistan's education system, a striking imbalance of attitudes exists between students with diverse education backgrounds towards life. Private education institutes give value to the western modern ideology and secular education while public education institutes promote national ideology in their discourse. The students of Madrassas give ardent preference to religious education and denounce secular education vehemently. Therefore, due to this divide in education system, these students have completely different visions, aspirations and goals, which has led to problems of a more divided society. In a way, education system is primarily outlining the different lifestyles of the society in Pakistan. A kind of segregation based on such stark differences of various socio-economic classes creates a sense of disunity in the pluralistic community, even when it comes to the celebration of culture and notational traditions.

Moreover, when the process of education is seen infected with ideology, political or religious ambitions, it is a sight of decay, of a nation's collectiveness i.e. *oneness*. In case of Pakistan, since its birth, the system of education has witnessed fitful cycle of military and civilian rule which has made use of the education system to pursue their interests and expand their power and influence. For instance, Zulfikar Ali Bhutto; 'nationalised' the education system during 1970s whereas General Zia ul Haq; 'Islamized' it in late 1970s and 1980s (Abbas, 2016). This has led to a very confused, unstable and intolerant education system which absolutely requires great deal of attention. Consequently, the discourse of intolerance has propagated extremism in the Pakistani society towards other minority religious groups and sects, and various ethnicities. Moreover, infiltrating a certain 'disdain' among a society which is pluralistic in nature. This in turn, has suffocated the survival of social cohesion and unity over the period of time and has led the divide in society increase with time.

Furthermore, the religiosity element in Pakistan's curriculum on the basis of national ideological philosophy has led to victimise minorities and ethnic groups in the multicultural society. National Commission for Justice and Peace conducted a content analysis of the curriculum of textbooks (for 2012-2013) for inclusion of biased and discriminatory content against minorities and other ethnic groups. The findings revealed an excessive use of the words Hindu, Christian and Jews, while discussing the history of Pakistan and Religious Studies, which portrayed the said faiths in a negative light (Paul, 2014). Consequently, this kind of use of discourse, in the text books, deepens the 'us' and 'them' relation in the society. Impacting negatively on the educational situation of the minorities. Moreover, this increases the social divide among different religious and ethnic groups, manifesting in the contestation of other religions' traditions.

Unfortunately, over time, institutes like Madrassas have become colonised by radicals who have outlined and disseminated an extremism discourse of intolerance and sectarianism, primarily as a response to modernization of the state. According to Rahman (2007), "the madrasa students are the most intolerant of all the other student groups in Pakistan" (p.74). Likewise, "as per P.W Singer (2001), approximately 10-15% of the Madrassas are involved

in feeding militancy” (as cited in Iqbal and Raza, 2015; p.29) in the State. Consequently, the students of such institutions bear remarkable dissimilarities with pupils of secular education in private or even public education institutes. The over-whelming extremes in the education system due to religion, divide the Pakistani society on a factor that resonates with the majority of citizens of Pakistan. Even the madrassa system is evolved around different school of thoughts i.e. Sunni, Shia (Riaz, 2014). Therefore, creating further differences even on the religious basis and giving rise to sectarian divide. Pakistan revolves around its religious practices and the disenfranchisement of religious freedom and understanding is a hindrance to revitalize the oneness of Pakistani society.

Moreover, in every nation, language has a very strong institutional value as it fosters feelings of collective identity and solidarity. It is the means of social integration and national cohesion (Castellotti & Robillard, 2001). Regrettably, in this case too, Pakistan lacks uniformity. Urdu is Pakistan’s national language however English is given paramount significance as it’s an international language, important for competition in a globalised world. In addition, there are many other languages in the country that are markers of cultural richness and diversity e.g. Sindhi, Balochi, Pashto, Hindko. Unfortunately, the problem arises when both, Urdu and English languages, are used as labels in defining different education systems i.e. Urdu medium, English medium, of Pakistan. This creates more disunity in the nation-state. The private education institutes give preference to English while the public education institutes predominantly employ Urdu. This divide on the use of language in various education institutes further creates cleavages in the society and its adherence to social norms and traditions (in which the subject and object relation is embedded as explained in 2.2.3).

