CULTURAL FACTORS WHICH OBSTRUCT

OR FACILITATE CASEWORK IN PAKISTAN

by

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ABSTRACT

Culture, as one of the powerful determinants of human behaviour and motivation, is attracting an increased attention of social work practitioners and educators everywhere; the recent trend in social work literature shows. Two questions which seem to be of vital interest to the protagonists of modern social work, are:

1)   How far the cultural conditions of a country permit the growth, development and promotion of social work profession?   Social work, as an offspring of democracy, needs democratically governed environments to flourish and fructify.   A culture unfamiliar with the concepts of equality, liberty and fraternity, can scarcely be conducive to the attainment of its objectives.   Rigid, totalitarian and undemocratic societies, intolerant of the fact of difference and enemies of the freedom of expression, are, inherently and basically, inagreeable and unsuitable to its genius and temper.

ii)   How to facilitate incorporation and integration of modern social work profession with the dominant culture of the people (whose cause it aspires to serve) so as to, in consonance with basic principles, make it acceptable and agreeable to them without any superimposition?

Both these questions necessitate the better understanding of the various cultures with a view to identify those factors which in any way help or hinder the practice of social work.

In this thesis the writer has attempted to highlight some of the cultural factors which, in the light of his own knowledge, experience, understanding and observation, tend to (a) obstruct, or (b) facilitate his casework practice in his own country – Pakistan.

To supplement and substantiate his observations, the methodology used by the writer includes some representative and pertinent case material gathered from the field of casework practice in Pakistan, in the capacity of, first as a student, Department of Social Work, Punjab University, and later as a member of faculty, in the same Department to supervise post-graduate students placed in various field

work settings.

The study has been confined to the analysis
and interpretation of the cases drawn from the casework field
with a view to avoid making thesis unmanageable and bulky.
Besides, it is in the field of casework most especially that
the influence of culture makes itself most pronouncedly felt,
though its role in the whole field of social work cannot be
minimized.

To facilitate a better understanding of the
Pakistani culture a separate chapter has been added, high-
lighting especially the 'Ideal Culture' of Pakistan which
stems from the basic teachings of Islam - the source of
inspiration and guidance for the people. In fact without
such understanding the whole relationship of culture and
social work in Pakistan would be unintelligible, because,
despite the fact that the 'real' culture by which the people
live, has hardly much to do with Islam, emotionally speaking, Islam
it goes a long way to determine the destinies and way of life.

This study has brought a number of analytical
features to light. 1) Most of the obstruction comes from the
culture of sub-groups, dogmatic interpretation of Islam, strict
adherence to custom and conventions, the conflict between the
'ideal' and the 'real' cultures of the people, and absence of
any common frame of reference, etc. 2) The factors facilitat-
ing are those which stem from the flexible interpretation of
Islam which lends support to philanthropic and humanitarian
activities, emphasizes the values of equality, liberty and
fraternity, and stresses the dignity and worth of man -
providing, thus, an excellent similarity to the basic concepts
and values of social work.

The findings all point to the need for the
discretionary and flexible application of social work tech-
niques and principles, inviting at times, an exploration of
some new ways and means, fitted to the culture, apart from
those commonly used by the social workers.

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I N T R O D U C T I O N

Motivation and Justification.

'Modern social work'[1] as it is being taught and
practised in North America, the land of its birth, is a
broad social and cultural movement touching many facets
of individual and collective human life. It has a typical
value system, a code of ethics, generally accepted princi-
ples and underlying assumptions, a body of systematic
knowledge, skills and techniques. Properly speaking it has
a 'sub-culture' of its own, a social philosophy and certain
desired objectives. It stands for something which it deems
highly essential to the common good of society. There are
some commonly held notions and beliefs with which its ad-
herents, as members of a professional group, identify,

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1.   The term 'modern social work' is being used to differ-
      entiate it from 'traditional social work' which existed
      and still exists, in one form or another, voluntary,
      charitable, philanthropic or whatever you may wish to
      call it, in many parts of the world. Stepping up of
      social work to the status of a regular profession is
      certainly a 'modern' achievement.

and which serve to guide how best "society is to be org-
anized and social living conducted,"[1]

Social work, as such, is an outgrowth of a historical
necessity - an inevitable outcome of certain political, social,
economic and intellectual conditions prevailing in the Western
and North American countries. The sources from which it
originated are primarily three, in the writer's opinion:

1. The Christian and the democratic traditions
of the West on which it draws heavily for its values,
ethics, basic principles, goals and onjectives.

2. The needs and demands of the Post Industrial
Revolution era which called for a well-organized and
stupendous professional effort to cope with them.

3. The scientific spirit of enquiry which gave it
an objectivity of outlook, effective tools of re-
search, appropriate skills and techniques, and a better
awareness and understanding of human motivation and
behaviour.

The newly emerging Asiatic nations which are stepping
into the field of industrialization and are planning to build up
their countries on the Western pattern of the social welfare
state have much to learn from the accumulated wisdom, know-
ledge and experience of modern social work. Herein they will

1. Boehm W. Werner. The teachings of value and ethics in social
work education. Social work Curriculum Study Xlll, Page 17.
Council of Social Work Education. N.Y.

find a useful and workable, if not ready made, material to assist them in solving their manifold, complex and diverse social problems.

While there is no denying the fact that they have much to learn from the experiences of the advanced countries, it is highly improbable that the newly developing countries in the East will accept social work "in toto!" The reason is that they have their own value systems, ideological and philosophical beliefs, typical welfare institutions aiming at social, moral, economic and intellectual uplift of their people. These cultural variables go a long way to determine the quality and nature of their specific needs and demands, and the type of individual human being and social order they aspire to develop. If at all social work is to play its historical role in improving the lot of under-developed countries, it must take into account this fact of difference.

It would seem admirable that instead of aiming at conformity and universal sameness, social work is made an integral part of the indigenous culture; otherwise its position will be very much similar to the planting of a tree sampling in a foreign land without taking into consideration the climatic conditions and properties of the soil.

Fortunately both the European and North American social work thinkers and interpreters are fully alive to the significance of cultural variables both in education and practice. While stressing the need for agreement on certain

fundamentals and for unity of the profession throughout the world, they have never lost sight of the fact that under the impact of culture, religion, philosophy and aspiration of the people, there will definitely emerge a different pattern of social work.   There is a strong plea for flexibility and adaptability in the application of principles and techniques while working with people of different social and cultural background.

A U.N. consultant on social work education, Helen R. Wright,[1] who had been in India for many years addressing the International social work conference 2 remarked:

> "While much in the principle of Western social work is applicable in India, these are also situations where their application becomes difficult. One is the western exposition of theory reflects the culture and philosophy of its own thinkers.   There is a need for the development of indigenous literature which has its own reference in the ideas and thoughts of the country's own writers and philosophical thinkers.   The student needs to drink from the well of his own country to feel the strength, to have a spiritual relationship with and an intellectual grasp of the thinkers of his own country in order to understand the principles of social work as a part of social heritage and not as an alien importation."

A representative of the United Kingdom[2] serving as a consultant in Indonesia speaking in the conference emphasised the importance of attitudes and awareness of a country's own values and standards.   He noted the importance of humility,

1.   Wright R. Helen. Similarities and differences in social work education as seen in India and North America; International social work 2nd January, 1959.

2.   Fox, W.G. "The Role of Foreign Expert." International Social Work 2 July, 1959, Pages 9-10.

the need to recognize the right of a group or community
to reject the ideas of the consultant even though the con-
sultant thinks it would be to the country's advantage to
accept them, and the need to accept the right of the 'leaders'
to question the appropriateness and value to their country
of conceptual contributions from the West. He advocated that
the foreign consultant should base his relationship on a true
acceptance - not superficial tolerance - of the prevailing
cultural values and personal standards of behaviour of his
adopted country. He considered the process of tuning in
to the wave length of a community, a pre-requisite to effective
social work.

The principle of self-determination, which is an
article of faith in all social work teaching and practice, has
been widely interpreted to mean that each individual, group
and community has the right to choose its own way of life, make
decisions and follow its goals. Stereotyped rigidity and con-
formity to set principles and procedures regardless of cul-
tural differences has no where been emphasised. There is gen-
eral recognition of the significance of culture in social work
literature and educational material:

> "A knowledge and sensitivity to the goals which
> major religious, social and political groups
> are trying to attain - what each group sees

itself trying to do to enhance fulfillment -
is required."[1]

In fact, recent researches on the impact of culture
on human behaviour have heightened the significance of cultural
factors in social work theory and practice. The impact has
been felt so greatly that social work educationists and prac-
titioners have been compelled to re-examine and re-define the
goals, purposes and activities of social work in the light of
this new awareness. There is now an increasing tendency to
study man in his cultural contact rather than to concentrate
wholly on psycho-dynamics of human behaviour and motivation, as
most of them had been doing under the Freudian influence.

To the writer, this heightened awareness of cul-
tural factors augers well for the future of social work educa-
tion and practice in newly developing countries of the East.
The general tendency among the people of these countries has,
so far, been to resist whatever comes to them by the way of
the West, however good and useful it may be. Like a burned
child who dreads fire, everything new and alien smacks of
some conspiracy and intrigue. The emphasis on incorporating
social work into the dominating culture of each country will
tend to diminish fear of any superimposition and domination
of foreign culture from the minds of people.

No greater and nobler service to the cause of social
work can be done than to present it as a broad and flexible

1.   Woods, Sister Francis Jerome: Cultural Values of American
      Ethnic Groups (N.Y.Harper & Brothers. 1956.)

humanitarian movement capable of making reasonable and appropiate adjustments to various social and cultural conditions prevailing in those parts of the world where it shall be operating. This necessitates a sympathetic, patient and intelligent understanding of the cultural factors which facilitate or obstruct its working in each country.

In this thesis the writer will be making an attempt to pinpoint some of the cultural factors which facilitate or obstruct the job of a social worker in his own country - PAKISTAN - a newly developing country in Asia with a distintive culture of its own; aspiring to build up a progressive welfare state, as its leaders and thinkers have, from time to time, declared. The climate of opinion - social, political and religious - is most favourably disposed towards social welfare as a national objective. Rapid industrialization and growth of population, together with complexity, diversity and magnitude of socio-economic problems has necessitated the use of the trained social worker by the Pakistan Government which is taking much initiative in the programs of relief and welfare.

There are at present three social work institutions imparting professional training to the post-graduate students at the university level to fulfill the need for trained social workers in the country:

1.   The Department of Social Work Punjab University, Lahore, which was established first in 1954, with United Nations assistance. This is the oldest institution in Pakistan, with Dr.(Miss) Riffat

Rashid as its Head.   The Department imparts
two years post graduate training to M.A. degree
in social work.

2.   The School of Social Work Dacca, East Pakistan,
established in 1959.

3.   The Department of Social Work, Karachi University,
West Pakistan, established in 1961.

The concept of professional social work, with these
three institutions working vigorously to enhance teaching stan-
dards is beginning to emerge.   Although the profession is rela-
tively new, it is developing rapidly.

The writer's own contact with professional social
work dates back to the year 1958 when he was admitted to the
Department of Social Work, Punjab University, Lahore, to obtain
a degree of M.A.   He qualified in the year 1960, securing first
class first, and in the year 1961, he was given a teaching job,
as a lecturer in the institution from which he had graduated.
For one year he has been teaching casework and group work to
fifth year students of social work (equivalent to B.S.W., here
in the U.B.C. School of Social Work).   While as a student he
had the opportunity to work in two field work settings: 1)
Bostal Institution for juvenile delinquents, Lahore, used by
Punjab University for field placement in group work; 2) Model
Chest Clinic for T.B. patients used for casework field placement.
Later, when he joined the Social Work Department, Punjab Univers-
ity as a member of the faculty, he was entrusted with the respons-

ibility of supervising a group of both 5th and 6th year students in field work in three welfare agencies: 1) Public Health School (for training Lady Health Visitors) Cum Maternity and Child Welfare Centre. 2) Government Institution for the Welfare of the Blind. 3) Model Chest Clinic for T.B. patients.

The writer's thesis which he submitted to the Department of Social Work, University of the Punjab, Lahore, in partial fulfillment of the requirements for a Master's degree in social work, pertained to a special class of occult art practitioners commonly known as Astrologers, Palmists and Spiritual Healers[1] in Pakistan. His object was to explore the factors which led to the growth of these anti-social professionals who were doing incalculable harm to the spiritual, intellectual and social development of the country. The study provided the writer with an opportunity to delve deep into the philosophy of life by which the common man lives in Pakistan, and enabled him to collect revealing and interesting factual information pertaining to numerous fatalistic whims and superstitious practice which pervade his entire life; which kill his initiative, instil fear and doubt; fetter

1.   MALIK, M.A.: Astrologers, Palmists, Spiritual Healers. Unpublished Master's thesis submitted to the Department of Social Work, Punjab University, 1960.

intellectual growth;   serve as a spoke in the wheel of social progress and limit and impair his motivation, capacity and opportunity to use social welfare services.

The study also helped him to understand a very significant factor, that while the 'real' culture of some of the sub-groups in Pakistan presented marked difference to the values and objective of modern social work, the "ideal or dominating" culture which stems from the teachings of Islam, the State religion of Pakistan, the source of inspiration and guidance for the people - provided an excellent similarity to the basic concepts and values of social work.   It pointed to the fact that Islam and modern social work agreed on funda-mentals and broad principles to a great extent, and so far as the religion is concerned the climate is, undoubtedly, excellently favourable to the speedy development and promotion of social welfare activities in Pakistan.

Thus, while working as a social, work student, a trainee, a researcher, a teacher and a supervisor in various agencies, the writer with his Western orientation to social work came across numerous situations where the influence of Pakistani culture, 'ideal' or 'real' made itself pronounced, for or against, in various forms.

II Objectives of the Study

One may conceive that the thesis is meant for no other purpose than to satiate the writer's intellectual curiosity on the subject.   It may be true to some extent,, but this does not reflect entirely what he aspires to achieve. For him the thesis is a means to an end, and not an end in itself.

Above all, the writer aspire to achieve the following primary and secondary objectives:

a)   His primary objective is to make a modest attempt to assess the significance of cultural factors as they obstruct or facilitate the development, growth and promotion of social work profession in countries other than North America - particularly Pakistan.

b)   Among the secondary may be listed the following:

1)   To contribute something to the great cause of facilitating incorporation of the social work profession into the dominating culture of the masses of Pakistan, and thus pave the way for making it a popular movement.

2) To identify, in however small a way, some dangers which might creep up due to an indiscriminate application of social work techniques and principles in Pakistan.

3) To point out the direction in which the dangers lie in the light of the writer's own knowledge and experience.

4) To help clear the misunderstanding which exists in some quarters of uninformed critics of modern social work in Pakistan by showing that there is nothing in it repugnant to the spirit of Islam; rather it is a part of its teachings and ideology. Moreover, social work, with its firm belief in the principle of self-determination, allows every nation to meet its needs in whatever specific form it deems proper.

5) To help social work planners and policy makers in Pakistan to achieve a deeper understanding of the impact of culture on the lives of people before planning for their welfare.

6) To impress upon the North American social workers (who might be increasingly called upon by the Asiatic countries to work as consultants in the field of social welfare)

the need for developing a sensitive

awareness to the indigenous cultures.

