**Society**

A **society** is a [group](https://en.wikipedia.org/wiki/Social_group) of individuals involved in persistent [social interaction](https://en.wikipedia.org/wiki/Social_relation), or a large [social group](https://en.wikipedia.org/wiki/Social_group) sharing the same spacial or social territory, typically subject to the same [political](https://en.wikipedia.org/wiki/Politics) authority and dominant cultural expectations. Societies are characterized by patterns of relationships ([social relations](https://en.wikipedia.org/wiki/Social_relation)) between individuals who share a distinctive [culture](https://en.wikipedia.org/wiki/Culture) and [institutions](https://en.wikipedia.org/wiki/Institutions); a given society may be described as the sum total of such relationships among its constituent of members. In the [social sciences](https://en.wikipedia.org/wiki/Social_science), a larger society often exhibits [stratification](https://en.wikipedia.org/wiki/Social_stratification) or [dominance](https://en.wikipedia.org/wiki/Dominance_hierarchy) patterns in subgroups.

Societies construct patterns of behavior by deeming certain actions or speech as acceptable or unacceptable. These patterns of behavior within a given society are known as [societal norms](https://en.wikipedia.org/wiki/Societal_norms). Societies, and their norms, undergo gradual and perpetual changes.

Insofar as it is [collaborative](https://en.wikipedia.org/wiki/Collaborative), a society can enable its members to benefit in ways that would otherwise be difficult on an individual basis; both individual and social (common) benefits can thus be distinguished, or in many cases found to overlap. A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a [subculture](https://en.wikipedia.org/wiki/Subculture), a term used extensively within [criminology](https://en.wikipedia.org/wiki/Criminology).

More broadly, and especially within [structuralist thought](https://en.wikipedia.org/wiki/Structuralism" \o "Structuralism), a society may be illustrated as an [economic](https://en.wikipedia.org/wiki/Economic), social, [industrial](https://en.wikipedia.org/wiki/Industry) or [cultural](https://en.wikipedia.org/wiki/Culture) [infrastructure](https://en.wikipedia.org/wiki/Infrastructure), made up of, yet distinct from, a varied collection of individuals. In this regard society can mean the objective relationships people have with the material world and with other people, rather than "other people" beyond the individual and their familiar social environment.

**Etymology**

The term "society" came from the [Latin](https://en.wikipedia.org/wiki/Latin) word *[societas](https://en.wiktionary.org/wiki/societas" \o "wikt:societas)*, which in turn was derived from the noun *socius* ("[comrade](https://en.wikipedia.org/wiki/Comrade), friend, ally"; adjectival form *socialis*) used to describe a bond or interaction between parties that are friendly, or at least civil. Without an article, the term can refer to the entirety of humanity (also: "society in general", "society at large", etc.), although those who are unfriendly or uncivil to the remainder of society in this sense may be deemed to be "antisocial".

**Types of Societies**

Although humans have established many types of societies throughout history, sociologists and anthropologists (experts who study early and tribal cultures) usually refer to six basic types of societies, each defined by its level of technology.

**1-hunting and gathering societies**

The members of **hunting and gathering societies** primarily survive by hunting animals, fishing, and gathering plants. The vast majority of these societies existed in the past, with only a few (perhaps a million people total) living today on the verge of extinction.

To survive, early human societies completely depended upon their immediate environment. When the animals left the area, the plants died, or the rivers dried up, the society had to relocate to an area where resources were plentiful. Consequently, hunting and gathering societies, which were typically small, were quite mobile. In some cases, where resources in a locale were extraordinarily plentiful, small villages might form. But most hunting and gathering societies were **nomadic**, moving constantly in search of food and water.

Labor in hunting and gathering societies was divided equally among members. Because of the mobile nature of the society, these societies stored little in the form of surplus goods. Therefore, anyone who could hunt, fish, or gather fruits and vegetables did so. These societies probably also had at least some division of labor based on gender. Males probably traveled long distances to hunt and capture larger animals. Females hunted smaller animals, gathered plants, made clothing, protected and raised children, and helped the males to protect the community from rival groups.

Hunting and gathering societies were also **tribal**. Members shared an ancestral heritage and a common set of traditions and rituals. They also sacrificed their individuality for the sake of the larger tribal culture.

**pastoral societies**

Members of **pastoral societies**, which first emerged 12,000 years ago, pasture animals for food and transportation. Pastoral societies still exist today, primarily in the desert lands of North Africa where horticulture and manufacturing are not possible.