As discussed in the previous theme 4.2, over the course of time many reforms have been introduced in Pakistan’s education system. It is through these educational measures, regardless of their success or failures, that the society can gain the acceptance for other ethnic and religious communities. But unfortunately, they were not beneficial neither intended in overcoming the many differences taking roots in the society through Pakistan’s education system. In 2003, Education Sector Reforms were introduced in Pakistan. According to Hathaway (2005), the program was built upon the long term vision of the National Education Policy 1998 – 2010, a ten year perspective development plan by Government of Pakistan. Primarily, the reforms were based on achieving efficiency and equity among the social setting. On the contrary, the new curriculum did not help much in creating oneness, uniformity or tolerance. Moreover, Professor Dr A.H Nayyar (2013), in a report for Jinnah Institute, argues that the new curriculum violates Pakistan’s Constitution by teaching Islamic studies to non-Muslim students as a compulsory subject. In addition, the use of religiosity element in defining national identity along with biasness and hate filled narrations in textbooks against minorities continues. Consequently, this gives way to the, “growth of narrow mindedness and extremism among the youth in the society” (p.5).

Likewise, reviving Madrassa system has also been an important agenda for Pakistan’s government. Here also, reforms were introduced in 2007, in order to balance the curriculum, modern education i.e. computer studies and other technological subjects, were also included along with religious studies. In order to ensure a less militant and anti-western mind-sets in

the students of Madrassa. Unfortunately, this has not made a difference in bridging the gap between Madrassa students and rest of the society (Zaidi, 2013). Moreover, the problem of deregulation and presence of unregistered Madrassas funded by external forces still prevails in Pakistan.

The progress of any civilisation has depended upon its education. According to Zia (2003), it is evident that knowledge and knowledgeable, both are highly regarded in Islam but unfortunately Muslims still lack and are unsuccessful in forming a profound education system with methods, objects and content well defined. Thus, creating problems for Muslim countries such as Pakistan. Individual growth and development in culture, science, social life, communal harmony, social cohesion, political participation and overall refinement of human personality are promoted and enhanced by 'good and effective education' (Khan, 1997). In past, the commissions and committees, as presented by different regimes, failed because they emphasized to 'transform' the education system anew (Khalid & Khan 2006) and "Most were the products of wishful thinking" (p.309). Whereas it's not easy to completely transform the whole of system, which is already running. Therefore, there is a need to improve the current system by working from within while learning from other alternatives.

Hence as explained earlier in 2.5, this thesis proposes to humanise the education system by inculcating proponents such as 'critical thinking and character building'. In order to ensure an education system running in a State, which itself creates individuals who are not meaningless and thus is effective in nature. And therefore help bridge the gap between the *subject* and *object* to achieve a constructive and progressive society.

4.4 Humanization of Education System

Education aims to create a sense of self and develop human potential in an individual. The ultimate purpose and intension of humanistic approach in education is to introduce a learning process which brings benefit by humanizing i.e. creating a meaningful being. Humanizing humans, is to achieve an understanding of self relation with itself and with its surroundings. As explained by Firdaus & Mariyat (2017), it is to gain self-verification, self-actualization and self-understanding (awareness) by individuals with the help of learning processes. Consequently, the purpose of humanistic approach in education is to encourage students to 'think critically and act according to the values of humanity' (Freire, 1973). The underlying perspective is to use education as means to create an effective interpersonal relationships.

In the current scenario, with the rise of internal conflicts within the States (Stewart, 2002) due to incompatible goals between the individuals living together has given rise to an intolerant and chaotic environment. In response, many have proposed different education programmes as a means to eradicate the perceived dilemmas. Such as, 'Peace education', which emphasises on acquiring the values, knowledge and developing the attitudes and behaviours to live in harmony with oneself, with others, and within the natural environment of existence (Fountain, 1999). Another learning experience termed as 'Civic education or citizen education' (Branson, 1998), focuses and promotes interaction and engagement between the citizens of the state and urge them to take active part in state's political system. Likewise, 'Progressive Education system' is yet another learning style which focuses on making a meaningful individual by focusing more on learning through active participation

(Reese, 2001). On the whole, all these initiatives have stressed on the dispositions and skills of 'critical thinking and character building' as primary sources to generate a responsive, tolerant and effective individual (Danesh, 2007; Trifonas & Wright 2013).