7) To assist the future researcher on the

subject.

III <u>Methodology</u>:

Focus and scope, outline of plan, the sources of

data, etc.

A) <u>Focus and Scope of the study.</u>

The writer's main focus is to explain the

significance of cultural ~~for~~ factors with special reference

to the casework method. He has not brought under discussion the

socio-economic or psychological factors. Nor the social work

method as a whole has been dealt with. The reason for his

cultural and casework focus are as follows:

1) A treatment of the social work method as a whole

would make the thesis very comprehensive, bulky

and unmanageable.

11) The writer's special interest lies in the field

of casework teaching and practice and the study

is bound to help him in the long run in his

teaching career.

111) The writer has with him some representative case

material drawn primarily from his own knowledge

and experience to substantiate his views in

concrete terms.

IV)   On the other hand, culture, as one of the most dynamic forces in shaping and moulding human behaviour, calls for an increased understanding of individual motivation and capacities.

V)   It is in the field of casework most especially, that the influence of culture makes itself most pronouncedly felt; although its role in the whole field of social work cannot be minimized.

However, in order to give the study a broader base, a wider perspective, to enhance better understanding, the writer has planned to discuss the subject first in general terms, emphasizing the implications of the cultural concept, in social work as a whole, and then coming down to specific issues involving casework which presents the central theme of the study.

For this purpose the cultural setting which the writer has selected is his native country - Pakistan, where, in the course of his educational and teaching careers he was able to identify the pertinent material.

B)   <u>Outline of the Study</u>.

Chapter I.

1)   Review of the cultural concept as determinant of human behaviour and motivation, its implications for social work, in general, and

casework in particular.   Social worker's

point of view.

Chapter II

Part One:

1)   Culture in popular and technical sense.

11)   Its definition and components.

111)   Its salient features.

Part Two:

1)   Casework and historical survey of its

evolution.

11)   The concept of social functioning and

cultural role theory.

Chapter III

1)   Pakistani culture - its components - at

cross-roads - the national trend - a com-

promising approach - why Islamic way?

11)   The ideal culture of Pakistan - its basic

philosophical concepts - metaphysical,

political, economic and social system - art,

literature and recreation - knowledge,

philosophy and history - system of prayers, rites

and ceremonies - the basic values - a compar-

ative study of the basic values of Pakistan

and North American cultures.

111)   Islam and modern social work.

Chapter IV

  1) The analysis of case material.

    a) the factors which obstruct.

    b) the factors which facilitate.

  11) Findings and conclusions.

  111) Suggestions and recommendations.

C) The Sources of data and information.

  1) Library research which made available the
    material pertaining the cultural determin-
    ants of human behaviour and social casework.
    the main sources of information are:

    i) Social work and casework magazines and
     periodicals.

    ii) Books on the thoery of social work.

   iii) Books on casework (Perlman's most
     especially).

    iv) The social work curriculum study reports
     (all the volumes).

    v) Proceedings of conferences on social work.

    vi) The UNESCO publication edited by Margaret
     Mead.

   vii) Encyclopaedias of social sciences.

   viii) Selected books on cultural anthropology,

social psychology and sociology.

2) The material relating Pakistani culture is taken from:

   i) The writer's direct first hand knowledge and experience with his own culture. This is a privilege which every man enjoys by virtue of his being a member of a particular group.

  ii) The study of the writing of three prominent religious and social thinkers of Pakistan:

      1) Dr.Sir Mohammed Iqbal, the poet-philosopher of the East.

      2) Maulana Ab-ul-Ala Modoodi

      3) Mr.Ghulam Ahmad Parvez.

  iii) The study of the Al-Quran.

  iv) Correspondence with his close friends Professor Mohammed Usman, Government College, Lahore, and Mr.Majid Ahmad Taseer, who gave sagnificant information regarding some aspects of Pakistani culture.

3) Pertinent case illustrations drawn from the writer's own knowledge and experience depending primarily on his memory. But since it is

something which he personally experienced
and lived with, he has every confidence and
right to claim for its validity and reliability.

Limitations.

The case illustrations though significant and
pertinent are not as varied, rich, profuse and exhaustive as
the writer wished them to be to elucidate such a comprehensive
subject as the one selected by him.   The difficulty arises from
his being away from the cultural setting he is writing about.
He is unable to profit from and make use of the vast and varied
experience by quoting from the observations of others.

The thesis had to be finished hurriedly in a packed
academic schedule of his post-graduate work in the University of
British Columbia.   There is nothing for the writer to grumble
about.   The paucity of time and pressure of work is a common
problem for all.   What, however, made his position particu-
larly precarious was his delayed arrival from Pakistan.   A
far less time therefore could be devoted to the writing of
the thesis which prevented him making it as illustrative as
he wanted it to be.

However, he hopes that the thesis is just a pioneering
effort on his part which may inspire him, or anyone else,
later, to deal with the subject more comprehensively.

CHAPTER I

Cultural Concept of Human Behaviour and Motivation

CHAPTER I

I)   Cultural Concept of Human Behaviour and Motivation.

In recent years social scientists and cultural anthropologists have pressed forward the concept of culture so convincingly and vigorously that it gives one the impression that in shaping and moulding human character and destiny, culture is perhaps the greatest force to reckon with. This new and dynamic approach, based on painstaking researches into diverse patterns of culture, particularly the old ones, is quite enthralling because it gives a big jerk to many of our pre-conceived, long-cherished and deep-rooted notions concerning human behaviour and motivation.   By analysing the role of culture in the life of various groups and communities and supplementing their views with a wide range of facts and figures, and statistical data, the social scientists have ventured to give a cultural definition and interpretation to many of the phenomena in human existence as contrasted with previously advanced biological, psychological and spiritual interpreta-tions.   A great many facts about man's many-sided life, when viewed from a cultural perspective, take on a new meaning.

The human personality structure, for from being permanently fixed at birth, as once erroneously believed, is now seen to be profoundly conditioned, shaped, moulded and modified by its experiences in a socio-cultural environment. The older view of the nineteenth century psychologists that

'human nature' is universal and a purely biological endowment is now being recognized as invalid. The present concept describes it:

> "A complex array of attitudes, learned habits, behaviour patterns, and acquired aspirations that are not inborn but are the result of culturally sanctioned learning and environmental conditioning."[1]

Indeed, it is all very interesting as well as revealing, how all-inclusive and all-embracing culture is; to what extent it takes the place of what used to be referred to as biological, psychological and spiritual 'truths', to what extent it permeates, not only varieties of our action patterns but also motivational behaviour, sense perception, value judgment, hopes and aspirations and even emotions such as love, jealousy, anger and hate.

Examples have been given of how differences or similarities arouse various reactions to the birth of male and female children, to death, to sex activity, to material wealth and amount of overt emotional behaviour.

Emotional expressions apparently common to all societies are the occurences of tears in pain and sorrow, and of laughter as a sign of joy or happiness but Otto Kelinberg has cited an example, "how, among Samurai women of an American Indian tribe it was a moral offence to weep on the news that their husbands or sons have fallen in battle. They were

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1. Owen F.John Dr. <u>Contribution of Sociology to Social Work</u> Indian Journal of Social Work Vol.XX No.1 June 1959, Page.1.

required to show signs of joy on hearing the news. To betray any natural feelings under the circumstances was a grave breach of decorum."[1] The same author quotes another interesting example. Every culture inflicts punishment on murderers in one way or other, but among native Australian tribes, he tells us, the feelings of a mother when her son has been killed can be assuaged by adopting the murderer.[2]

The biological argument for racial superiority has been demonstrated as unsatisfactory because of the great variations in the cultural level of the same racial groups at different times in history, as well as of different sub-groups within the same race. The whole human race is one species, and all attributive labelling of races as 'inferior', 'barbaric', 'incapable of progress' or 'sinful', is fallacious. "No one item of man's tribal social organization, of his language, of his local religion is carried in the germ cell", says Ruth Benedict. "Man is not committed in detail by his biological constitution to any particular variety of behaviour."[3] It is a mistake to regard any one people as any more or any less intelligent than another because high and low or mediocre intelligence may be shaped to fit any culture.[4]

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1.   Kelinberg Otto; Social Psychology. Henry Holt, N.Y. Page 193.
2.   Kelinberg Otto; Op. Cit., Page 194.
3.   Benedict Ruth; Patterns of Culture. Houghton Mifflin Company, The Riverside Press, Cambridge.   Page 12.
4.   Cuber F. John; Sociology.   Page 32.

Differences in the stages of the development of various societies and nations have been explained as due to historical, economic, and environmental factors. That one nation marched forward and the other was left behind is no proof of the latter's inferior intellect. It is merely an 'historical accident'. The existence of a great variety of customs and practices, beliefs and traditions are only "variant arrangements of human life"[1] grown out of convenience and the distinctive life experiences of different nations. To brand some nations 'barbaric' or 'uncivilized' on the basis of their different way of living is, "..... a sort of rationalization which may be employed in order to justify economic exploitation, to re-establish feelings of self-importance, and because there is something to be gained by it."[2]

The profundity with which culture influences the persons participating in it has been manifested in different ways. It is pointed out that it is from his cultural experiences that he acquires his needs and interests, his fears and hopes. He derives from it meanings of things; the definition of what is logical and natural, what is moral and immoral and what is normal and abnormal.

Many of our basic human needs which we take for granted

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1. Benedict Ruth; Op. Cit. Page 32.

2. Kelinberg Otto; Op. Cit. Page 400.

as being innate or 'instinctive', when viewed in cultural
context, make a revealing study. According to the social
scientists culture pre-determines the direction and the
patterns within which biological and instinctive needs or
drives can be acceptable, met and expressed. Hunger and
sex, for instance, (which are among the primary and basic
human needs) when viewed in a cultural light, change their
complexion. All human beings get hungry but an orthodox
Pakistani Muslim will prefer to go hungry, even die of hunger,
rather than eat pork; but this is not true of North American
people for whom pork is a delicacy.

Cultural influences have been found determining
varying attitudes towards the importance of the sex relation,
the emotions attached to it, the values attached to chastity,
standards of attractiveness in the sex partner, the methods of
acquiring a mate, the manner of rearing children and the need
for having children. Sometimes sex may be entirely sub-
ordinated to cultural requirements such as pursuit of
religious asceticism.

Motherhood, or 'maternal drive' for which so much
universality has been claimed has been repudiated by the cus-
toms of infanticide and by the examples that all women do
not love their children.

Parenthood is said to be determined mainly by the
values which culture attaches to children rather than by

innate biological factors.[1]

Even in regard to what is called 'conscience' - "the still small voice of God" - about which there is a conception that it is inherent and inborn.——The evidence provided by social scientists has indicated that it is a culturally patterned behaviour. A comparative study of various ancient and modern cultures made to this effect testifies that their 'conscience' spoke in different voices at different times, and even at the same time by different subgroups in the same culture. Though there are some striking uniformities in the moral creeds of all cultures.

Normality or abnormality of behaviour, which sometimes was formerly ascribed, almost in all cases, to organic or psychological disorders, is now being increasingly explained with reference to cultural factors. The concept of abnormality has been found varying from one society to another. Behaviour resembling paranoia is normal for the Kewakital tribe, withdrawal from reality is permitted to a Budhist, homosexual and trance states are accepted in many communities.[2]

Explaining neurotic behaviour, Dr.Horney observes, "Neurosis are generated not only be incidental individual experiences, but also by the specific cultural conditions under which he lives. In fact the cultural conditions not only lend

1.   Kelinberg; Op. Cit. Page 115.
2.   Kelinberg; Op. Cit. Page 521.

weight and colour to the individual experiences but in the
last analysis determine their particular form."[1]

Crime and delinquency which are said to be the
result of something inherently bad in man, have also been
culturally defined. They are relative to the prevailing
culture. An act regarded as a criminal offence in one
society may be meritorious and even virtuous, in the other.
Ethnological material rich in examples has been put forward
to prove this. Patricide and matricide are among the most
heinous crimes in society, but under the influence of certain
religious beliefs, Fujian notion of the virtue of an early death by
killing a parent may be a pious act. Homosexuality is no
crime among the Siberian Chuckchee, and what we would call
stealing, ceases to occur in a community with no notion of
private property.[2]

The role of culture in regulating, controlling
and determining human behaviour has been presented recently
with a renewed stress. The cultural values by which a man
lives and orders his life give meaning and consistency to
his behaviour. Without them the individual will drift in a
capricious and chaotic world. His behaviour will appear
inexplicable and unpredictable. He will be a victim of
conflicting loyalties, not knowing what action or behaviour
pattern is desirable or acceptable in a particular situation;

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1.   Horney Karen Dr. The Neurosis Personality of our Time.
      N.Y., W.W.Norton and Company Inc. Page 30.
2.   Kelinberg Otto; Op.Cit. Page 525.

and in this welter of confusion, created by normative ambiguity, he will fail to distinguish between right and wrong.

The cultural values are "modes of organizing conduct", says Robin M. Williams, "..... meaningful, affectively invested principles that guide human action."[1] They are the criteria by which goals are chosen. They help to grow well-integrated and coherent personalities with a clear cut sense of identity and self-image. An individual faced with crises of evaluation might develop a split or pathological behaviour.

Boehm, in that volume of curriculum studies which deals with the teachings of values and ethics in social work education, speaks of two ways in which values function primarily in human life.[2]

> 1) The super ego formation of the individual. The
> values with which the person selects, approves
> or disapproves his own behaviour and that of
> others are major components in the psycho-
> analytic concept of super-ego or 'conscience'

L.   Stein D. Herman and Cloward A. Richard. 'Social Perspec-
tive on Behaviour': William M. Robin. Value orientations
in American Society. The Free Press Publishers. Glencoe,
Illinois. Pages 288-289.

2.   Boehm W.W. The Teachings of Values and Ethics in S.W.
Education. Social work curriculum studies. The Council
on Social Work Education. Volume XIII. Page 33.

in religious terminology. Hence, guilt,
self satisfaction and intra-personal conflicts
are all dependent on values to which he has
chosen to adhere, or among which he is trying
to make a choice.

2) In group solidarity - the holding, cherishing
and defending of values is one of the forces
which bind people together in groups, communities
and political states. In small groups, the
development of informal codes; in primitive
communities, formalized law and public opinion,
all represent selected values which unite or
activate people.

II) Its Implications for Social Work in General.

In the foregoing pages the writer has endeavoured to
present the social scientists point of view about the determina-
tion of human behaviour and motivation. It is not for him to
pass judgment for or against any aspect of this cultural con-
cept. Any such attempt will be beside the issue and beyond
the scope of the present discussion. His major objective in
presenting this broad and comprehensive background is to delin-
eate how sweeping, all-embracing and dynamic is the influence
of culture on all aspects of human character and destiny. With
this background in mind we will now proceed to discuss what
all this means for social work practice in general, and case-
work practice in particular. But before we proceed to do

so, it seems worthwhile to describe first, briefly, what is the
nature of social work profession.

a) The Nature of Social Work.

The encyclopaedia of social sciences defines social
work as, "... a process through which various resources are
brought in a judicious and helpful way to meet individual,
group and community needs."[1]   In other words it is a prof-
essional service aiming at "helping people to help themselves"
through undertaking a series of different activities.   Since,
however, social work is a very broad term signifying many things
at a time, it will, perhaps, be better to describe it than
attempt to define it.