Domesticating animals allows for a more manageable food supply than do hunting and gathering. Hence, pastoral societies are able to produce a surplus of goods, which makes storing food for future use a possibility. With storage comes the desire to develop settlements that permit the society to remain in a single place for longer periods of time. And with stability comes the trade of surplus goods between neighboring pastoral communities.

Pastoral societies allow certain of its members (those who are not domesticating animals) to engage in nonsurvival activities. Traders, healers, spiritual leaders, craftspeople, and people with other specialty professions appear.

**Horticultural societies**

Unlike pastoral societies that rely on domesticating animals, **horticultural societies** rely on cultivating fruits, vegetables, and plants. These societies first appeared in different parts of the planet about the same time as pastoral societies. Like hunting and gathering societies, horticultural societies had to be mobile. Depletion of the land's resources or dwindling water supplies, for example, forced the people to leave. Horticultural societies occasionally produced a surplus, which permitted storage as well as the emergence of other professions not related to the survival of the society.

**Agricultural societies**

**Agricultural societies** use technological advances to cultivate crops (especially grains like wheat, rice, corn, and barley) over a large area. Sociologists use the phrase **Agricultural Revolution** to refer to the technological changes that occurred as long as 8,500 years ago that led to cultivating crops and raising farm animals. Increases in food supplies then led to larger populations than in earlier communities. This meant a greater surplus, which resulted in towns that became centers of trade supporting various rulers, educators, craftspeople, merchants, and religious leaders who did not have to worry about locating nourishment.

Greater degrees of social stratification appeared in agricultural societies. For example, women previously had higher social status because they shared labor more equally with men. In hunting and gathering societies, women even gathered more food than men. But as food stores improved and women took on lesser roles in providing food for the family, they became more subordinate to men.

As villages and towns expanded into neighboring areas, conflicts with other communities inevitably occurred. Farmers provided warriors with food in exchange for protection against invasion by enemies. A system of rulers with high social status also appeared. This **nobility** organized warriors to protect the society from invasion. In this way, the nobility managed to extract goods from the “lesser” persons of society.

**Feudal societies**

From the 9th to 15th centuries, **feudalism** was a form of society based on ownership of land. Unlike today's farmers, *vassals* under feudalism were bound to cultivating their lord's land. In exchange for military protection, the lords exploited the peasants into providing food, crops, crafts, homage, and other services to the owner of the land. The *caste* system of feudalism was often multigenerational; the families of peasants may have cultivated their lord's land for generations.

Between the 14th and 16th centuries, a new economic system emerged that began to replace feudalism. **Capitalism** is marked by open competition in a free market, in which the means of production are privately owned. Europe's exploration of the Americas served as one impetus for the development of capitalism. The introduction of foreign metals, silks, and spices stimulated great commercial activity in Europe.

**Industrial societies**

**Industrial societies** are based on using machines (particularly fuel‐driven ones) to produce goods. Sociologists refer to the period during the 18th century when the production of goods in mechanized factories began as the **Industrial Revolution**. The Industrial Revolution appeared first in Britain, and then quickly spread to the rest of the world.

As productivity increased, means of transportation improved to better facilitate the transfer of products from place to place. Great wealth was attained by the few who owned factories, and the “masses” found jobs working in the factories.

Industrialization brought about changes in almost every aspect of society. As factories became the center of work, “home cottages” as the usual workplace became less prevalent, as did the family's role in providing vocational training and education. Public education via schools and eventually the mass media became the norm. People's life expectancy increased as their health improved. Political institutions changed into modern models of governance. Cultural diversity increased, as did social mobility. Large cities emerged as places to find jobs in factories. Social power moved into the hands of business elites and governmental officials, leading to struggles between industrialists and workers. Labor unions and welfare organizations formed in response to these disputes and concerns over workers' welfare, including children who toiled in factories. Rapid changes in industrial technology also continued, especially the production of larger machines and faster means of transportation. The Industrial Revolution also saw to the development of **bureaucratic** forms of organization, complete with written rules, job descriptions, impersonal positions, and hierarchical methods of management.

**Postindustrial societies**

Sociologists note that with the advent of the computer microchip, the world is witnessing a technological revolution. This revolution is creating a **postindustrial society** based on information, knowledge, and the selling of services. That is, rather than being driven by the factory production of goods, society is being shaped by the human mind, aided by computer technology. Although factories will always exist, the key to wealth and power seems to lie in the ability to generate, store, manipulate, and sell information.