Likewise, in Pakistan, (as discussed in previous chapters) due to an ineffective relationship between subject; the self and object; the external environment, it has given rise to a meaningless individual. The education system of Pakistan, which too is a product of such crisis, is also in a state of deterioration (as discussed previously), and lacks a focus on making use of such an important tool i.e. education in a productive way. Due to rise of decline on focus over critical thinking and character building in education system (in Pakistan), the next subtopic will discuss in detail how an individual self can benefit through acquiring such skills as part of an effective education system. As these skills can help elevate and cultivate a sense of self which incorporates a sense of others. Moreover it can help the subject build an effective relationship with oneself and with the external environment. Consequently, by creating a strong sense of personal worth and social responsibility in order to have a constructive and progressive society in Pakistan. Furthermore, both critical thinking and character building, cannot be taught without each other, as both are equally important in developing an effective and meaningful individual (Delibovi, 2015).

4.4.1 Critical Thinking and Character Building: Means to Create an Effective Education System

In context of the discussion held in 2.3, due to deterioration of subject and object relationship, the thinking process of an individual (when left to itself i.e. in isolation), has descended towards obstruction of the self. Consequently, cultivating a sense of prejudice, over-generalization, intolerance, self-deception, rigidity, and narrowness in the individual self. In such circumstances, Richard Paul (1990), leading scholar in critical thinking, believes that individuals are in a great need of establishing the ability and skills of critical thinking in the rapidly changing world. According to Paul & Eldar (2006), "Critical thinking is the art of analysing and evaluating thinking with a view to improving it" (p.4). Primarily, it relates to the ability to engage in 'reflective' and 'independent' thinking which helps an individual to grow. Consequently, by resulting in an effective interaction which entangles the commitment to overcome the meaningless self which is unable to differentiate between the self and the other in the current crisis situation. Moreover, it reduces the superiority complex by enabling thinking of ones' righteousness over the others in the social setting.

Furthermore, critical thinking enables a person to not just accumulate the knowledge but to immerse in a process of deducing consequences from what an individual knows. Hence, it plays an important role in guiding towards a reasoning, constructive and effective way of thinking by allowing a being to think by itself and come up to a solution. It is essential for developing creativity in individuals by evaluating the situation to innovate and improve the self and its external environment. According to Eldar (2007), critical thinking helps and guide individuals to 'self-disciplined thinking' which attempts to reason and inquire at the highest level of quality in a fair-minded way. This is made possible by analysing the reality in which they are situated through reasoning and inquiring. When individuals start to analyse their situations, this leads towards developing constructive and beneficial discourses (Burgh et.al,

2006) which inculcates a sense in individuals to improve the world in whatever ways they can and therefore contribute to a more rational, civilized society.

According to Ennis (2011), critical thinking helps individuals to think about others before coming to a decision and has the ability to have value judgements which corresponds with the sense of logic towards others. Moreover, it helps the self to refine their reasoning and “focused on deciding what to believe or do,” (p.10). For these reasons, therefore, it is necessary and crucial to have an education system which instil critical thinking in selves. As it gives the opportunity to individuals, to both ‘discover’ their thinking and to become ‘able’ to take charge of it, on the basis of reflectivity i.e. cause and effect relation (Eldar & Paul, 2010). Moreover, it helps individuals to consider many options before acting upon one. Thus, helping in recognising their goals and aims through one’s own reasoning but through careful consideration which is not based on personal biasness (Islam, 2015). Hence, this can help ensure a society, where people who think critically, consistently attempt to live rationally, reasonably and empathically towards a collective and cohesive polarizations of groups of people.

Thus, the process of learning in educational institutions should focus on conscious learning i.e. to let think and gather or generate information through observation, experience, reflection, reasoning, or interactions. These should guide or be the source to instil belief, knowledge and action in an individual self. Hence, making the process of education in itself *effective*. In order to achieve a learning process which inculcates critical thinking, there should be focus on techniques such as ‘Cooperative Learning activities’ which is an effective way for developing critical thinking (Husseiny, 2014). Moreover, Wiggins and McTighe (2008) highlights the importance of developing the need of engaging in activities which are thought provoking to inculcate the ability to reflect and lead towards creativity. Furthermore, Alber (2016) focuses on strategies such as ‘Quick write’, which allows students to write their personal understandings as short notes. This helps them to make meaning of their own understandings. Consequently, teachers should promote such reflective activities to ensure that students are fully engaged in the process of making *meaning* i.e. conscious learning. Critical thinking skills should be encouraged at all levels and fields of education in order to make education *effective*. Such a learning process will have an imprint on individuals to think deeply and critically. And therefore will encourage individuals to have impactful roles in enhancing corporative behaviour which will eventually benefit the whole of community.