Boehm, the director of the social work curriculum
study project, answering the question, "What is the nature of
social work?" examines the term from the point of view of its
ultimate goals, its functions, its activities, perspective and
focus.

The ultimate goal of social work is to enhance,
restore and improve social functioning wherever the need for
such activities is either socially or individually perceived.
Social functioning encompasses those activities which are dir-
ected at the study of man in society with a view to improving
his social living, to enable him to lead a fuller and more
satisfying life and to help him to become a socially more useful
member of society, for his own good as well as for society's

1.   Encyclopedia of Social Sciences: "Social Work".

good. In the last analysis, both individual good and societal good are closely interlinked.

The functions of social work fall into three categories: restoration of impaired capacity; provision of individual and social resources; and prevention of social dysfunctioning. Individual, singly or in groups on one hand, and the social environments on the other, are seen as acting and interacting on one another. Social work as a helping profession is viewed as having an obligation to intervene when in the light of an assessment of the individual and social factors involved some dysfunctioning is perceived. Social work, with the help of a number of professional activities aims at preventing social dysfunctioning and bringing about improvement in the situation.

The activities of social work are spread over different interrelated professional methods - casework, group-work and community organization, administration and research. They can be grouped into four categories: Assessment of the problem, planning for the solution of the problem, implementing of the plan and evaluating the outcome.

The perspective of social work is the understanding of the interaction between man and his environment. This is a thing which social work shares with most other helping professions, most especially law and medicine, but the distinguishing characteristic of the social work profession is its focus on social and human relationships, i.e. how people

get along with others and how they perform their cultural
roles.[1]

b) Cultural Concept and Social Work.

From the study of its ultimate goals, functions,
various activities, perspective and focus, it will be evident
that the central theme of social work is man and his relation-
ship with his environment, most especially his social environ-
ment. As such, the importance of the subject or subjects
which in any way contribute to the understanding of human
behaviour and social relationships can hardly be over-estimated.

On level of generality, the knowledge of culture,
particularly cultures other than one's own, broadens the social
perspective of the student of social work. It enables him to
step out of his ivory tower and see beyond the bonds of his
narrow shell; thereby outgrowing any smugness or parochialism
which might threaten his practice as a social worker.

The awareness that there are other ways of looking
upon things too, which inevitably grows out of the study of
different cultures, fosters the understanding, goodwill and
appreciation for the point of view of other people which is
basic to the social worker's belief in the acceptance of the
right of others to think, believe and act according to their
own cultural values.

L. Boehm W. Werner, DL 1. The Social Work Curriculum and
its Implications for Family Casework. Oct. 1959. Vol.
Xl No.8. Page 428.

A comparative study of various cultures helps the social worker to understand the social behaviour of the people with whom he works. "Behaviour which might otherwise be inexplicable in those whom we meet takes on new meaning" says Teicher, "if viewed in the perspective of the cultural concept, practices that may seem queer become understandable. We are enabled to recognize that different customs do not exist because of different climates, or different destiny. Differences among various groups are based on the fact that their culture, their blue-print for living is different."[1]

On practical level, cultural variables needs to be taken into account in policy making, planning, provision of services and in meeting the needs of various communities, most especially of the minority communities within the bigger society. This is important for the general welfare, otherwise policies and plans will be unacceptable, meet resistance and sharp reaction. An example of this may be found in the following incident in Pakistan, where a housing project failed simply because the authorities had failed to appreciate the cultural values of the people who were to move there. The houses they built did not provide adequate privacy. The female folk, who observed strict purdha (veil), were exposed to the eyes of the male members of the adjacent houses.

The knowledge of the culture of various heterogenous groups in the community is particularly significant for the

1.   Teicher I. Morton: Culture and Social Casework.
      Social Casework, 1958.

social worker in community organizations engaged in working
for inter-group harmony and bridging the gulf between con-
flicting and mutually warring hostile groups. A programme
of peaceful co-existence in which all the groups can partici-
pate equally, without losing their identity and surrendering
their distinctive way of life, can be implemented successfully
only if the social worker has a genuine understanding of the
cultural variables of the different groups.

Ignorance, or lack of awareness, as to how the
rest of humanity thinks, lies at the basis of all the mis-
understanding and apprehensions which divide heterogenous
groups and nations of mankind. Social workers have a special
role to play in this context: They are creative inter-
mediaries - communicative agents - whose major contribution
lies in the field of inter-personal and inter-group relation-
ships. By opening channels of communication and imparting
the right type of information they can dispel doubts, reduce
tension, promote understanding and goodwill among warring and
mutually conflicting groups of mankind. This task can best
be accomplished by the social workers who are properly
orientated towards the ways of life of the different groups
whom they want to serve.

One of the objectives of social work is to help
people bring about desirable social changes, to help them
conform fairly closely to their ideal cultural values, or
to modify their behaviour to fit intotheir cultural milieu.

He is not a conformist, but as a community representative, he has a tremendous responsibility and an important job to prepare culturally mature and socially responsible men and women. He is engaged in the task of re-eduction and re-socialization of the individual because every society endeavours to create the type of personality appropriate to its social requirements. Indeed, this is essential for smooth functioning and operation of any social system. In the words of Boehm, this may be termed, "to enhance, restore and improve people's social functioning."[1]

Now, unless the social worker knows and identifies what these ideal cultural values are, and what are the strengths and weaknesses of a community, how can he help people make adequate and constructive social adjustments? Culture not only creates problems but also solves them. The social worker needs to be aware of this mechanism; if at all he is to enhance, restore and improve social functioning.

How the knowledge of community values enabled a worker to make constructive suggestions to help people make socially desirable decisions could be appreciated from the following situation:

A community development worker in Pakistan realized that a budget committee was divided over the issue of giving relief to a refugee group that some members resented having in the community. He helped the members sort out the relative

1.   Boehm W.W., The Social Casework Method in Social Work Education: Social Work Curriculum Study; Council of Social Work Education Vol.X Page 80.

strength of the values involved. He referred to such values as that of brotherhood, equality, hospitality, good neighbourliness, charity - the values which the community held dear to its heart - and thus enabled them to make a democratically just decision.

At times the worker has to help the individual, group or community to deepen commitment to values from verbal to action level and motivate them to live up to what they believe. On such occasions he has to search for a standard of behaviour provided by the culture of the client.

It is not within the social worker's province to introduce radical changes, propose innovations, or replace old values by new ones. It is for social reformers and legislators to do so. His job is to assist their task by helping them understand cultural dynamics and social implications involved in a move for social or legislative action. He proceeds by undertaking field research and securing statistical data pertaining to the community views and attitudes about the proposed innovations or changes, and then interpreting the data in the light of the community cultural values. He hands over his findings and recommendations to the community leaders for their benefit in planning and policy making. Maybe, on the basis of his clinical and professional experience, if he finds that it is useful for a community to hold fast to some of its old beliefs and customs because they lend security to the people or can be constructively utilized for the benefit of

the people, he may favour their preservation. His interest
in culture is not on a theoretical basis to quench his thirst
for curiosity, but for the practical significance which it
has in the life of his client.

Culture is not a conglomeration of unrelated customs,
beliefs, values, arts and morals. It is an integrated whole,
the parts of which are in harmony with each other. One aspect
of it cannot be changed without effecting the whole.[1] A
social worker as an agent of social change, should have a fairly
good knowledge of the various parts of culture to assist, guide
and direct the process of change and prepare people to learn
the technology of living. He should know that passing a law
to abolish a custom just will not work. Changes in the
material arrangements must be accomplished or preceded by
changes in the attitudes, in the thinking style and outlook
of the people; otherwise it will create 'lags', cultural
conflicts and widespread and violent repercussions resulting
in the birth of fresh problems. An attempt to solve one social
problem might give rise to a host of others. The knowledge
of culture alone can help to integrate the present, the past
and the future to bring about a peaceful revolution without
upsetting the balance of the entire social structure.

Again, the worker who assists a community to adapt

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1.   Teicher I. Morton, Phd. The Concept of Culture. Social
      Casework. Oct.1958 Vol. XXXIX No.   Page 450.

to new changes or involve it in the process of its own welfare
has to be acquainted with the cultural factors so as to know
wherein motivation lies. For instance in Pakistan,,where
the common man is strongly motivated by religion, the worker
should know that any appeal for fund raising, will fall flat
if it is not sufficiently motivated through religion. The
female workers in the communities have often experienced that
the best way to induce women folk in Pakistan to attend a
women's gathering, is through arranging Mehfal-ai-Milad
(special religious meetings to commemorate the birthday of
the Prophet). The workers have often utlized these arrange-
ments to deliver their message. Another common observation
in Pakistan, is that women, particularly young girls, seldom
go out alone to attend any function other than religious, at
night hours. A worker who arranges a meeting ignoring this
fact, often fails to hold one. Even visits by a young female
worker at night time to the community meets with disapproval.

Dr.Teicher in his illuminating article 'The concept
of Culture'[1], has alerted social workers to the importance
of symbols and rituals, and the symbolic nature of many of our
activities. Symbols express our values. He has referred,
for instance, to the value of 'bigness' in American culture,
where people boast of everything big. The biggest car, the
biggest building, the biggest agency, the biggest corporation,

1. Teicher I. Morton: The Concept of Culture. Social Casework
Vol.XXXiX No.8, Oct.1958, Page 450.

and so on. He has also mentioned the value of white collar occupations and how the children are urged to prepare themselves accordingly, even though they might earn more money as brick-layers. The symbol of the "white collar" carries more weight than dollars and cents.

The writer, on the basis of his own experience, would like to point out that even the study of the super-stitious beliefs and practices of a community has great significance. In his research thesis[1] submitted by the writer to the Social Work Department, Punjab University, Pakistan, he has mentioned how, once in a new town, away from his home, in order to build up good relations, he happened to send a basket full of white jasmine flowers to his neighbour who was feeling indisposed. To his great surprise this ges-ture of goodwill met with strong denunciation. Later, it came to the writer's knowledge that the sending of jasmine flowers to a patient in that community, is interpreted as an ill-omen, indicating a wish for his hasty death.

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1. Malik M.A. Astrologers, Palmists and Spiritual Healers in Pakistan. A study project submitted to the Department of Social Work, Punjab University, Lahore, as a partial fulfillment of the requirement of Master in Social Work in 1960.

Another thesis on Infant Mortality[1] submitted by a student of the same University, indicated that one of the major causes of the infant mortality in Lahore City, the capital of West Pakistan, was that 70 percent of the mothers took their babies to the spiritual healers rather than to qualified doctors.

A social worker need not know every bit of a culture. It is not possible for him. He must, however, be aware of certain broad cultural bases that underlie the practice and theory of social work. He must have enough sensitive understanding which comes from a knowledge and appreciation of the various characteristics of other cultures. Ruth Benedict sums up this thought in her classic book "Patterns of Culture":

"No man can thoroughly participate in any culture unless he has been brought up and has lived accordingly to its forms, but he can grant to other cultures the same significance to their participants which he recognizes in his own...."[2]

To sum up, it seems worthwhile to stress agin, that any worker should be familiar with broad lines of social, economic and political development in the country in which he is working and should have a working knowledge of the cultural conditions and institutions which make up the environment of the people he serves.

1. Kishwar: "Infant Mortality" and its Causes. An unpublished thesis in the Social Work Dept., Punjab University, 1960.
2. Benedict Ruth: Op.Cit Page 21.

III) Implications of the Concept for Casework Practice,
      in Particular.

       A knowledge of the various cultural patterns and
insight into cultural dynamics are vital to casework theory
and practice, most especially, in that they supplement both
the knowledge and skill necessary to the effective administra-
tion of casework services. Further, it is necessary, not only
for the understanding of the client as a person, but also for
the very process of casework.

       A study of his own culture and a healthy appreciation
of the culture of the client tends to make a social caseworker
more objective and detached in his outlook. It leaves the
client free to make the most comfortable cultural adaptation.
Failure to appreciate the client's culture may unwittingly lead
the caseworker to impose his own cultural standards on him.

       The concept of culture has increased our understanding
of man in his bio-psycho-socio-cultural being. It has augmented
our picture of his total personality, and his psycho-analytic
approach to human behaviour and motivation so captured the
imagination of most caseworkers that they almost overlooked the
significance of man's cultural environments. The general ten-
dency on the part of caseworkers was to twist every bit of
evidence to fit Freud's psychological interpretation of human
behaviour. This one-sided approach was inadequate in the
correct assessment of the client's total personality which,
rightly speaking, could only be assessed when viewed in his

social setting.   The cultural concept provides caseworkers

with the 'missing link'.

The knowledge of culture enables the social worker

in general, and the caseworker, in particular, to make intelli-

gent predictions about human behaviour.   The more accurate our

knowledge about the culture of a person, the more definite and

the more specific will be our predictions.   The ability to

make predictions on the basis of culture is at the root of

human interaction,, since so many of our relationships depend

on fulfillment by the individual of the expectations we have

of them.[1]   For example, if we know the puritanic character

of Pakistan culture, we can preduct with a great degree of

certainty that an orthodox Muslim woman will not let herself

by medically examined by a male doctor, even if she were dying.

An orthodox Muslim keeping fast will not be invited to a

luncheon party during the holy month of Ramzan (fasts).

The knowledge of a client's culture helps a case-

worker to build up good inter-personal relationshops.   A

lack of such understanding might cause suspicion, conflict,

antagonism and hostility.   It is not correct to say that

good relations between caseworker and client have the strength

to overcome cultural differences.   The question is, how to

initiate these relationships?   Relationships not based on a

proper understanding of the culture of the other person have

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1.   Teicher I. Morton: Op. Cit. Page 450.

weak foundations; and this, perhaps, is one reason why
inter-cultural matrimonial relationships often end in disaster.

Quite analogous to this agreement is the question
of the mutual and reciprocal acceptance of the client and the
caseworker. A psychologist might interpret non-acceptance
as the phenomenon of negative transference. But non-acceptance
may be culturally determined phenomenon too. Such as class
consciousness, caste system, various taboos, competitiveness,
individualism, and a host of socio-economic beliefs. For
instance, in India, the rigidity of the caste system may be a
strong hindrance in the mutual acceptance of client and case-
worker. A Brahman - a person of superior caste - will not
touch an untouchable, not to speak of paying home visits.
Death may be preferred to acceptance or seeking of any help
from the person of low birth.

The communication process which plays a significant
role in all phases of casework practice, investigation, diagnosis,
planning and treatment, is constantly influenced by the cultural
elements. In this connection the importance of language, which
is a vehicle of communication and an element of culture, can
hardly be over-estimated. Inability to understand or speak
the language of the client is a serious barrier to communication
of knowledge and information, feelings and attitudes, and a
positive loss to the development of workable client-worker
relationships. "One of the simplest techniques of establishing

rapport with a client of another ethnic group is to use his
native language."[1]   The client expresses his negative or
positive feelings only to the members of his own linguistic
or ethnic group.   He becomes very reserved when talking to
the foreigner, and also fails to convey his real feelings in
a language other than his own.