Sociologists speculate about the characteristics of postindustrial society in the near future. They predict increased levels of education and training, consumerism, availability of goods, and social mobility. While they hope for a decline in inequality as technical skills and “know‐how” begin to determine class rather than the ownership of property, sociologists are also concerned about potential social divisions based on those who have appropriate education and those who do not. Sociologists believe society will become more concerned with the welfare of all members of society. They hope postindustrial society will be less characterized by social conflict, as everyone works together to solve society's problems through science.

**SUMMARY**

Societies are classified according to their development and use of technology. For most of human history, people lived in preindustrial societies characterized by limited technology and low production of goods. After the Industrial Revolution, many societies based their economies around mechanized labor, leading to greater profits and a trend toward greater social mobility. At the turn of the new millennium, a new type of society emerged. This postindustrial, or information, society is built on digital technology and nonmaterial goods.

**SHORT ANSWER**

In which type or types of societies do the benefits seem to outweigh the costs? Explain your answer, and cite social and economic reasons.

Is Gerhard Lenski right in classifying societies based on technological advances? What other criteria might be appropriate, based on what you have read?

**GLOSSARY**

**agricultural societies**

societies that rely on farming as a way of life

**feudal societies**

societies that operate on a strict hierarchical system of power based around land ownership and protection

**horticultural societies**

societies based around the cultivation of plants

**hunter-gatherer societies**

societies that depend on hunting wild animals and gathering uncultivated plants for survival

**industrial societies**

societies characterized by a reliance on mechanized labor to create material goods

**information societies**

societies based on the production of nonmaterial goods and services

**pastoral societies**

societies based around the domestication of animals

**society**

a group of people who live in a definable community and share the same culture

**Culture**

The ideas, customs, and social behaviour of a particular people or society. Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts.

The [Center for Advance Research on Language Acquisition](http://www.carla.umn.edu/culture/definitions.html) goes a step further, defining culture as shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, it can be seen as the growth of a group identity fostered by social patterns unique to the group.

"Culture encompasses religion, food, what we wear, how we wear it, our [language](https://www.livescience.com/65108-brain-megabyte-storage-for-language.html), marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things," Cristina De Rossi, an anthropologist at Barnet and Southgate College in London, told Live Science.

The word "culture" derives from a French term, which in turn derives from the Latin "colere," which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth," De Rossi said.

## Western culture

The term "Western culture" has come to define the culture of European countries as well as those that have been heavily influenced by European immigration, such as the [United States](https://www.livescience.com/28945-american-culture.html), according to [Khan University](https://www.khanacademy.org/humanities/art-history-basics/beginners-art-history/a/a-brief-history-of-western-culture). Western culture has its roots in the Classical Period of the Greco-Roman era and the rise of Christianity in the 14th century.

Other drivers of Western culture include Latin, [Celtic](https://www.livescience.com/44666-history-of-the-celts.html), Germanic and Hellenic ethnic and linguistic groups. Today, the influences of Western culture can be seen in almost every country in the world.

## Eastern culture

Eastern culture generally refers to the societal norms of countries in Far East Asia (including [China](https://www.livescience.com/28823-chinese-culture.html), Japan, Vietnam, North Korea and South Korea) and the [Indian](https://www.livescience.com/28634-indian-culture.html) subcontinent. Like the West, Eastern culture was heavily influenced by religion during its early development, but it was also heavily influenced by the growth and harvesting of [rice](https://www.livescience.com/50461-brown-rice-health-benefits-nutrition-facts.html), according to the book "Pathways to Asian Civilizations: Tracing the Origins and Spread of Rice and Rice Cultures" by Dorian Q. Fuller. In general, in Eastern culture there is less of a distinction between secular society and religious philosophy than there is in the West.

## Latin culture

Many of the Spanish-speaking nations are considered part of the Latin culture, while the geographic region is widespread. Latin America is typically defined as those parts of the Central America, South America and Mexico where Spanish or Portuguese are the dominant languages. Originally, the term "Latin America" was used by French geographers to differentiate between Anglo and Romance (Latin-based) languages, according to the University of Texas. While Spain and Portugal are on the European continent, they are considered the key influencers of what is known as Latin culture, which denotes people using languages derived from Latin, also known as Romance languages.

## Middle Eastern culture

The countries of the Middle East have some but not all things in common. This is not a surprise, since the area consists of approximately 20 countries, according to [PBS](http://www.pbs.org/wgbh/globalconnections/mideast/themes/culture/). The Arabic language is one thing that is common throughout the region; however, the wide variety of dialect can sometimes make communication difficult. Religion is another cultural area that the countries of the Middle East have in common. The Middle East is the birthplace of Judaism, Christianity and Islam.