Another significant requirement to have an effective and meaningful self, is a need to instil virtues³¹ based on ethical and moral values, through character building. Character³² consist of attributes of virtue and are possessed by all individual selves (Burgh et. al, 2006). According to professor Delibovi (2015), to have an effective response towards the inculcation of critical thinking in individuals, there is a greater need to focus on character building as well. In order to benefit from an education system, “[...] young people’s need to improve critical thinking skills has paralleled a need to improve character, suggesting a link between the two” (p.22).

³¹ A virtue is a trait or quality that is deemed to be morally good and thus is valued as a foundation of principle and good moral being.

³² The mental and moral qualities distinctive to an individual.

As discussed in chapter 2 of this thesis; self is composed of different components which are a reflection of the many aspects self acquires through the social processes. Hence, the experiences an individual gains through the subject-object relationship, as a child, are particularly influential for they shape the character of a self (Salmons, 2014).

Moreover, virtues relate to the nature/essence of the *being* (Pojman, 1989, p.289). The focus is not on the moral or ethical values rather on the character or the dispositions of an individual self. According to Burgh et.al (2006), ethic education researchers, virtues are not just related to moral imperatives or principles of right decision in order to have a good human being who does the right thing. In fact, virtues relate to the appeal of right and wrong based on 'reasoning'. They argue, there is "[...] a connection between character and reasoning" (p.21), explaining that an individual might have virtues, which defines their character, but they can still choose to do wrong if their behaviour is not based on reasoning. Therefore, an individual with good character should have the capacity 'to reason before they act'. Hence, critical thinking based on reasoning (as discussed above) and character building, are mutually reinforcing capabilities which should be at the centre of focus of an effective education system.

Furthermore, as Ghamidi (2017), educational reformist, implies although character development starts at home but the education system can help facilitate and support in developing values in individuals. Consequently, it's true that children, by the time they start out in school, have already developed many personality traits. But the education system provides individuals to interact with others present in their surroundings i.e. peers and teachers. Thus, such setting provides many opportunities to instil valuable characteristics through the learning experience. Therefore, education systems should focus on character building in order to present an opportunity to help students grow into effective and responsive individuals (Spallino, 2017). According to educationist, Seldon (2015), there is a need to have an education system which focuses on character building as to counter the static and decline in mobility of self. In order to ensure an environment that helps and enables an individual to face the challenges of living in a complex and rapidly changing world.

Therefore, in order to practice character building³³ through education, there should be focus on activities which ensure to instil virtues in selves. According to a report, 'Developing character skills in schools' (2017), cross curricular approaches should be used for character building. Moreover, character education lessons can be introduced which should encourage discussions held on role models along with virtues i.e. caring, trustworthiness, leadership qualities, tolerance. Furthermore, extra-curricular activities should be encouraged in order to develop character traits i.e. community service and volunteerism. Sports and/or performance arts clubs, outward bound activities, hobby clubs and subject learning clubs should be supported. And group projects that can benefit the school or community should be added to the curriculum (Marshall, 2017). These activities can encourage students to develop and adopt quality ethical principles and behaviours that can last far beyond the classroom.

³³ Character building framework, developed by the Josephson Institute of Ethics, 'Six- pillars of Character Building', cover off some of the main characteristics such as trustworthiness, respect, responsibility, fairness, caring and citizenship.

Likewise, character building can help lead towards a constructive society, where individuals acknowledges *others* presence and values.

4.5 Further Propositions

The above theoretical grounding, highlights the essential needs of an effective education system. In a State where the individual self has become meaningless, due to ineffective relationship between itself and its surroundings, requires a great deal of attention in order to protect it from further decay. Under such circumstances, education can play a very significant role as it has the potential to create a responsive human being. Education system in itself provides a setting which helps individuals to interact with its surroundings. Moreover, it has the potential to create oneness and unity among the society (as grounded in the philosophy of education discussed in 2.5), through establishing a meaningful self. Unfortunately, in the case of Pakistan, where the self is in a constant state of decay (Javaid, 2015), the education system also suffers severely as a consequence. Likewise, whereas the education system can help bridge the gap between subject and object, in Pakistan it is supplementing the gap and is causing further ‘disintegration’ in the society.