Some words have special connotations in the language
of some sub-groups.   It pays to have a true understanding of
them in order to assess the nature of in-group relationships.
In the sub-culture of teenagers and adult groups for instance,
in the area of Punjab, Pakistan, to hurl filthy abuse on one
another, is a mark of intimacy, love and frankness.   Abusive
language is used to address wives, and even parents in some
families in the same connotation.   A social worker unfamiliar
with this connotation may be misled into drawing wrong in-
ferences.

Where it is taboo to discuss certain topics in a
society it becomes difficult to communicate and exchange
knowledge and information.   Sex, for instance, is one topic
on which a hush prevails in Pakistan society, not only in the

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1.   Woods Jerome Francis Sister: Cultural Conditioning of
     Mental Health.   Social Casework Vol.XXXIX No.8. June
     1958. Page 328.

home environment with children but also in high academic

institutions.[1] A similar difficulty is experienced in

the field work settings. To talk of sex with a woman client

is next to impossible.[2] The experience of male workers is

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1. Mr.Emerson Holcomb, a visiting professor from Washington State University in the Department of Social Work, Punjab University, experienced great difficulty in discussing issued involving sex in casework material. Girl students of post-graduate level in the writer's own class, once objected to the open discussion of sex in class room as it violated cultural values of Pakistan. Mr.Holcomb, like a true social worker, sensitive to the significance of cultural values, used more guarded language thenceforth.

2. As a student of social work, Punjab University, the writer was referred the case of a middle-aged T.B. female patient who was the mother of eight children. The writer had intended, in his treatment plan to recommend family planning but the crux of the problem was how to broach the subject. Once he attempted to explain the matter but both he and his client felt embarassed. The matter was later referred to a female co-worker who conveyed the needed information with the help of a lady health visitor, as she herself, was an unmarried girl.

The writer, however, had a very different experience while working with a female client in the Provincial Mental Hospital, Essendale, where his female client on the very first interview, told the writer about her extra-marital excursions. This may be partly due to the personal idiosyncracy of the patient and partly due to the cultural differences between Pakistan and North America which, according to Jerome Woods, "allows a comparatively high degree of expression even of personal and intimate matters." Jerome: Op. Cit. Page 20.

that their female clients, due to fear of parents, husbands
or guardians, shyness, or risk involved in exposing family
secrets, do not come out with their true feelings or facts.
Some cultural factors also slip in.   Forebearance, patience,
contenment, submission to fate or husband's will, reticence
in the face of misfortunate or tyranny of in-laws, are prized
very highly among women.   Suppression or repression of feel-
ings, emotions and sentiments of hatred, hostility and love are
extolled even by popular literature, songs and stories.

An unwed mother is an almost unheard of thing in
Pakistan.   Pre-marital relationships are hedged with strongest
taboos.   The birth of a child out of wedlock is the mightiest
crime of all - 'a freak of nature'.   One can well imagine
what might happen to a social worker oriented to this culture
if he were assigned to work in an agency where unwed mother's
are kept.[1]

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1.   Prostitutes and call girls are also socially and
culturally high unacceptable human being.   A female
fellow student of the writer, who, as part of her
field work training, was placed in a T.B. clinic
located in the vicinity of a red-light area in Lahore
City, the capital of West Pakistan, explained to him
how she failed to pay a home visit to her prostitute
client, as that would have brought her social disgrace.

Expressing her feelings she admitted that she had not
been able to overcome her 'inborn' hatred of
prostitutes despite her belief in social work philo-
sophy of the dignity and work of man. An unmarried,
qualified female social worker, personally known to the
writer, employed in that Clinic, obtained a transfer to
another clinic. This is an example of how the role of
culture in the client-worker relationship becomes
revealing.

How cultural factors affect a caseworker's treatment plan can be understood from the fact that some cultures provide a large number of choices, while other provide very few to select from in working out the problems of social adjustment. "The principle of "self-determination" can be exercised only by an individual", says William Gioseffi, to whom choices are open.[1]

A major subject of interest for social work students and practioners in their treatment efforts, is to "enhance the person's motivation, capacity and opportunity to restore or refashion his role performance."[2]   Now all this depends, to a great extent, on the forces operating in the cultural environment of the client about which the caseworker should have a sensitive awareness.[3]

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1)   Motivation refers to the willingness of the client to involve himself in the process of achieving effective role performance. This is indicated by his interest, effort to reach out for help, readiness to mobilize his own resources, explaining what he wants, how he feels, and becoming this an active agent in relation to his problem.

   Though motivation depends partly, on the degree of discomfort and hope generated by the worker, the influence of culture in this respect can hardly be over-estimated.

2)   Capacity refers to his ability to relate, to communicate, to perceive his role, to judge etc. Now all this depends to a great extent, on the emotional, intellectual and physical make-up of a person. But this is also subject to the influences of his culture.

3)   Opportunity refers to the material means and resources of skill of the agency and community. But opportunities available to the client are invariably influenced by the culture in which he lives. Some cultures, for instance, provide more opportunities and alternatives for making choices, while others provide less.

Therapeutic goals of the worker are fixed by certain desirable conditions and acceptable modes of behaviour. For instance, in the case of a client with behaviour disorder the worker needs a criteria to suggest to the client on which he shouldset his behaviour in order. Some ideas, notions, value judgments, norms of moral wholeness, always remain before him as goals. The question is from where to get these norms and standards? This necessitates the study of the culture of the client.

The knowledge of the client's cultural values enables the worker to identify rigidity, immaturity, abnormality, deviation or poor socialization in the client's behaviour. It also helps him to sense when he is seeking help in understanding the values of others or in clarifying his own position. The curriculum study on the Teaching of Values and Ethics in social work exemplifies that how a mental patient, long estranged from his religious group was hospitalized in a state of disintegration characterized by an absence of any values. A student of social work in the hospital, alert to this aspect of his condition, sensed that in reality he was longing to see a religious advisor and facilitated his doing so. This helped the client recover from his mental and spiritual breakdown.[1]

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1. Boehm: Pumphery: The Teaching of Values and Ethics in social work. Social work curriculum study. Council on Social work eduction. NEw York. 1959.

The roles which a man performs as a member of a family or a society, and on whose successful performance depends his social, psychological, emotional and even physiological well-being, receive their definition from culture. Roles are - "culturally determined patterns of behaviour."[1] They are the social expectations which every member of the society must learn from his culture. It is maintained that at the root of many problems of social or personal adjustment lie some stress situation caused by conflict, confusion, inadequacy or impairment of role performance.

What roles a man plays in his social environment and how he does play them - are a matter of major concern for the social caseworker, because on this depends the question of his client's adequate or inadequate social functioning. A breakdown in role performance or a dysfunctioning in role relationship, inevitably gives birth to a "casework problem" inviting intervention on the part of the worker. Unless he knows what expectations the culture of the client attaches to the roles involved, how can he help his client cope more effectively with his role-related problem? All this necessitates a

1.   Roher I. Sutherland and Julian I. Woodward: Introductory Sociology (New York. Lippincott, 1940) PP. 250-53.

a proper orientation to the culture of the client. An understanding of the client's culture is, therefore, an integral part of the social worker's professional knowledge and skill.[1]

IV. The Social Worker's Point of View.

For the purpose of study and analysis the writer has stressed above the cultural determinants of human behaviour and their implication for the social work practice. It seems worthwhile to point out here that though there seems a good deal of wisdom in what the social scientists say, this does not contain the whole wisdom. We, as social workers, need to be on our guard against 'cultural determinism' and over-stressing of cultural aspects of human development and behaviour at the expense of physical, intellectual, psychological and spiritual aspects. Teicher has aptly remarked:

"The discovery of the concept of culture may well be recognized as one of the greatest of all man's discoveries. But at the same time we should not forget that culture is not a cosmic creation - it is man-made. Man is not only the creature of his culture, he is also the creator of it."[2]

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1. The 'role theory' which is gaining speedy recognition in casework practice since Boehm's publication of the Curriculum Study has further enhanced the value of understanding the cultural concept for caseworkers. In Chapter II this concept will be discussed more elaborately in relation to casework.

2. Teicher I. Morton. Op. Cit. Page 450

Margaret Mead who rather overstressed the significance of culture in determining sex roles (at the cost of biological factors) was once faced with an impertinent question, whether she ever found a human male delivering a baby?[1]

The concept of culture presents only one aspect of the picture and it does not reflect the social worker's point of view who has before him the objective of understanding the whole man in his total environment. His concept of man is Holistic which stresses the essential Unity and oneness of human personality, acting as a total organism, with bio-psycho-socio-spirituo and cultural elements so inter-linked and fused that can only be abstracted for purpose of scientific analysis. This concept does not divide man into water-tight compartments. What happens to the 'soma' also happens to the 'psyche', and also to his social self.

It testifies to the fact that every man is, in certain respects (a) like all other men (b) like some other men (c) like no other man.[2]

a) He is like other men because some of the determinants of his personality are universal to the species. He shares the common features in the biological endowment of all men, in the physical environment he inhabits and in having similar basic needs.

1. Teicher I. Morton. Op. Cit., Page 451.
2. Klucholm Clyde & Murray A.Henery: Personality in Nature, Society and Culture, New York. Alfred A.Knopf 1958,P.5.

b) He is like some other men because he is a member of some human group or social clan whose norms, values and common cultural traits he incorporates in his personality.

c) He is like no other man because each individual has his unique intellectual and temperamental endowments and peculiar life experiences which differentiate him from the rest of human beings.

If cultural environment were the only motivating force in moulding human behaviour, then all human beings would have been more or less identically stamped coins of their cultural mint - which, of course, they are not.

The social worker's concept of human behaviour can best be summed up in the following words of Perlman:

"A person at any stage of his life not only is a "product" of nature and nurture but is also and always "in process" of being in the present and becoming in the future."[1]

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1. Perlman H.H.: Social Casework: A Problem Shing Process The University of Chicago Press, Illinois. U.S.A.

CHAPTER II (Part One)

WHAT IS CULTURE?

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WHAT IS CULTURE?

I.   Culture in the Popular and Technical Sense.

One of the greatest discoveries of the social
sciences is the phenomena termed "culture" which is fundamental
to the understanding of human behaviour, both individual and
group.

The popular usage of the term culture is made
when we refer to one person as 'cultured' and to the other as
'uncultured'.   Here the term is conceived in an evaluative
sense.   Social scientists do not use the term in that sense.

Technically speaking culture "... is the continually
changing pattern of learned behaviour and the products of
learned behaviour which are shared by and transmitted among
the members of the society."[1]   An analysis of the above des-
cription of culture will indicate that:

1.   Human behaviour is learned and transmittable
through learning processes from one generation to another.

2.   It is patterned and not a conglomeration of
unrelated thoughts and acts.

3.   Some patterns of human behaviour are uniformly
shared by all the members of the society.

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1.   Cuber F. John: Sociology - A Synopsis of Principles.
       Appleton Century   Inc. N.Y. Culture and Society PP.49-55.

4. The products of culture exist both in the form of material objects and intangible thought habits like attitudes and knowledges..

5. They are constantly changing.

II The Definition and the Components of Culture.

The definition of culture which has been most widely accepted is that by E.B.Tylor[1] "...culture is that complex whole which includes knowledge, belief, art, law, morals, customs and any other capabilities and habits acquired by man as a member of society."

Culture in this sense is the complete way of life of a people embracing all that they do (norms), think (ideas), and have (material):

1) Ways of Doing: Laws, rules, regulations, customs, folkways, mores, taboos, fashions, rites, etc.

2) Ways of Thinking: Religious beliefs, scientific truths, legends, language and literature, superstitions, aphorisms, proverbs, folklores, etc.

3) Having: Technology and material objects, masterpieces of art, architecture and buildings, factories, inventions, etc.

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1. Tylor E.B. : Primitive Culture. John Murray, London, 1865.

Some Salient Features of Culture.[1]

1. Culture is a peculiarity of man: animals do not have it.

2. All people have culture: although different groups of mankind have different cultures.

3. All cultures have uniformities and variabilities.

   a) Uniformities exist in the sense that every society has had some kind of formalized arrangements to regulate sex relationships, some form of religious beliefs, some social, economic and political system to govern relationships between man and society, some formal media of expression (language, art etc.)

   b) Variabilities exist in sex - marriage - family behaviour, religion, government system, economic pursuits and ideas, language and art, technological devices etc.

   c) Uniformities stem from the inherent biological, psychological and/or needs of man as a species: Variabilities stem from different geographical environment economic conditions, versatility of the human mind or what is commonly termed "historical accident".

4. All cultures have a system of relative values (in the sense that they are the reflection of their peculiar

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L. The material of this section is mostly taken from Cuber F. John: Sociology - A Synopsis of Principles Appleton Century Croft, New York.

needs and aspirations). Thus some cultures stress
spiritual, others material, and still others intellectual
or physical values such as valour, courage, youth,
bodily charm, etc.

5. All cultures present a sort of mixture of many cultures.
No matter how homogenous a culture may appear, not more
than a small percentage of it is indigenous, and the
greater percentage is incorporated from other cultures
through contact and interaction.

6. All cultures have two types of patterns within themselves:

   i) The 'real' pattern of culture presents what
the people actually do, irrespective of what they are
ideally supposed to do, or what they themselves believe
they should do.

   ii) The 'ideal' patterns which set models of
examplary conduct which are held up as standards of per-
fection. They present what one 'should do', and
'ought to do' if one were to behave ideally. These ideal
patterns exist to serve as a check upon real patterns
even though the check, at times, does not seem to be
effective. But in general they have originated signifi-
cant changes in the behaviour of the members of the
society.

7. All cultures have some sort of formalized institutions -
systems of relationships - to which people feel loyal
because these systems are judged to embody the ultimate

values, that these people have in common. They
come into existence to meet the needs of the people
through socially acceptable ways. The family, school,
religion, government, economic systems, are the most
basic and important institutions of a society.

Of all, however, the family has been regarded as
the most significant force in shaping and moulding
human behaviour because:

i)   It is a formal arrangement for the gratification
of sex-impulses and the procreation of children.

ii)   Being culture-career, it is the medium through
which culture is transmitted from generation to
generation and the children learn to perform their
prescribed roles.

iii)   It meets the social, economic and emotional
needs of its members.

iv)   It imposes informal means of control on the
behaviour of its members and thus socializes them.

v)   It not only procreates children but also pro-
vides models for their identification. Most children,
in almost all cultures grow up in a family with a
father and a mother and usually with brothers and sisters.
Ways of thinking and feeling towards other people,
developed in the early formative years, in interaction
with the people around, play a dominant role in later
attitudes and personality make-up. Mother may become

the symbol of all women, while father may represent
all men.   Later attitudes towards men and women are
thus strongly influenced by these early relationships.
This is why the family invites the greatest attention
of the social workers and the psychologists every-
where.

8.   All cultures are subject to change under social,
economic, political and intellectual pressures caused
by technological developments, increased mobility,
idealogical movements and the impact of one culture
upon the other.   All changes inevitably result in
cultural conflict leading to some sort of social
disorganization.   It seldom happens that all the
components of a culture undergo a uniform change.
The changes in the material objects far excel the
changes in the habits, attitudes and customs of the
people.   These creates 'cultural lag' - a sort of
gap caused by an unequal movement of the various parts
of culture.   The younger generation is usually
quicker to make adaptarions than the older.   This
makes for conflict between the progressive and the
conservative forces - between those who want to move
with the times and those who want to hold fast to the
old patterns of behaviour.