## African culture

The continent of Africa is essential to all cultures. Human life originated on this continent and began to migrate to other areas of the world around 60,000 years ago, according to the [Natural History Museum](http://www.nhm.ac.uk/nature-online/life/human-origins/modern-human-evolution/where/) in London. Other researchers, like those from Estonian Biocentre in Tartu, believe that the first migration may have been much earlier, as early as [120,000 years ago](http://www.sciencemag.org/news/2016/09/almost-all-living-people-outside-africa-trace-back-single-migration-more-50000-years). Researchers come to these conclusions by studying human genomes from various cultures to trace their DNA to common ancestors. Fossil records also factor into some of these theories.

Africa is home to a number of tribes, ethnic and social groups. One of the key features of this culture is the large number of ethnic groups throughout the 54 countries on the continent. Nigeria alone has more than [300 tribes](http://www.onlinenigeria.com/tribes/), for example.

Currently, Africa is divided into two cultural groups: North Africa and Sub-[Saharan](https://www.livescience.com/23140-sahara-desert.html) Africa. This is because Northwest Africa has strong ties to Middle East, while Sub-Saharan Africa shares historical, physical and social characteristics that are very different from North Africa, according to the [University of Colorado](http://www.colorado.edu/geography/courses/geog_1982fall00/06_single_space.PDF). The harsh environment has been a large factor in the development of Sub-Saharan Africa culture, as there are a number of languages, cuisines, art and musical styles that have sprung up among the far-flung populations.

## Constant change

No matter what culture a people are a part of, one thing is for certain, it will change. "Culture appears to have become key in our interconnected world, which is made up of so many ethnically diverse societies, but also riddled by conflicts associated with religion, ethnicity, ethical beliefs, and, essentially, the elements which make up culture," De Rossi said. "But culture is no longer fixed, if it ever was. It is essentially fluid and constantly in motion." This makes it so that it is difficult to define any culture in only one way.

While change is inevitable, the past should also be respected and preserved. The United Nations has created a group called The United Nations Educational, Scientific and Cultural Organization (UNESCO) to identify cultural and natural heritage and to conserve and protect it. Monuments, building and sites are covered by the group's protection, according to the international treaty, [the Convention Concerning the Protection of the World Cultural and Natural Heritage](http://whc.unesco.org/?cid=175). This treaty was adopted by UNESCO in 1972.

# Pakistan - Society

Pakistani society is ethnically diverse yet overwhelmingly Muslim. It is largely rural yet beset by the problems of hyperurbanization. Since its independence in 1947, Pakistan has enjoyed a robust and expanding economy--the average per capita income in the mid-1990s approached the transition line separating low-income from middle-income countries--but wealth is poorly distributed. A middle-class is emerging, but a narrow stratum of elite families maintains extremely disproportionate control over the nation's wealth, and almost one-third of all Pakistanis live in poverty. It is a male-dominated society in which social development has lagged considerably behind economic change, as revealed by such critical indicators as sanitation, access to health care, and literacy, especially among females. Increasing population pressure on limited resources, together with this pattern of social and economic inequity, was causing increased disquietude within the society in the early 1990s.

Pakistan was created in 1947, as a homeland for Muslims in South Asia, and about 97 percent of Pakistanis are Muslim. The founders of Pakistan hoped that religion would provide a coherent focus for national identity, a focus that would supersede the country's considerable ethnic and linguistic variations. Although this aspiration has not been completely fulfilled, Islam has been a pervasive presence in Pakistani society, and debate continues about its appropriate role in national civic life. During the 1990s, Islamic discourse has been less prominent in political controversy, but the role that Islamic law should play in the country's affairs and governance remains an important issue.

There is immense regional diversity in Pakistan. Pakhtuns, Baloch, Punjabis, and Sindhis are all Muslim, yet they have diverse cultural traditions and speak different languages. Ethnic, regional, and--above all--family loyalties figure far more prominently for the average individual than do national loyalties. Punjabis, the most numerous ethnic group, predominate in the central government and the military. Baloch, Pakhtuns, and Sindhis find the Punjabi preponderance at odds with their own aspirations for provincial autonomy. Ethnic mixing within each province further complicates social and political relations.