As a result, Pakistan’s education system itself necessitates to become effective and productive in order to facilitate individuals to become meaningful. Therefore, the use of reflective thinking and character building, should be incorporated in Pakistan’s education system at all levels. These are essential prerequisites in order to create meaningful and responsive individuals which can help promote interpersonal effectiveness (based on the discussion cited in the previous subtopic). The curriculum should be revised with an aim of cultivating critical thinking among the students. Moreover, education content related to character building and exposure to other cultures and religions should be included. The teachings of intercultural values should start at an early stage and last throughout the learning experience, so that individuals learn tolerance towards the pluralistic community. Furthermore, endorse an emphasis on human rights to permeate core subjects in educational curricula is also very important.

Other than this, the basic purpose of education is to connect the individuals in a society. Therefore it is *very* important for the State to have a National Educational system aspired by ‘singularity or oneness’, so that it inspires a unified and unifying entity. To promote and protect this notion, it is important to establish uniformity in structures and modes of education throughout Pakistan. Altogether, there should be ‘one’ same curriculum, language, and medium, of study regardless of socio-economic class difference. In addition, the curriculum should be in respect and aware of the importance of local traditional context, and should support the reflection of the all through its curricula. National educational systems should include distinct ethnic, social, religious groups and communities and there should always be room for diversity. This diversity can lend strength to the educational outcomes, especially in a multicultural federation like Pakistan. But the medium and course work should be based on uniformity throughout the State.

Moreover, the content and design of textbooks are key factors in supporting the learning processes. They should be relevant, engaging and responsive to the pluralistic nature of society. The content of the curriculum should be revised and ‘humanised’. The current

representation of different ethnic and religious groups produces identities promoting ‘us’ and ‘them’ (Nayyar, 2013). Therefore, a unified education system must be able to blur the boundaries between any such kinds of identities. Furthermore, language is predominantly rooted in the traditional norms and values. Urdu should be given importance as it is a symbol of Pakistani nationality. English should be taught as it’s a necessity of the current global scenario. Other than this, different local languages should also be offered and given importance. A child should be able to compete nationally and internationally and at the same time should carry forward cultural assets. In addition to this, Arabic language should also be offered in the school curriculum as this can allow students to understand Quran and Hadith and be immune from the misgivings of extremism. Furthermore, as suggested by Ghamidi (2017), the religious education provided at Madrassa level should be termed as specialised education under ‘Theology and Religious studies’ and should be taught at tertiary education level.

Education plays an instrumental role in helping human beings achieve their own individuality and social objectives. Consequently helping in achieving and ensuring social cohesion. Hence, the quality and aim of the learning experience should be efficient and effective. In Pakistan, there is a dire need to strengthen the education system through the process of humanizing. This will help achieve individuals who are capable enough to promote interpersonal relations in order to give rise to a constructive and progressive society.

4.6 Summary

Education has a very significant role in the social setting as it has the ability to empower a sense of self, individually and socially, in a being. Consequently, it ensures a meaningful responsive individual along with a progressive society. Since the advent of Pakistan, education has been recognised as a tool for creating oneness and social cohesion. Unfortunately, due to the conditions of decay transpiring in society as a result of an ineffective relationship between subject and object, the education system of Pakistan is also in a state of crisis. Whereas the use of education could have facilitated in bridging the gap between self and its existing realities, Pakistan’s education system is regrettably supplementing it. Therefore in order to use the education system as to create a meaningful self, it needs to become *effective*. This can be made possible by humanising the state’s education system. Specifically by inculcating the proponents of humanistic approach i.e. critical thinking and character building into the curriculum. As these elements can help in developing a meaningful responsive individual. Other than this there is a dire need to incorporate uniformity throughout the structure and mode of education in Pakistan. The education system should be aspired by oneness, so that it inspires a unified and unifying entity.

Chapter 5

Discussion & Conclusion

The scope of this research thesis has primarily been focused on developing a conceptual understanding in relation to the topic of study. It was mainly grounded in the philosophical and theoretical discussion. The objective of research was to explain the contemporary delineated state of Pakistan, with the help of analysing the conceptualisation of 'Subject-Object relationship'. In doing so, the study has made use of concepts such as Subject-Object dichotomy, beingness, identity, self-verification, using both philosophical and theoretical underpinnings. Essentially, this thesis set out to explain the importance of interrelation of self (subject) with its existing realities (object) i.e. the surroundings in which it is so well embedded. In order to understand that *how* the aspect of *relationship*, between the subject i.e. the self and the object i.e. external environment, is important for developing a constructive society. For this purpose, the approach to explore the findings of the research taken is 'Methodological Relationalism' (Ho, 1998). This has helped in the analysis of an individual's thought and action, in order to reflect on the self and its outer existence; relationships, comprising of *the others*.