Some of the necessary concomitant of this cultural
conflict are: the disintegration of family life;

wide-spread social and personal maladjustment,
breakdown of the informal means of control, crisis
of evaluation, degeneration of faith, absence of any
consistent life style, role confusion and conflict,
and a loss of the sense of identity for the individual.

9.   All cultures have prescribed roles and a hierarchy
of status ascribed or achieved:

Role refers to the activities and tasks which
an individual is expected to perform by virtue of his
membership in social groups and his participation in
social institutions.   These activities are patterned
and prescribed by social norms such as law, custom,
tradition, convention and others.   Role is thus a
social function assumed by the person or ascribed to
him by the society.   It is binding on him as a member
of a group.   The culture (or sub-groups in the culture)
defines how the different roles necessary to group
life are to be performed by an individual in terms
of his age, sex, race, occupation, religion and
other groups to which he belongs.   A child is expected
to play a role that is quite different from that of
an adult.   There is a role for males and a different
role for females.   Husband, wife, father, mother,
son or daughter, sibling, community member, employee,
employer, teacher, student, are some of the major roles
in any society.

2. Characteristics of Roles.

1.   Role Expectations: Each role has certain expectations attached to it.   A person is expected to perform certain activities considered appropriate for his role in the light of his cultural norms which prescribe role behaviour. There may be discrepancy between actual role performance and cultural expectations of the role.   This discrepancy, whether it is due to lack of understanding, socialization, negligence or deliberate action, it creates the problem of personal adjustment and endangers the social functioning of the individual.

2.   Role Perception: refers to the way the role is viewed either by the person performing the role or by the reciprocal person.   Personality, clan, culture and caste may affect the perception of the role.   Views and values of the reference group may also affect role perception.

3.   A Role has Counterpart: A role must have a counterpart. It cannot be performed alone.   For example, the role of husband indicates a reciprocal role of wife, of employer, employee. This premise is the basis of the following component of roles.

4.   Reciprocity: Refers to the relationships of reciprocal roles which are affected by the clarity of the definition of the role.   If the role of mother is not clear, then the role of the child is also not clear.

5.   Interrelatedness of Roles: Refers to the repercussions

and effects of change in performance of one role upon
performance of other roles.   For instance, improvement
or deterioration of a person's performance as a worker may
affect his performance as husband and wife.

6.   Role Network: Provides a view of the client as an
interacting unit in a system of roles.   It refers to all
the client's social relationships.   So impact of stress
on any role may have repercussions of varying degrees upon
all of the other roles.

B)   A status is a position in a society or group. It
is ascribed when granted by society or fixed by birth, such
as the position which one holds by virtue of age or being a
male or a female.   It is acquired when achieved by virtue
of competence, knowledge and skill, such as marital, educational
or professional, etc.   There are some status which are
initially ascribed but changeable, such as nationality,
religion, political, etc.

C)   Role - Status.

Role and Status are quite inseparable, and the
distinction between them is of academic interest only. There
are no roles without status or status without roles[1].   A
status is more or less an institutionalized role.   A role,
on the other hand represents the dynamic aspect of a status.

Roles and status both exert great influence on human

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1.   Ralph Liton: The Study of Man. New York, Appleton
       Century Croft, 1936 Page 114.

life and action. They enable people to move relatively smoothly by defining and teaching what they should expect from others and what others should expect from them. A confusion in roles and a shift in status under the impact of social changes leads to social problems and breakdown in social interaction. Below, we refer to some of the social problems which owe their origin to a conflict, confusion or impairment in roles.

D) Role-related Problems: [1]

1) Role Impairment: Refers to the inability of individuals to perform a given role adequately due to lack of skill or knowledge, temperamental or constitutional incongruity, impairment due to illness, mental inadequacy or faulty ego structure. Impairment due to any of these reasons may lead to impairment of other roles in the network. Thus, it may be both 'cause' and 'effect' of stress leading to anxiety-provoking situation for the person involved.

2) Role Confusion: May be the result of lack of clarity in role definition, conflict in mutually incompatible roles, or role-reversal brought about by rapid social changes and cultural conflict. As a result, some people are never certain just what is expected of them and just what they can expect from others. There is uncertainty about the roles of mother, father, husband, wife, son, daughter, employee, employer, and so on. Such role conflict may be a major factor in generating anxiety.

1. Bernard J. Social Problems at Mid-Century. Holt Rinehart Wilson. Pages 40-50.

"Rolelessness" can also be the most anxiety-producing situation of all. There are no suitable roles for them. They are left out. They do not belong. The plight of older members of society in some cultures, for example, has been characterized as one of just such "rolelessness".

3) Role Violation: May be caused by deviation from the societal norms, values, and legal provisions furnished by society through censure, ridicule, disapproval, excommunication, prosecution or imprisonment. Crime, for instance, is a role violation and the person who violates constitutes a social problem.

In view of the great significance which roles play in creation of problems both individual and social, "the concept of role" has assumed major proportions in recent thinking in the social sciences, especially in sociology, social psychology and social work.

In the second part of this chapter, while tracing the evolutionary development of social casework, we shall be discussing the significance of the 'role concept' in casework practice.

CHAPTER II (Part Two)

CHAPTER II (Part Two)

A)   What is Social Casework?

Helping people out of trouble is the oldest form of social service since man started living in social groups. All of us have given help, and in turn, have been helped by others, out of sheer human, spiritual or social necessity, in hours of need.   But all this is not social casework, in a professional sense.   What distinguishes and differentiates social casework, as a method of practice, from the traditional social service is, primarily, the presence of the following factors:

1.   In traditional social service the emphasis was on doing things 'for' others.   In casework, as a method of practice, the emphasis is on doing this 'with' others.

2.   The traditional approach emphasized the 'problem' regardless of the 'person' involved.   Casework on the other hand, "is not concerned with problem per se, but sees problem in relation to the person who is affected by it."[1]

3.   The traditional service to the needy was done in-discriminately, without any systematic or orderly planning. The casework service, on the other hand, is a well-planned, conscious, systematic and orderly way of helping the 'person' with the 'problem'.

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1.   Boehm W.W., The Social Casework Method in Social Work education; Social Work Curriculum Study: Council of Social Work Education Vol.X Page 15.

The ramifications of these apparently three simple
factors went on multiplying as the knowledge and insight
of social workers about man and his social environment
increased. And this gave birth to a full-fledged scientific
profession called Social Casework, with a whole body of
scientific knowledge about the nature of the problem and the
person involved (client), together with the problem solving
processes employed by a professional representative (Case-
worker) at a given place (Agency).

B) Historical Survey of the Evolution of Casework.

1. Sociological Phase: Social casework has passed through
various stages of development and in each stage it has re-
flected the prevailing thought currents of the time. Its
earliest stage is spoken of generally as the sociological
phase because it embodied the sociological conviction of
the individual as determined by the kind of social order in
which he lives. Changes in his outlook, his situation,
his way of doing things were all predicted upon changing
the social conditions. The pre-occupation of social
caseworkers at this stage was with social conditions external
to the individual. Manipulation of the environment was the
accepted mode. If a family was in distress because a wage-
earner had lost his job, efforts were made to secure work
for him. If a child was not attending school, the obvious
thing to do was to get him to school and keep him there.

If a husband did injustice to his wife, the force of the
law was to be invoked. Everything had its 'cause' and
the 'cause' so often lay in the environment. Changing of
social environment was the ready answer to every problem.

11. <u>Mary Richmond's Contributions:</u> The first systematic
and scientific attempt to study man in relation to his social
environment was made by Mary Richmond in 1917, when she
published her book <u>Social Diagnosis</u>. Here for the first time
was a philosophy and definite technique of casework which
afforded caseworkers the use of a technical expression,
"a frame of reference". It undertook to gain a full know-
ledge of the individual and the family by a thorough-going
enquiry into the past history and the present situation.
Investigation was for the purpose of establishing facts
of personality and the situation upon which a diagnosis
was made. The end of diagnosis was treatment, which con-
sisted of a plan that took into consideration the entire
family which was the basic social unit of our society.

She defined social work as "Consisting of those
processes which develop personality through adjustment
consciously effected, individual by individual, between men
and their social environments."

Her emphasis was on the development of personality
through effecting a conscious and comprehensive adjustment
of man to his social surroundings. Her distinctive approach

to the casework method is her emphasis on, "back to the individual by way of his social environment."[1]

Although she did contribute to the importance of the study of the social history of the client, his family life, his relatives, school and community life, "The Casework of Richmond", says Hamilton, "was narrowly social."[2] It had a socio-economic rather than psycho-social-centre. Her writings came at a time when spycho-analytical thinking had not begun influencing the course of casework. The knowledge about human motivation and behaviour was limited.

111) Freud's Contribution to Social Casework.

After World War II, Freud's theory of personality and his psycho-analytical approach to behaviour and motivation, radically changed social casework practice. Attention was now turned to the inner life of the client. What assumed significant importance were feelings, emotions, attitudes, unconscious motivations as these reflected the defensive repressions, the conflicts, ambivalent feelings, reactions of transference, sence of guilt, etc.

Instead of focusing on social history and lengthy details of parents, grandparents, births, deaths, schooling and community environments, there developed the technique of

1.	Richmond Mary: What is Social Casework. Russell Sage Foundation, N.Y., 1922. PP 98-99.

2.	Parad J. Howard: Ego Psychology and Dynamic Casework: Gordon Hamilton: A Theory of Personality: Freud's Contribution to social work. Family Service Association of America, Page 13.

permitting the client to reveal his feelings and attitude towards these events in an atmosphere of "free association". Many of these feelings and attitudes were expressions of conflicts deep within the client's unconscious self which required help in bringing them to the surface, facing them and then going on to alter their basis or to go on living with them more comfortably than before.

The Ego concept began to be increasingly applied in analysis and assessment of the client's potentialities to cope with his problems and adjust to his environment.

"Ego concept, or ego psychology, beginning with Freud's formulations, has sharpened diagonstic procedures; given caseworkers a healthy respect for the phenomena of resistance, helped develop differential treatment approaches, and given us new tools to build up strengths in the personality and to support constructive defenses."[1]

Social workers had been taught early to regard human behaviour as purposive, as symptomatic, but it is only the psycho-analytic concept of Freud which fully explained the hidden aspects of man's unconscious motives.

In the opinion of Perlman,[2] Freud's major contributions to social work - and perhaps to all humanistic endeavours were threefold: 1) his discoveries of the powers

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1. Hamilton: Op. Cit. Page 23.

2. Perlman: Freud's Contribution to Social Welfare. Social Service Review, 1957. Vol.31 PP.192-202.

of the unconscious mind; 2) his discovery of the importance
of childhood experiences, and 3) his discovery of certain
vital therapeutic means.

1. Freud pointed out that man's unconscious mind is
a power house of instinctual drives and impulses pushing to
find expression in satisfying experience, and at other times,
pushing to avoid or blot out what is experienced as frustrating
or dangerous. Our conscious mind is subject to interference
by the unconscious forces. The purpose behind all and any
behaviour is man's need to satisfy his hunger - whether for
food, love, status - and to discharge his energies in ways
that yield him a sense of pleasure rather than frustration.

As we come to understand more deeply the purposiveness
of behaviour and the role of unconscious forces, the door to
many mysteries of human behaviour are opened to us. We begin
to see the psycho-dynamics beneath the surface symptom, and
come to grapple with some of the problems of 'cause' rather
than those of 'effect'.

2. Freud's second great contribution is the discovery
of the vital importance of the experiences of childhood in
the formation of the character and personality. The parent-
child relationship through all phases of his development,
particularly during the Oedipal phase, has a far-reaching
effect on his development into a mature, well-adjusted and
happy human being. Freud set down clearly that neurosis is
the product of a child interaction with his social environment.

The small world of 'home' with all the experiences of
everyday life builds or destroys the child's inner security,
his self-esteem, his forward strivings and his image of self.

This renewed and deeper understanding of the
child's need for love and affection has helped social workers
to strive, not only for the physical well-being of the child,
but for his emotional well-being too.

3. Freud's third contribution is the discovery of the
science and art of therapeutic communication. He was the
first to point out that if the patient's unconscious was
brought into communication with his conscious and rational
mind, and was helped to understand the motivation and
mechanism of its working, he could become master rather than
victim of his unconscious desires and fears. The method
which he suggested to restore, improve and establish the
internal communication system of the patient was that of
"free association" - the encouragement to his patients of an
uninhibited expression of the memories, fears, wishes, feelings,
thoughts and attitudes which are lying buried beneath the
heavy blocks of unconscious mind.

From this over-simplified account it is not to be
inferred that no client ever received material assistance.
Material assistance was still given, but the emphasis of the
caseworker was upon the development of the client to organize
his own capacities in order to use material help most
effectively.

During this phase, social casework was defined by Swithon Bower "as an art in which knowledge of the science of human relationship and skill in relationship are used to mobilize capacities in the individual and resources in the community, appropriate for better adjustment between the client and all or any part of his total situation."[1]

This phase in social casework has, however, been referred to as the phase of "psychiatric deluge". Freud's finding about the unconscious workings of the human mind so captured the imagination of most caseworkers that they almost overlooked the significance of socio-cultural environments while diagnosing and preparing treatment plans with the client. Every little movement of the client was interpreted from the psycho-analytical point of view and some unconscious motive attached to it.

"It was one of the aberrant features of the attempt to carry psycho-analytic principles and techniques, primarily concerned with the neurotic into casework that treatment" says Hamilton, "become preoccupied with the inner life as almost to lose touch with outer reality and the social factors with which social workers were most familiar."[2]

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1. Bower Swithon O.M.I: The Nature and Definition of Social Casework Part III, <u>Social Casework</u>, 1947, Page 417.

2. Op. Cit. Page 23.

IV) Cultural Concept and Social Casework.

In recent years a new development has taken place which affected the whole field of social work, particularly social casework. Anthropologists, and particularly the cultural anthropologists who have studied the life of contemporary primitive peoples, have been producing an enormous literature of the influence of custom, habit, and forms of social organizations and institutions upon the behaviour of human beings. Sociologists who studied modern society were equally impressed with the role of custom, habit and form of social organizations. Culture, which consists of ways of doing things, ideas, attitudes, habits, behaviour, and the material objects attached to these, came to be regarded as the all important aspect of human existence and a determinant of all human behaviour.

This emergence of a new element on the horizon called for a better and wider understanding of cultural factors as they influence man in his social living. Caseworkers were constantly called upon to distinguish between factors which impinged upon the client's personality and his social situation from cultural environments and those imbedded within his psychological make-up. The convincing force and logic with which the concept of culture as a determining force in human behaviour was presented deeply influenced the thinking of social caseworkers and gave casework a new direction and

dimensions. The cultural phenomena and anthropological thinking began to be incorporated into the philosophy and practice of casework. The objectives and goals of social work and caseworth were also re-examined and re-defined.

In the first volume of the Curriculum Study, "Objectives of the social work Curriculum of the Future", the goals and objectives of social work are expressed:

"Social Work seeks to enhance the social functioning of individuals, singly and in groups, by activities focused upon their social relationships which constitute the interaction between man and his environments. These activities can be grouped into three functions: restoration of impaired capacity; provision of individual and social resources; and prevention of social dysfunction."[1]

In the tenth volume of the Curriculum Study, which deals specially with the casework method, social casework is defined:

"Social casework is a method of social work which intervenes in the psycho-social aspects of a person's life to improve, restore, maintain or enhance his social functioning by improving his role performance."[2]

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1. Boehm Werner W. Objectives for the Social Work Curriculum of the Future (Vol.I Social Work Curriculum Study); Council on Social Work Education, N.Y., 1959, Page 54.