Expectations had been raised by the return of democracy to Pakistan in 1988 after the death of Mohammad Zia ul-Haq, by the continued economic expansion in the 1990s, and by some observable improvement in the volatile relations among ethnic groups that had so divided the country in years past. Also in the early 1990s, previously peripheralized social movements, particularly those concerning women and the environment, assumed a more central role in public life. As bilateral and multilateral development assistance has dwindled, nongovernmental organizations (NGOs) committed to economic and social development have emerged and begun to take on important responsibilities. Nonetheless, the problems that confront Pakistan pose a significant threat to its cohesion and future.

Sociologists speak of a loss of a sense of social contract among Pakistanis that has adversely affected the country's infrastructure: the economy, the education system, the government bureaucracy, and even the arts. As population pressure increases, the failure of the populace to develop a sense of publicly committed citizenship becomes more and more significant. The self-centeredness about which educator Ishtiaq Husain Qureshi complained soon after independence is increasingly noticeable in many areas of social life. Although many people once imagined that economic development would by itself improve the quality of life, few any longer believe this to be true.

Family or personal interest and status take precedence over public good in Pakistan. Thus traffic laws are often enforced solely according to a person's political clout rather than due process, and admission to school depends more upon connections or wealth than on ability. Salaries, as compared with bribes, are so inconsequential a privilege of employment that people sometimes plead to be given appointments without pay.

Failure to develop civic-minded citizenship is also evident in public administration and imbalanced government spending. For example, military expenditures vastly exceed combined expenditures on health and education. The bureaucracy, a legacy of the British colonial period, has not modernized sufficiently to incorporate new technologies and innovations despite efforts by the government staff colleges.

Although in the mid-1980s the World Bank forecast the advancement of Pakistan to the ranks of middle-income countries, the nation had not quite achieved this transition in the mid-1990s. Many blame this fact on Pakistan's failure to make significant progress in human development despite consistently high rates of economic growth. The annual population growth rate, which hovered between 3.1 and 3.3 percent in the mid-1990s, threatens to precipitate increased social unrest as greater numbers of people scurry after diminishing resources.

An anonymous Pakistani writer has said that three things symbolized Pakistan's material culture in the 1990s: videocassette recorders (for playing Hindi films), locally manufactured Japanese Suzuki cars, and Kalashnikov rifles. Although the majority of the people still reside in villages, they increasingly take social cues from cities. Videocassette tapes can be rented in many small villages, where residents also watch Cable News Network (CNN)--censored through Islamabad--on televisions that are as numerous as radios were in the 1970s. The cities are more crowded than ever; parts of Karachi and Lahore are more densely populated even than Dhaka, the capital of Bangladesh. In many areas, tiny Suzuki automobiles have replaced the bicycles and motorcycles that were in great demand merely a decade earlier. Whereas urban violence was traditionally related to blood feuds, it has become more random and has escalated dramatically.

**Culture of Pakistan**

If there is a country whose culture is starkly contrasted by its international image, it has to be Pakistan. Pakistanis all over the world often face the dilemma of explaining what their culture really entails, thanks to years of news-media exaggeration and agenda setting. Beyond democratic and economic disappointment dwells a world of Pakistani civil society that works resiliently against all odds to keep what matters most intact: the country’s vibrant culture. Let’s try to get to know Pakistan a little better.

**Pakistani culture is very diverse**

Thanks to its historical, geographical and ethnic diversity, Pakistan’s culture is a melting pot of Indian, Persian, Afghan, Central Asian, South Asian and Western Asian influences. There are over 15 major ethnic groups in Pakistan, which differ in physical features, historical bloodlines, customs, dress, food and music. Some of these include Punjabis, Sindhis, Baloch, Pashtuns, Kashmiris, Hazaras, Makranis and Baltis, coming from regions as close to home as the Indus Valley or as far as Africa or Tibet. Other than ancient ethnic elements, the religious influence of Islam has also strongly shaped Pakistani culture since it first came to the region in AD 700.

**Many different languages are spoken in Pakistan**

The official number of languages actively spoken in Pakistan is between 73 and 76. This means that within hours as you travel between the country’s districts, there are languages that other groups in different regions do not speak. The most popular languages, however, belong to the largest ethnic groups with their own modern and ancient literature. Most languages in Pakistan belong to the Indo-Iranian language group, including Urdu, the national language.

**The people are friendly, but gender segregation still exists**

Due to Islamic and tribal influences, non-urban regions of Pakistan have varying levels of gender segregation, while big cities too have conservative expectations in terms of interactions between men and women. Couples usually don’t hug or kiss in public in a non-platonic way. Regardless of that, the people of Pakistan are helpful, friendly, approachable and humble.