The underlying question this research study asked was "to what extent does establishing a corresponding relationship between the subject and object is important in order to achieve a meaningful and cohesive beingness, and forming an effective society?". As a response to the research question of this thesis, the conceptualization of subject-object relationship was divided into four main themes in Chapter 2. Each reflecting the aim of the dissertation. Moreover, the theoretical basis and the philosophical orientation, established in this chapter, were taken as an analysis in the subsequent analytical chapters i.e. 3 & 4 of this research thesis. The particular explanation of the first theme focused on outlining the subject-object terms. The approach subject-object notion was a common thread found throughout the works of different philosopher's i.e. Kant, Hegel, Husserl, Heidegger, in order to understand an individual's reality or in other words its *relation* within the world. Furthermore, the modern depiction of the term; subject as self i.e. individual and object as outer-self i.e. external environment, as grounded in the philosophy of Kant, was undertaken as it draws the bridge between the self (subject) and the external objects which exist outside the self.

Likewise, with the help of understandings from the works of philosopher Kant and Mead, subject 'as self', is understood as a *being* who has an entity and exists through the personal experience it gains outside of itself *in relation* to another entity (the object). Thus, the *concept of self* is an amalgamation of its beingness. As a subject, self reflects its individuality (i.e. 'I') along with the realization of its presence as an experiencing being, as an object (i.e. 'me'), in the surrounding environment. In addition, the term object as 'external environment' is elaborated by making use of the philosophies of Hegel, Husserl and Sartre. Object denotes to the matter which exists in time and space, and has an identity of itself. Moreover, subject being a part of external environment encounters/experiences *other selves* as objects. In philosophy, the existence of another self as a concrete object is explored under the term of *the other*. Through, these findings, the study helps develop the Relationist ontology, that subject-object exists due to the relationship between each other. With the aid of explanation by

philosopher Heidegger, man as a human being exists, using the term *Dasein* (for human being) is explained, which signifies as ‘in itself and the world’.

Hence, the existence of self, individual and social, as *sense of beingness*, is therefore embedded in the *relational aspect* between subject and object. Subsequently, the insight of the second theme, as cited in 2.3, were the key concepts, presented in an effort to address the fundamental explanation of the research question as in *how* does this relationship becomes *effective* in order to have a responsive being for developing a constructive society? In section 2.3.1, it is clearly stated that the relationship between self and its surroundings, consisting of *the other*, becomes *effective* through the manner of inter-subjectivity. Which provides the means or facilitates, self and the other, by the acts of interaction and communication. As explained by philosophers Husserl and Mead, the prospect of interrelations, help develop the elements of *empathy* and *reflective thought* in the individuals i.e. developing a meaningful self. Moreover, this relationship also ensures the formation of a *society*, through the establishment of ways of doing things i.e. traditions, norms, values, as grounded in the Relationalist approach. It seemed necessary to discuss society because it is a means to *well beingness* of self, as it helps an individual to develop and grow, through self-identification and self-awareness. This is possible as it allows individuals to gain *self-verification* and *self-actualization* in the social setting. Thus ensuring the welfare of beings, as embedded in the social setting, and building an effective relationship between the self and the other. Which is essential for developing social cohesion and overall a responsive united society i.e. oneness.

Henceforth, theme 2.3.2, provided the philosophical-analytical dimension which determined the epistemological Relationalist orientation. By providing the knowledge and ways of understanding how self in society are linked/related for the overall *effective* existence/reality i.e. *oneness*. On this understanding, in the third theme, this thesis advanced to demonstrate what happens if the relationship between subject and object is deteriorated? In response, in 2.4, it is explicitly mentioned that the relation between the self and its surroundings, when encounters a gap or instability, it creates hurdles for subject to gain recognition for *self*. This not only effects the individual self but constructs a sense of decay in the society, impeding the growth of a State, as a united entity. Subsequently, when individuals are unable to form self-identification, they enter a state of perplexity. Where they are uncertain about their role, character and goals in life; they enter in a state of *loss of beingness*, as explained in section 3.3. The underlying consequence is that the *relationship* between the subject and object fails to remain *effective* anymore.