2. Boehm Werner W. The Social Casework Method in Social Work Education, Pahe 97.

Helen Perlman also defined casework in the light of cultural concept, "... a process .... to help individuals cope more effectively with their problems in social functioning."[1]

C) i) The Concept of "Social Functioning" and "Cultural Role Theory".

(a) Since more and more frequently there have appeared references in social work literature to "social functioning" and "cultural role", it seems worthwhile to explain the origin and significance of these concepts in some detail.

We have mentioned above how the findings of cultural anthropologists and social scientists called upon social workers to distinguish between the cultural factors which impinge upon the client's personality and those imbedded within his psychological make-up. This necessitated the search of a unified concept of human behaviour which could adequately explain the client's problem of personal adjustment. The matter was brought under consideration by the Council for Social Work Education Curriculum Study, directed by Werner W. Boehm. The study recommended that "Social Functioning is the concept which can give a unified view of human behaviour as it encompasses the total picture of man, not as an isolated phenomena, but as a bio-psycho-socio-cultural being, acting and interacting with other members of

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1. Perlman, Op.Cit. Page 4.

his species in his social environment - most especially
as a "role performer", gifted with unique biological endow-
ments and psychic energy. The roles which he plays by
virtue of his membership in social groups, most especially
family, therefore, came to be of crucial importance in
undertaking social diagnosis and preparing treatment plans
in casework method and problem solving process.

A unit role consists of both the outer (socio-
cultural) and the inner (ego) structure of the personality,
and both together have to be considered in assessing the
potentials hindering or enhancing the social functioning
of the individual. In the opinion of Victoria Olds:

"The psychological strength of the individual
is reflected in the adequate performance of cultural roles;
and on the other hand, his emotional or personality make-up
makes his role performance successful in one situation and
unsuccessful in another." [1]

The interrelatedness of the outer and inner forces
in a unit role is so that the term "role concept" is being
used interchangeably and synonymously with the concept of
social functioning in literature.

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1. Olds Victoria: Role Theory and Casework. A Review of
Literature, Social Casework Vol. XLIII, N.Y., 1962.

4) <u>Contributions of the Theory to Casework.</u>

1)   The theory is the first to define a 'Casework problem' in terms of social dysfunctioning.   What we call a 'casework problem' ..... "is a breakdown in an individual's capacity to carry out his social role in a personally and socially satisfying manner."[1]   In fact all the problems of society are usually the problems which concern the breakdown of roles.   The person who is a client comes to the caseworker at a time of mal-adjustment in one of his vital social roles. He finds himself under an unusual strain of enxiety because he fails to achieve a more effective level of social function-ing as expressed through and manifested by his inability to perform assigned social roles.   He feels bewildered, confused, lost, blocked, out of harmony with his role as a husband, wife, member of a family group, society or trade union, due to lack of will competence, perception of expectations, confusion and conflict in various roles due to physical, mental, emotional or environmental reasons, etc.[2]

2)   The Theory translates into more precise con-ceptual terms, the concept psycho-social, in social casework. It also highlights the usefulness of both cultural concept and ego concept (to which is assigned the function of perceiving,

1.   Boehm, W.W., "The Terminology of Social Casework" in <u>Social Service Review</u>, March, 1954.

2.   Perlman, H.H., <u>Social Casework a Problem Solving Process</u> University of Chicago. Press Chicago 1957, Page 24.

integrating and executive).[1]

The Theory attempts to show the interaction between the individual and his environment by linking psychological, social and cultural elements. According to Carole Meyer, social role, "has become one of the most useful integrative concept in social work." "It isthe mediator between societal requirements and the individual behaviour" as Olds described it.[2]

3) The thoery is useful in clarifying and classifying various components of behaviour, particularly the situational and cultural determinants of behaviour, because, as Helen Perlman observes, "a person's behavious is both shaped and judged by the expectations he and his culture have invested in the status and the major social role he carries."[3]

The theory thus provides the worker with an identifiable behaviour pattern. It is the task of the caseworker to discover this pattern, thus making it possible to predict with some degree of accuracy how the client will perform in any given role.

4) It enables the caseworker to assess the potentials enhancing or endangering his client's social functioning with a greater measure of accuracy.

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1. Boehm W.W. Op. Cit. Page 94.
2. Carole H. Meyer. Op. Cit. P.572. Social Casework Vol.XL
No.1, 1959
3. Olds, Victoria: Role Theory and Casework, A Review of the Literature, Social Casework Vol.XLIII, No.1 Jan.1962.

5) It provides a manageable unit for diagnostic assessment and the basis for thw understanding of social funcrioning and social dysfunctioning in terms of role performance.

6) It provides the material for defining and clarifying client's problem by giving insight into the nature, quality and extent of his role impairments, and thus making it amenable to casswork treatment.

7) It further points the focus and goa, which casework treatment should keep in view.

8) It provides an effective tool to evaluate the results of casework treatment. For instance if there is an improvement and enhancement in client's role performance, the treatment is successful, otherwise not.

9) It is useful, both in evaluating the functioning of the family as a social unit and in understanding the interdependence of family members and dynamics of family relationship.

10) Lastly, an understanding of role-related problems is especially important because it has helped the social workers in general and the caseworkers in particular to appreciate the significance of culture in moulding and shaping human behaviour.

As Stein and Cloward remark, "The concept of role in terms of age, sex, occupation and other factors, takes on

flesh and blood meaning as one sees with fresh insight

how, culturally-induced role perceptions assist or play

havoc with successful functioning of the personality."[1]

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1.   Stein, D.H. and Cloward A. Richard: Social Perspectives
      on Behaviour.   The Free Press Publishers, Glencoe,
      Illinois. Chapt.XIII.

CHAPTER III (Part One)

PAKISTANI CULTURE

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1.   Pakistani Culture - A Curious Mixture.

It is always difficult to define the culture of a
country. The task becomes all the more difficult when one
attempts to do so with regard to a country like Pakistan,
composed of heterogeneous elements. A perlplexing feature
of her national life is the peculiar geographical location
of her two wings, separated by over one thousand miles with
India intervening. Superficially viewed, there is nothing
common between the two wings. They are inhabited by
different racial, ethnic and linguistic groups. Even within
each separate group there is an endless variety of cultural
sub-groups which makes the confusiom worst confounded. A
correct appraisal of the situation will indicate that there is
no uniform pattern of Pakistani culture. What we find is a
curious mixture of strange contradictions; a senseless con-
glomeration of old and new, multiplicity of diverse customs,
habits and traditions, mutually conflicting and incompatible.

The Real Culture - its components

But although it is true that Pakistan has no all-embracing culture, it will be untrue to say that she has no culture at all. To come to an understandable grip we need to study the problem from two angles: 1) the 'Real' and 2) the 'Ideal' cultures of Pakistan.

1) The Real Culture presents the peculiar life experiences through which the various sub-groups inhabiting this region of the world passed, as a result of their inter-action with varieties of cultures, both from within and from without - Indo-Pakistan sub-continent. Some of these cultures may be mentioned as below:-

i) The Aryan or the Hindu Culture as found in the ancient historical relics such as tools of war and cultivation, places of worship, brass and earthen wares, ornaments, jewellery and coins excavated from Harapa, Mohenjodoro and Tadila - the seats of ancient cultures. A reflection of these old days could be seen even today in varieties of superstitious rites and customs, folk lores, songs, regional dances, public festivals, caste system, tomb worship, etc., which form part of the life of the people of Pakistan.

ii) The Persian and the Moughal Cultures as reflected in the art, literature, language, poetry, proverbs, music, painting, historical monuments and buildings, designs of architecture, caligraphy, dress, diet, furniture, etc.

iii)   The Islamic Culture as reflected in the religious beliefs and practices, philosophic, moral and spiritual values, places of worship, religious festivals, marriage customs, greetings, family laws and inheritance, purdah system, welfare institutions etc.

Islamic culture which came to this part of the world through Persian and Afghanistan influenced, more or less the various segments of the society, mostly the masses and the middle classes, in form rather than in spirit, primarily and as it exists in Pakistan it presents a hodge-podge of the multifarious cultures with which it came into contact.

iv)   The Western Culture which influenced Indo-Pakistan sub-continent during one century of the British Rule, continues to influence the lives of the people in a variety of ways through:

a)   The British constituted education system and English schools.

b)   The English literature, particularly the language which continues to be the medium of instruction in colleges and universities, and also the official language in courts and government offices.

c)   The political, legal, economic and administrative set-up patterned on the British lines.

d)   The Western commercial goods and commodities.

e)   Magazines and newspapers.

f)   The Western and the American movies.

g)   Exchange students and visitors.

It is hard to assess the degree and extent of
the impact of the Western culture on the lives of the people.
Its influence is fairly deep and widespread, almost on
sections of the society, but it has made the deepest impact
on the upper strata. The rich gentry, the high Civil and
Military officers, college and university students - mostly
the city dwellers. The influence seems to express itself,
pre-eminently, in the choice of education in English schools,
use of language, dress, hair styles, table manners, movies,
recreations, modern appliances and luxury goods, etc. Some
change, as a result of its impact, is also visible in the sex
attitude and the marriage behaviour of the educated classes.
Co-education is becoming a common feature and romantic marriages
are also not rare. Purdah system is fast dying out, and
women are increasingly coming out of their homes to work in
hospitals, schools and offices. Their participation in
political and social welfare is also on the increase. The
women's organizations comprised mostly of the wives of high
government officials and aristocrats are hectically busy in
bringing women out of the old rut.

This interaction with the Western culture and large
scale mobility from the tutal to the urgan areas following the
wake of industrialization has accelerated the tempo of social
changes, the inevitable result of which is an onset of wide-
spread cultural conflict attended by a host of fresh problems

of frightening dimensions with which the Government of Pakistan
is at present grappling.

2.   Pakistan at the Cross-Roads.

One of the biggest problems, on which depends the very
survival of Pakistan, is that of 'cultural integration', i.e.
how to bridge the yawning gap between the two distantly located
wings of the country?   How to weld the various socio-cultural
and economic sub-groups into one harmonious whole?   Pakistan is
in search of a uniform pattern of life, an all-embracing
culture which could give its people a sense of 'we' feeling,
oneness and direction.   The two ways of life open before the
people are: the Islamic way and the Western way of life.   A
third is being presented by a handful of Pakistani writers who
have organized themselves under the name of the Progressive
Writers.   They find the panacea for all the evils in Pakistan
in the communistic way of life.

3.   The National Trend.

The bulk of people, out of the population of a hundred
million, being Muslims by faith, has strong emotional attachment
with Islam, and fervently desires to order its life according to
its principles.   It is apprehensive as well as appreciative
of the Western culture.   The apprehensions stem mostly from
one source: that the Western culture fosters sex freedom and
encourages moral laxity among the younger generation.   The

appreciation, which is both genuine and deep, is for its immense love for scientific knowledge, patriotism, democracy, high business morality, social etiquettes, high sense of hygiene and cleanliness, discipline and punctuality. From the last half century almost all the great social thinkers, reformers and educationists (particularly Sir Sayyed Ahmed Khan, the founder of Muslin University, Aligarh, and Dr. Sir Mohammed Iqbal, the poet-philosopher of the East and the man who first presented the concept of Pakistan as only realistic and reasonable solution to the tangled political mess of the undivided India) have been advocating to follow the West in knowledge and democracy but not in liberty in sex and gross materialism.

4.   A Compromising Approach.

The present leadership of Pakistan, in deference to the wishes of the people has placed Islam's way of life as its national objective, but favours a more liberal interpretation of Islam which presents a sort of compromise with the Western culture. Some of the reformatory steps raised by it in the field of social, economic and educational welfare, point to this spirit of compromise. A new field in which the leadership is keenly interested, is that of Social Welfare. Here too, it is hopefully looking to the West for guidance. The rising number of social work institutions in the country is its glaring example.

5. Why Islamic Way?

The great emphasis, both by the people and the Government of Pakistan, on the Islamic way of life, has some very genuine and real reasons, besides the sentimental and the emotional (which are real too, in a sense). Some of them may be mentioned below:

1) One of the arguments (and, perhaps, the strongest of all which convinced the Muslim masses to rally round the demand of Pakistan) was that there lived two nations in undivided India; Hindus and Muslims, with two distinctly separate cultures. The Muslims wanted a separate homeland where they could order their lives according to the Islamic concept of social and economic justice. This they were unable to do in an undivided India dominated by Brahmanical social and economic order characterized for its rigid caste system, political, social and economic discrimination etc.

2) Since the concept of Islamic culture became the basis of the demand for Pakistan and the Muslim majority areas in the East and the West of India, in spite of their geographical distance, became part of Pakistan, the only force which now holds together these two widely separated wings of the country, is the common bond of Islamic brother-hood. A weakening of this bond will be a sure way to breakdown and disintegration, and, perhaps, the total collapse of the entire country, without which it has no justification

for separate existence.

     3)   Islam is a strong bulwark against the communistic threat which faces Pakistan, due to peculiar economic, political and geographical situation. Being firm believers in the oneness of God, the atheistic philosophy of communism fails to catch the fancy of the people. Communism, as such, will never be able to set its foot on Pakistani soil as long as the love of Islam continues to dominate their lives. The weakening of this love will make them fall an easy prey to the communistic propaganda of a rosy picture of economic equality, which nowhere exists.

     4)   There exists a positive belief among Muslims that Islam is not, in a narrow sense, a religion, a collection of stereotyped rites and ceremonies, a metaphysical belief, but it is a broad and dynamic ideological movement embracing all aspects of human life; moral, spiritual, social, political and economic. They take it as panacea for all their evils and always seek guidance from it for the solution of their personal and social problems. It serves for them the frame of reference, the criteria of judging right and wrong, good and evil etc. And although there exists a lot of difference among the various religious sects as to the interpretation of Islam about various problems facing the nation, there are, however, some fundamentals on which there is a good deal of consensus and general agreement.

II) The 'Ideal' Culture of Pakistan.

Below the writer is making a modest attempt to
present some of the salient features of the Islamic culture (to
which the writer refers as the 'ideal' culture of Pakistan) with
special reference to its belief and value system, political,
economic, moral and social order.   The contents of this thesis
are based upon the writer's study of the three modern great
interpreters of Islam in Pakistan[1]: 1) the late Dr.Sir Mohammad
Iqhal Bar. at Law;2) Moulana Abul-ala-Moodoudi;   3) Ghylam Ahmad
Parveez.

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1.   Dr. Sir Mohammad Iqhal (1874-1938 the great philosopher-
      poet who gave the Concept of Pakistan to Muslin India. Most
      of his philosophical message is delivered through fasc-
      inating Persian and Urdu poetry.   A collection of his
      lectures delivered in English language is published under
      the caption, The Reconstruction of Religious Thought in
      Islam.   The majority of his poetic works have been trans-
      lated in English, German, French, Russian and Arabic. The
      Western writers and philosophers who influenced his thought
      most were Goethe, Kant, Schopenhauer, Neitsche.   His
      concept of 'self', for which he is known, is a strong plea
      for individualism which keeps intact its entity in spite of
      surrendering a part of its freedom but never losing itself
      entirely in a group or social milieu.