**Pakistanis love listening to – and making – music**

Diverse culture has exposed Pakistani musicians to many different poetic forms and styles, along with languages and literature. Qawwali and Ghazal are the nation’s auditory treasures. Building on that, Pakistani TV shows, like *Coke Studio*, have amassed millions of fans internationally and locally, from non-Pakistanis to non-Urdu speakers. The nation has also produced legendary singers, like Nusrat Fateh Ali Khan and poets like Faiz Ahmed Faiz, who have left a tremendous influence on the culture and the collective conscience of the people. Contemporary musicians too play with modern styles and develop fusions in the Urdu language, of blues, funk, rock and jazz.

**Family bonds are strong in Pakistan**

Family comes first in Pakistan due to religious, cultural, economic and societal values. Pakistani society is not led by individualism but rather by collectivism, where family and other relationships stand strong.

**Pakistani culture includes excellent craftsmanship**

Pakistani truck art is not the only world-famous example of craftsmanship. Passed down through generations, Pakistani craft includes a plethora of styles, materials and aesthetics. Calligraphy in Arabic is one of the most prominent skills found in many local buildings and sites and wall hangings, like copper work, paintings and carved wood. Pottery, especially blue pottery, typical of Sindh and Multan, is loved all over the world for its look. Naqashi, or the art-making of camel-skin lamps, is another example of local craft, along with colourful tile work, which is a Mughal legacy.

**Sufism has given birth to beautiful poetry and music**

Mainstream Islam and Islamic mysticism are both prevalent in Pakistan, but often, hard-line clerics, who follow the Wahhabi school of thought, reject the tradition of mysticism or Sufism that has added great beauty to the already unique Islamic flavour of the country. Sufis show their devotion through many means like dance, poetry, whirling, meditation, etc. Some of the country’s most spiritually advanced and unifying messages of love are found in Sufi poetry. The hard-liners may try to isolate them, but the population cannot help but be entranced by them.

**Pakistanis love chai a little too much**

Chai is everywhere in Pakistan, probably in a similar sense to how beer is in alcohol-consuming countries. In fact, Pakistan is the third-largest importer of tea, although some tea is grown locally too. Pakistanis make their tea strong and sweet in either milk or diluted milk depending on their preference. Sometimes cardamom and other spices are added to tea on special occasions. Black tea was introduced to the country by the English during the colonial years, but green tea has been a part of the local culture for thousands of years. Tea time is such an important time of day that many people enjoy high tea in five-star hotels, which basically include a buffet of teas and all the complimentary snacks that go with it.

**Pakistanis are very hospitable**

Guests, tourists and visitors, whether domestic or international, are always welcomed with open arms. Even the poorest labourers go out of their way to help new visitors. Cultural and religious beliefs encourage Pakistanis to show love and respect towards guests. In Islam especially, a guest is a blessing from God, and it is taught that they must be given the best treatment possible.

**Pakistanis love sports, especially cricket**

Cricket may have been a sport that was introduced to Pakistan by the British, but today, the country has not only made it its own but has also raised one of the world’s best cricket teams. Other sports, like hockey, squash and badminton, are also widely played and appreciated. Polo has a special place in northern Pakistan too, with one of the highest polo grounds in the world situated here.

**Pakistanis are resilient and hard-working**

It is common knowledge that the Pakistani nation has suffered from the country’s economic situation with rampant poverty and high illiteracy. Terrorist attacks and misgovernment have also led to terrible consequences. Regardless of these sufferings, Pakistan’s spirit lives on and the nation continues to hope and work for a better future. The people of Pakistan would soar high if they got the sincere political effort and leadership they deserve.

**Pakistanis have big weddings**

Pakistani weddings epitomise the richness of the culture. A single wedding will introduce you to the many elements of these local traditions. Pakistani weddings are laden with a multitude of colours, beautifully embroidered flowing fabrics in silks and chiffon, tantalizing food, traditionally decorated stages and a lot of music and dance. Weddings in Pakistan are a serious deal, with preparations starting months before. After all, most local weddings last anywhere from three to six days. The celebrations usually start with a day dedicated to henna application, followed by a musical night and a night of traditional rituals to bless the couple. Then, there are dinner parties that last two days thrown by the bride and groom’s side of the family.

**Pakistanis don’t keep calm and have no chill**

Pakistanis are a passionate, emotional, expressive and colourful people – just like their culture. Whatever they love, they do with plenty of zest and excitement. They love to celebrate, no matter the occasion, and feasting, giving presents, throwing parties and having regular large gatherings with friends and family are all very common.