The analysis into the meaninglessness of the relationship between self and the other brought to light the conditions which depict a motion of circular manifestation. In surroundings where a self is unable to *relate* effectively towards others, they are unable to gain self-verification and self-actualization, thus entering a state of *loss of identity*. This uncertainty leads towards dispositions of immorality in individuals i.e. intolerance, which can exceed to establish extreme conduct in a society. Furthermore, when individuals are part of a social setting they tend to become part of groups due to their need of sense of belonging. But unfortunately, under the prevalence of ineffective conditions, the situation of categorization between individuals intensifies. Consequently, leading towards polarization of groups, within a State, on the basis of social division. Thus, contributing in imparting a sense of *otherness* i.e. disunity among the society. Which eventually takes back a subject to face circumstances in

which it fails to manage a meaningful relationship with its surroundings and therefore remain in a state of loss of beingness i.e. a meaningless individual.

This understanding has been established using the current delineated state of Pakistan in chapter 3. Moreover, the analytical chapter, explained issues faced within Pakistan in the light of a meaningless self; as understood in terms of an ineffective relationship between the subject and object, referring to the significance of the thesis. Subsequently, the individuals of Pakistan (subject) have become distant and disconnected towards their surroundings (object). Thus, they are unable to interact or connect with others effectively i.e. lacks the virtues of empathy and reflective thought, gained through the process of meaningful correspondence. Which is necessary to help create a united constructive society. Moreover, in order to regain a social setting where individuals of a State, *relate* to each other in a meaningful manner, in theme four; 2.5, it is suggested to use the means of Education as a tool. It seemed accurate to choose education to create an effective relationship between self and the other, because it provides within itself a social setting, where individuals can 'learn' to interact in a meaningful manner. Furthermore, in the analytical chapter 4, the research study evidently presents the importance of education in bridging the gap between subject and object through the approach of humanising the education system. As it inculcates the prospects of critical thinking and character building, in individual selves, helping in framing a 'sense of self' which encompasses the 'sense of others'. Thus ensuring a constructive society aspiring oneness.

The above discussion, has used the philosophical debate in relation to the research topic as to why subject-object relationship 'must' be effective and/or meaningful for a constructive society and how does it affect the State 'if' this relationship is not effective and meaningful. Hence, in doing so, the aspect of *Relationalism* as means to create unity, stability and progressiveness in Pakistani society has been explored. This approach has helped in defining the existence of beingness (in terms of Relationism) along with highlighting the significance of relations and interaction between *the self and the other*. It is to acknowledge that the sense of self and the essence of beingness, both are connected and dependent in relation to the surrounding in which a subject is found. Thus, stating that the subject and object relation is intertwined and forms the reality. Moreover, when this relationship, or the correspondence between self and the other, encounters a gap or instability, the overall reality enters a state of dilemma. Consequently, having an affect over an individual self and eventually over the society.

The underlying notion of this understanding is the belief that the decadence Pakistan is facing is due to the ineffectiveness of the relation a subject has with its surroundings. Although the self is still part of society, it brings no or little benefit to itself or to the society. This can also relate to the inability of Pakistanis to use education as means to bridge the gap between subject and object. Due to the meaninglessness prevailing in the society, an individual is also unable to relate to education as to bring benefit to them. Rather it is further creating social differences within the State. In Pakistan, where selves are unable to relate to their surroundings (or feel for others), this has given rise to (a new normal) an amoral self, leading towards an amoral society. As a consequence, the State is in a chaotic situation transpiring disintegration and disunity, creating barriers for the formation of a constructive society. Whereas in order to have harmony, there is a need for the self to think of oneself as part of the whole, and hence be conscious of its *relations*.

Although the conjectured notions addressed in this research study are applied to the case study of Pakistan but the knowledge has relevance beyond this case. Moreover, the approach relationalism has a universal applicability, this raises further questions from within this thesis for substantial learning. As to how can subject as self, relate to object as knowledge, and why this relationship must be effective and/or meaningful for a constructive society? To what scope can 'loss of beingness' be explained in terms of Relationism (metaphysical) for cohesive beingness? Further research can be done on why an individual self is unable to relate to its own self? To what extent is modernization effecting the relation between a self and its surroundings thus leading towards isolation? Is it possible to achieve authentic beingness for an individual self as part of the surroundings?

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