2.   Moulana Ab-ul-Ala-Moodoudi, one of the greatest living
      interpreters of Islam not only in Pakistan but also in the
      whole of the Muslim world, a prolific writer of approxim-
      ately one hundred books on Islam.   He is perhaps, the first
      to attempt to present Islam as a broad ideological movement
      in a systematic and coherent way.   He, however, is of the
      view that Islam is a distinctly separate way of life and
      contemplates no compromise with any other culture on the
      fundamentals.   He is the leader of the Islamic Party
      in Pakistan, which aspires to run government on the
      Islamic political, social and economic pattern.   His
      concept of life is a complete submission to the will of
      God - losing one's 'self' into the 'Self' of God.

3.   <u>Ghulam Ahmad Parveez</u> - a strong advocate of the liberal
        interpretation of Islam.   He believes that Islam gave
        only broad general rules for human guidance and left
        all nations and countries to shape their lives in what-
        ever mould they like in the light of those broad rules
        of conduct.

2)   Its Basic Concepts.

The ideal culture of Pakistan stems from the teachings of Islam as contained in the Muslim holy book, Al Quran, and interpreted by the Prophet of Islam. The spirit of this teaching could be summed up in the following four guiding philosophical concepts:

1)   The Unity of God which implies that not only God exists but is One, unparallel, and the fountain head of all wisdom. He is the Creator of the Universe, in which He operates through immortal eternal laws. He is actively concerned with all His Creation, particularly with Man, whom He has sent as His Vice-Regent on the earth to carry out His Will supplemented and equipped with three gifts: i) material means; ii) Intellectual endowments, and iii) guidance through revelation. The last mentioned forms the basis of the second philosophical concept of Islam to which we refer below.

2)   The Unity of all religions which implies that truth is not a monopoly and close-preserve of any one nation. All nations were given Divine guidance through the messengers of God who were sent to lead mankind to the right path: to love their fellow beings, to shun evile and do good, to order their lives according to His Will and not according to the dictates of their carnal desires which disturb balance in living, cause bloodshed and perpetrate social, economic and

political injustices.   However, after the death and depart-
ure of these messengers and prophets of God, the nations forgot
or misinterpreted the original message and the true spirit of
their teachings was lost.   This necessitated the birth of
successive prophets with the same mission.

The Prophet of Islam is one such prophet sent
to guide mankind in the light of divine guidance.   He is a
man and not God.   The message he delivered is similar to the
message delivered by his predecessors with one difference,
that it is more comprehensive and exhaustive and covers all
aspects of human life.   And since it is complete in all respects,
it is the final, and with that comes the end of the institution
of prophethood. . Human beings should continue to seek guidance
and inspiration from it.   The message, however, does not do
away with the need of exercising human reason.   It supplements
and complements it by providing broad general codes of human
living so that "reason without love and intuition"[1] does not
run amuck and prove self-destructive.

3)   The Unity of Mankind which means that all human
beings irrespective of caste, creed, class or colour, are the
members of the family of God.   They come from the same stock
and are the children of the same father;   hence they are
entitled to the same love, respect and decent dealings.   Equality,
liberty and fraternity is one of the key notes of Islamic social

1.   This is one the the most favourite themes of Iqhal's
      poetry.

teaching. That all human beings are equal in the eyes of law is a provision which is equally applicable to the high and the low, the rich and the poor, the black and the white, the Muslim and the non-muslim. The right of justice is extended to all men regardless of their origin, birth, racial, geographical, social or economic status.

4) The Unity of Matter and Spirit. The dichotomy of human life into two parts, the spiritual and the material, finds no place here. The demands of flesh are as real as the demands of soul. The physical, material and economic well-being is as important as man's spiritual, moral and intellectual well being. Both go hand in hand. Consequently there is no scope for otherworldliness, ascesticism, mysticism, etc. But at the same time it does not allow the love of matter and economic pursuits to so dominate and supersese as to suppress the call of spirit and kill what Iqhal calls, "love - the life force of humanity". In his view, Islam, far from inhibiting the normal instinctual and biological impulses of the human organism, and denying matter its proper place in human life, wants to keep it under the supervision of moral and spiritual forces lest humanity freezes itself into death.

From these four fundamental concepts has been drawn a belief system and code of practical living for the Muslim society which clearly define the relationship between man and universe, man and state, and man and man, as conceived by the

type of the culture Islam presents:

I) <u>The Belief System</u> as it conceives man's relation-
shop to the Universe, as follows:

i) Human life is purposefully and meaningfully
related to the Universe which is moral and spiritual in
essence.

ii) The highest object of man's earthly existence
is to seek love of God by ordering his life according to His
Will conveyed through the good offices of his messengers.

iii) Man is partly gifted, partly, with freedmon of
will to accept or reject His message and make choices. There
is no coersion and compulsion in religion.

iv) Man is, however, accountable for his beliefs and
actions on the day of resurrection and judgment when each
individual will be called upon to render account of what he
did during his earthly sojourn, and on the basis of his
individual performance he will be rewarded or punished.

v) Good actions, rather than wealth, racial
superiority, worldly power or prestige entitle a man to God's
grace. As such, man's place in the society should be judged by his
deeds, rather than by his social and economical status.

2) <u>The Political System</u>

i) The sovereignity belongs to God who is the
Supreme law Giver.

ii) Man is God's Viceregent on the Earth and his purpose is to administer worldly affairs according to His Will.

iii) The State is an instrument to convey the Will of God and to help and facilitate people in ordering their lives according to Divine Will.

iv) The Viceregency is given to all believers and not to any single individual or group. There are no special prerogatives, no divine rights of Kings.

v) The believers can, however, delegate the right conferred on them, to a group of representatives and their leader to exercise it on their behalf.

vi) The leader should be a knowledgeable person, fully conversant with the wisdom of divine law. In his personal life he should be a just, selfless, honest and pious man - a living, visible symbol of the philosophy he professes and proclaims.

vii) He is there to exercise and administer justice according to the Divine Will, and not according to his own desires.

viii) The elected body and the general public will be keeping strict vigilance on how wisely and honestly he conducts the affairs of the State and administers justice, in conformity with the divine intents of the Divine Law, and on the basis of it any support or obedience will be given or withheld from him.

ix) The leader of executive head of the State, together
with elected representatives (even the entire body of the
public in general), is not entitled to change a single
provision of the Law where the Divine Verdict is clear. For
instance the Verdict about prohibition (alcoholic drinks and
drug addiction) is crystal clear in the Book. No act of
legislation by whatsoever authority can violate this provi-
sion and make drinking lawful. So is the case with gambling,
usury, and many other social and economic evils.

x) Legislation is possible and permissible only in
relation to those areas of social, economic and political life
where the Divine Law is uncommitted, vague, open to interpreta-
tion or silent. On such occasions the matter should be
referred to the general body of the Muslims and _Ijmah_
(plebiscite) should be held. The legislators and the jurists
are there to cover the details and prepare the by-lawsbased
upon the inferences and generalizations. The decision making
authority rests with the general body in this respect.

xi) Certain spiritual truths and moral values are
fundamental, basic, immutable and eternal to which Muslim society
must adhere to, however much it has to sacrifice or suffer. It
is for upholding and preservation of these values and principles
that the whole society lives. These values and principles
govern the relationship of the muslims with muslims, muslims
and non-muslims, in their private and public life, in national

and international dealings.   Some of them may be mentioned,
as below:-

Keeping one's promise;

Standing by pacts and treaties;

Safeguarding trusts;

Wishing for others what one wishes for himself;

justice and fair play with friends and enemies;

Respect for others property and honour;

Protection of women, children, crops and places of
worship in the event of wars, which should be
defensive;

Speaking out truth, even if it hurts one's self
interest or national interest;

Revenge in proportion to the injury (the foregive-
ness is preferenced);

Honesty and fair play in business;

Protection of all rights of the minorities at any cost,
etc.

There are not a few places where the Muslim national
and economic interest and the Islamic principles of justice
find no common meeting ground.

xii) The executive head of the State can be sued in
the court by a common man.   No one is above law.   Even a 'King'
can do wrong.

xiii) The State, apart from maintaining law and order
is responsible for meeting the minimum basic human needs of
the citizens.

3) <u>The Economic System.</u>

1)   All men are entitled to equal opportunities and economic benefits of their earnings.   There is no monopoly of the privileged groups and classes.   There is no limit set on the amount of wealth which a man can possess through legitimate means and personal endeavour.   The State - under no pretext - can encroach upon the rights and properties of the individual.   The private ownership is recognized. A limited power is invested with the State authority to call whatever sacrifice it deems necessary from its citizens in the event of extreme emergencies: war, famine, etc.

2)   There are, however, some limits, both moral and legal, imposed on the ways and means of production, distribution and consumption of wealth.

a) Legal means aim primarily at the 'just' rather than the 'equal' distribution of wealth, but assuring at the same time that wealth continues to circulate in society and does not concentrate in the hands of a few.

b) All means of production which involve usury, gambling, speculation, hoodwinking, hoarding, monopolising, black marketing, sale of intoxicating liquors, exploitation of labour sex are prohibitedto the citizens.

c) All wealth is distributed among the kinsfolk after a man's death.   To sons goes two-thirds, to daughters one-third, parents one-sixth, wife one-eighth, etc.

iii) All hoarded wealth in the form of
money, gold, jewellery, standing crops, cattle heads, etc.
is subject to two and one half percent compulsory annual
tax called Zakat (poor due). This is exclusively for
welfare purposes and different from other taxes and revenues
of the State.

iv) All consumption of wealth for immoral
purposes, which include gambling, prostituion, alcoholism,
unproductive wastage, exploitation of sex or cruelty to
man is prohibited.

2) <u>Moral Limits</u>. No amount of legal regimentation
and legislative actions can put an end to man's hunger and
lust for ill-begotten wealth; his avaricious and acquisit-
ive tendencies to become rich through fair and futile means
so long as he does not develop some ethical standards and
inner controls. A synthetical approach of legal and moral
means to solve economic problems has been suggested. And
while the possession of wealth and material means has been
accredited with God's grace and the production and creation
of wealth through honest means, have been appreciated as
godly act, lest its use corrupt man, efforts have been made
through affecting changes in their outlook to make wealth
an instrument of good rather than evil in the hands of the
wealthy. Thus wealth has been presented as a means to an
end and not an end in itself - the end is the winning and
buying of God's grace by putting it to humanitarian use

and making it available for the welfare of the fellow beings. Some other ways in which wealth has been made subordinate to human dignity and worth are as follows:

    i)   Stress on charity, alms giving, sacrifice, etc.

    ii)   Disapproval of display or show of wealth for vanity, pride and power.

    iii)   Simplicity in dress, habits and manners, and identification with the common man rather than with the selected few has been highly appreciated.

    iv)   Prohibition to use of silken, gorgeously decorated and lady-like dresses.   There is also prohibition to use golden ornaments and jewellery for men.

    v)   Good actions, high thinking, piety and noble deeds as the basis of dignity and worth of man.

    vi)   Dignity of labour.   There is great moral pressure exerted on the employers and masters to treat employees equally and fairly and with just and prompt payment of their wages.[1]

The Social Order:

    1)   Whereas inequality in wealth and economic status is regarded as 'natural', inequality in social status and stratification of men on the basis of racial, geographical and economic differences is held to be 'unnatural' and 'artificial'.   There is great stress on equality, liberty and

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1.   Some jurists are of the view that on the basis of these moral exhortations, some legislation can be made suitable to the needs of the age and the society.

fraternity as the basis of all human relationships, parti-
cularly among the believers. The aim is to create a socially
classless society.

11) Intermarriages among various racial and ethnic
groups, within the religious order and also outside it with the
Christians and the Jews, are permitted.

111) Marriage and family life is the only basis of
sex relationship, and its object is procreation of children.

1V) Chastity, both among men and woman, is the
highest social virtue. All sex relationships out of wedlock
in any form, are strictly prohibited and declared as abominable
sin liable to severe punishment.

V) To check the incidence of premarital relation-
ship and the birth of illegitimate children, the free mixing
of the members of both sexes, from puberty to old age, is
prohibited. The whole culture, in this respect is highly
puritanic.

Vl) Sex is disciplined, controlled and channelized,
but not inhibited or suppressed.

Vll) Talking of sex in public is taboo. In
general the elders should desist to indulge in indecent talk
in the presence of children, but sex education is not pro-
hibited. The Quran and the Prophet both discussed sex
issues for teaching purposes.

Vlll) The family system is patriarchal in structure. The father, the male member, is the head of the family. In general withinthe family environment the husband and wife are inter-connected with mutual rights and obligations, and have clearly defined roles and duties to perform, but for practical purposes the husband, who is the bread winner and protector, has been placed at the head of the family.

1X). In bringing up male and female children much stress is laid on identification with the members of their own sex. The male role and the female are not to be confused. The culture as a whole is very emphatic about highlighting differences in sex attributes, manners and behaviour; including differences in dress and physical appearance.

X) The parents are responsible for bringing up their children until the grow to take care of themselves. Similarly, the children are responsible to look after their parents when they grow old. Tender care and love for children and respect and obedience for parent, are prized very highly.

Xl) The parents are to decide for their immature children, but after they attain puberty, both the male and the female, are free to exercise their own judgment in the matters relating to the choice of marriage partners, vocation, career, religion, etc. The parents need to be consulted but not necessarily obeyed in these respects. Particularly,

the parents' directives running counter to the divine
instructionx are not to be obeyed at any cost.

X11) Husband's primary responsibility is
towards his own wife and children and the parents come
next to them. To divorce one's wife under parent suggestion
is an abominable sin. Indeed, any disruption in the family
life, from whatever quarter, is condemned, and whatever
strengthens family ties and builds up good relationship
between the pair is useful and good.

X111) Divorce is permitted only when all the
efforts for reconciliation and compromise have been exhausted.
It is to be pronounced three different occasions in point of
time. Some say at the interval,of one month or so.

The right of divorce rests with the husband
but he can stipulate to his wife at the time of marriage if
she demands.

X1V) Polygamy is permitted under certain conditions.
A man can marry up to four women, provided he can do justice to
all, says the Book. The objective of this permission is said to
be to solve the problem of surplus women during war, when many
men die and many women are left without a husband. It is
further maintained that it is a sort of legal facility, if at
all one must marry, due to certain pressures, without divorcing
the first wife. The ultimate object is to rid the society of
extra-marital relationships, profligacy, prostitution and the
birth of illegitimate children. The provision on polygamy

is subject to interpretation, and consequently every Muslim country has legislated it to meet its own requirements.[1]

IV. Art, Literature and Recreation.

1) All artistic and aesthetic vocations which stimulate sex and sensual pleasure, propagate obscenity and appeal to man's baser motives through any media: works of art, painting, drama, architecture, song, statue making, modelling, songs, dancing, movies, etc. are prohibited.

2) Men's recreations should be typically masculine, dominated by activities expressive of their physical strength and feats of bravery. Women may have their own recreations not involving display of their physical charms to men.

3) Statue making and image carving, particularly those of prophets, saints and great men, involving any type of hero worship, is strictly prohibited. It is a sort of idol worship, which is against the spirit of a monotheistic religion

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1. The Pakistan Government, taking benefit of the Quranic order that all the four wives should be dealt with justly and equitably, as far as is humanly possible, has promulgated a new family Ordinance, 1) the first wife is barren and bore no child; 2) she is permanently invalid; 3) she herself permits it; 4) the husband gives adequate security for the maintenance of his first wife and children; 5) the Court, taking all or some of these facts in view, finds that the reasons are genuine. However, hardly one per cent of the people in Pakistan practise polygamy. It is not obligatory. It is optional.

4) All art, to be truly great, should stir noble sentiments, symbolize good life, inspire man for lofty achievements and submit him to pay homage to One God.

V. Knowledge, Philosophy and History.

1) All knowledge is a means to recognize and reach God - the Highest Truth. Three branches of knowledge repeatedly mentioned in the Book, are: (1) Study of nature; (2) Study of Self (Man); (3) History. All these are the living visible proof of God's existence.

(1) Study of Nature through Universal Laws inevitably leads to the Law Giver (God);

(2) Man is primarily an Ideological being. He is dominated by the love of some 'ideas' which mould and shape his destiny in all stages of human history.

(3) History is an interplay of moral forces. Behind the rise and fall of all nations there are some Moral Laws, which, if thought about, could be summed up in a few words to which the Book refers as "Transgression of God's Limits". These laws have been pointed out to be as important for keeping balance and equilibrium in man's social existence as the laws of Hygiene are for his biological existence.

(4) The philosophy of life advocated is neither pessimistic nor optimistic. It is amelioristic.[1]

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1. The gist of this section has been taken primarily from Khowaja Ghulam-u-Sayyedian's book, "The Educational Philosophy of Iqhal" and Dr. Rafi-u-Don's book, "The Philosophy of Future" Ph.Feroz & Sons. Lahore, Karachi.

V1. System of Prayers, Rites, Ceremonies, etc.

1) Daily five time prayer and one month
fasts are incumbent on all men and women. Prayer has
spiritual as well as social significance. Its object is to
purify the soul, stimulate one to do good deeds, inculcate
love for fellow beings and foster equality, unity and
brotherhood among the believers.

2) There are no rites and ceremonies for
birth and death, except i) performance of Haj (pilgrimage
to Mecca) once in a life, if one can afford it, and sacrifice
of animals on the same occasion; ii) performance of cir-
cumcision; iii) pork flesh, all sorts of strong drinks and
carrion are prohibited.

3) There is no priesthood.

4) The Mosque is both a place of worship
and a Community Centre for discussing Community problems.
Its other purpose is to impart education.

A Comparative Study of the Ideal Cultural Values of
American and Pakistani Society.

1. Value Orientations in American Society.

Robin M. Williams in his illuminating article on "Value

Orientations in American Society"[1] has outlined certain major

value-configurations in American culture to which he calls the

"ideal types, subject to numerous exceptions ..... neverthless

serving as working models against which variations and contradic-

tions can be clearly seen."

The outstanding are as follows:

1. Science and secular rationality.
2. Nationalism - Patriotism.
3. Individual Personality.
4. Material comfort.
5. "Achievement" and "Success"
6. "Activity" and "Work".
7. Progress as contrasted to stagnation.
8. Efficiency and Practicality.
9. Moral orientation.
10. Humanitarian Mores.
11. Equality and Freedom.
12. External Conformity.
13. Racism and Related Group-Superiority Themes.

1.   William M. Robin: "Value Orientation in American Society"
        published Stein and Cloward: Social Perspectives on
        Behaviour.   The Free Press, Publishers, Glencoe,
        Illinois. Pages 288-314.

2) Value Orientations in Pakistani Society.

On the pattern provided by R.M.Williams, the writer
is attempting to conceptualize the outstanding values of Pakistani
Society as inferred from the ideal or Islamic culture of Pakistan:-

1. Spiritual - Secular; Moral - Material Combination.
2. Ideological basis of group organization.
3. Anti- racialism and anti-caste system.
4. Individual - group interdependence.
5. Equality, brotherhood and controlled freedom.
6. Self-fulfillment in contrast to pleasure-seeking.
7. "Success" in terms of moral and spiritual gains -
   not material.
8. Humanitarian Mores.
9. Piety, simplicity and humility, as against
   pride, superiority or love of display.
10. Chastity, both for men and women.
11. Respect for elders and strong family feelings.

iii) <u>Islam and Modern Social Work.</u>

Modern social work is not an innovation altogether. It
has its roots implanted deep in the philosophy of religion. When
the holy Christ said, 'Love they neighbour as thyself, and the holy
prophet of Islan exhorted his followers, 'Do unto others what you
wish others to do unto you', both were advocating social work
philosophy. In fact, love of fellow being has always been an art-
icle of faith for all great religions, and love of God itself has
been held subservient to it.

Some religions went beyond this lipservice. They presented
a well-developed system of social security, and a workable pro-
gramme for the solution of complex sovial problems of diverse
nature. Islam, for instance, while offering practical solutions
to innumerable socio-economic problems in its own characteristic
way, has a well organized and practicable system of social security
in the institution of Zakat which, far from being an indiscriminate
and spontaneous distribution of charity, is a systematic and
planned method of solving the problems of poverty, beggary and
unemployment. It is a sort of annual tax om the property of the
wealthy sections of the community placed at the disposal of the
community or State to be utilized purely for the benefit of all
variety of the 'needy' which include disabled people, orphans and
widows, the unemployed and the under-debt, travellers and finan-
cially wrecked persons.

Other religions too devoted their full and wholehearted
attention to alleviate human suffering to eradicate social evils

and eliminate poverty, hunger and distress, through their own
systems of charities, alms-giving and 'poor relief'. Selfless
service to mankind regardless of caste, creed and colour, and tol-
erance and reverence for human life, was recognized by all religions
not merely a social necessity but also a spiritual necessity and
was constantly streesed on promises of fair reward in the form of
spiritual elevation, union with God, blessings in this world and
paradise in the world hereafter.

Not only this, all great spiritual leaders of mankind were
great social workers themselves. They never confined themselves
only to the 'passive chanting of prayers in the lap of dust', but
they practically and actively hurled themselves into the battle field
of life while siding with the crestfallen souls and thus sacrificed
their comfort, their health, their happiness and even their lives -
almost everything on the altar of the service of their fellow-
beings. They were those who enkindled the fire of love for the
poor and the destitute in the hearts of the rich and the fortunate,
who gave social awakening to their people, taught them the decent ways
of collective living, knitted together the irreconcilable elements
of society into one harmonious whole, bridged the yawning gaps which
divided man and man, and presented to the world a stable social
system based upon mutual co-operation and respect - one in which the
strong was made custodian of the weak and in which love, sympathy,
fellow-feeling, sense of 'belonging' and 'we' feeling triumphed
over cut-throat competition, selfishness, and exploitation of the
weak by the strong. The object of their coming into the world was
not to give lessons on the laws of Science and Physics but to teach

man, through practice and precept, how to develop social relation-
ships and get along with other people.

The philosophy underlying 'group-work' and 'community
development and organization' which repudiates the diabolic phil-
osophies of life which advocate 'survival of the fittest', 'Laissez
faire', 'Gospel of Mamon' and 'acquisitive instinct', was preached
practised and fully implemented by these great teachers and lovers
of mankind. Nay, it were rather they who first propounded it. Even
the philosophy of 'casework', with its emphasis on the democratic
principle of the dignity and worth of the individual is religious in
origin which holds man as the measure of all things - the highest
common factor in the arithmetic of life. "He who saved a single life",
says the Holy Quran, "saved the whole humanity"; and so we see this
philosophy being well interpreted in the frequent consolation visits
of spiritual leaders to the houses of the poor and sick, widows and
orphans. The idea that a sinful or a criminal is a spiritually sick
person and deserves our care and sympathy just in the same way as
a physically sick person, is not modern in origin. It is given to
us long, long ago by these great benefactors of humanity who would
pick up down-trodden pearls of humanity besmeared with mud and wash
them up with milk of human kindness and restore them to their
dignified place in the rosy bead of social organization. They loved
whom the whole work around despired, the most detestable, the most
sinful and the most hateful among mankind, deserved their love
and care more because it was for him that they were commissioned.
(It is more precious inthe eyes of the Maker, if broken).

From philosophic aspect, the modern social work has nothing new to contribute. It is just an old wine in new bottles. If its aim is to develop humanitarian outlook and strengthen social sense, this purpose can well be served by 'true' religion. I have used the word 'true' advisedly, because the religion as it is being preached and practiced by its followers everywhere, is not a religion in true sense, it is its traversity. The 'true' religion as mentioned above is one which inspires 'love' for all and malice towards none, and which declares, "all creatures as members of the family of one God", and therefore, entitled to the same love, courtesy and consideration which govern the relation of persons belonging to a decent and cultured family. Such a religion can alone provide a sound psychological basis for the unity and brotherhood of man.

The Pakistani are fundamentally a religious community. They have, fortunately, with them a religious order which, if properly interpreted, understood and practised, can prove a fertile ground for the cultivation of humanitarian outlook and growth of social attitudes and thus serve as an impetus for the speedy success of social welfare movement in Pakistan. The writer does not know from what source other people derive their inspiration for a life of service and dedication, but Pakistanis usually derive this inspiration from the religious ideology of Islam which is essentially humanistic and international in spirit, and which rejects snobbery and the stratification of man on basis of caste, colour, race and geography, and affirms social equality and human brotherhood. On practical side, its socio-economic programes which prohibit usury and gambling, forbid monopoly and hoarding, impose Zakat and 'Khums', or der 'Waqaf' (bequeathing a part of property

for charitable purposes), propose an all-embracing system of inheritance and present a well regulated procedure of prayers, if revived and fully implemented, in letter and spirit, can help to create living conditions highly conducive to the development of social work, theory and practice.

What they need to learn, however, from the modern social work, the writer believes, is scientific skills and techniques, an enquiring attitude, scrutinizing intellect, a systematic and well planned method of working, a faculty for dispassionate diagnosis and analysis of facts - a faculty which has immensley increased man's power to control his environments but which unfortunately is hopelessly lacking in the activities of religious communities.

The greatest service which the modern social work has rendered is that it has pressed the titantc constructive force of science to the service of humanity, and thereby 'humanized' and 'socialized' it. But for it Science would have failed to play its constructive tole in solving many a complex and intridate problems of social life. The isolated efforts of religion, however well-meaning, too would have borne no fruital results. To the abstract idealism of religion, it has given a pragmatic bearing. So, while it has 'humanized' Science on one hand, it has 'pragmatized' religion on the other.

More than that, modern social work is in fact a daring experiment and a creative attempt of welding science and religion together into one harmonious whole, apparently two contradictory, antagonistic and rival systems of living. The Philosophy underlying its activities as we have seen is essentially religious in spirit but the techniques and skills employed are thoroughly

scientific and modern in origin.   Here thus we find, in the
field of modern social work, at least for the first time, a
mixture of Science and Religion from which the people of
Pakistan who are in search of a composite (spiritual and
rational) approach to human problems, can, undoubtedly and
fearlessly, profit much.

.CHAPTER 1V

(Part One)

ANALYSIS OF CASE MATERIAL

PART I.

This part of Chapter IV is being assigned to
the study and analysis of the cultural element in the case-
work materia 1 drawn from the writer's own experience;   first
as a student, Department of Social Work, Punjab University;
and later, as a member of the faculty, in the same Department,
to supervise post-graduate students placed in various field
work settings.   The purpose is to link the analysis with the
overall purpose of the thesis, ie. to identify the cultural
factors which facilitate or obstruct casework practice in
Pakistan.   The writer understands that the number of cases
being presented here for illustration is to small to
generalize, but it can certainly give a fairly good idea as
to how cultural factors affect casework practice in his
home setting.   In view of the limitations mentioned by the
writer in the introduction, this, perhaps, is the best that
could be reasonably accomplished by him.

The method employed in the study is as follows:

i) A brief introduction to the case. ii) Identification, analysis and interpretation of the salient 'cultural' factors (not psycho-socio-somatic), as they (a) obstruct[1], or (b) facilitate[2] casework practice in Pakistan.

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1.   By 'obstruction' we mean hereby anything relating to casework which hampers and hinders i) casework practice in general ii) the application and use of casework principles and techniques, iii) the client8s motiviation capacity and opportunity to seek and use casework help in reshaping, restoring and improving his role performance - the ultimate goal and purpose of casework as a problem-solving process.

2.   By 'facilitation' we mean here anything relating culture which help or enhances i) casework practice in general, ii) the application and use of casework techniques and principles, iii) the client's motiviation, capacity, and opportunity, in particular.

i)   Case No.1.

       This is the case of Mrs.K., a twenty five year old

T.B. patient in the Model Chest Clinic, Lahore City, the capital of

West Pakistan.   The Medical Superintendent who referred to the case

told the writer that the client had made little or no improvement

since she first reported to the Clinic for treatment some five

years ago.   The Lady Health Visitor, who was asked to introduce

the writer to the client, described him as a 'Social Worker'[1],

in its English usage.

       Mrs.K., was a Purdah observing lady.   Her whole body

was covered with veil except hands, and she was peeping through

its goles.   She was totally illiterate.   She spoke the Urdu

language with a peculiar accent which indicated that she was a

refugee from Central India who migrated to Pakistan after part-

ition.

       She was married to Mr.K., at the age of 18, according to

the wishes of her parent;   had one male child aged 5 years, and

was separated from her husband because her in-laws, who lived

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1.   In Pakistan we have yet to coin a simple and concise equiva-
      lent to 'Social Worker' easy to be understood by the layman
      in his own language.   The two equivalents "Mashrati Karkun"
      and "Smaji Karkun" commonly used now, are derivatives from
      Persian and Sanskrit languages and are more difficult to be
      pronounced or understood than their English equivalent. In
      the absence of any suitable word, a 'social worker' is
      commonly called 'doctor' by laymen in the medical setting.
      There is no equivalent of 'Caseworker' at all in the
      Pakistani language.

in an extended kinship family, had made life miserable for her. And when she fell victim to T.B., they, instead of consulting a physician, tokk her to a spiritual healer, and conducted her to the Clinic only when her condition began to deteriorate. Her husband who was also illiterate and worked as a wage earner, was a puppet in the hands of his mother. He had neither the means nor courage to live apart from his parent. Whatever he earned he gave to his mother.

Moved by her miserable condition, her father brought her back to his own home where she was living for the last five years. Her father was an Astrologer who earned his living by telling the fortunes of other people. He had predicted about her fortune as well, telling her that she would be dying an early death. A few days prior to the referral Mrs.K.'s father died and this seemed to worsen her condition.

Mrs.K.'s parent lived in one of the worse slum areas in Lahore City.

ii) (a) <u>The Cultural Factors which Obstructed Casework Practice.</u>

Analysis of the case history presents the following culture-related problems which obstructed the writer's practice:

1) <u>The Rigidity of Purdah System.</u> The women of some cultural sub-groups in Pakistan, in their effort to conform strictly to the verdict of their religion, do not expose their faces even in cases of dire need and extreme emergencies. This

1. Purdah-system is very common among the women of middle classes in urban areas of Pakistan. But in rural areas where 85% population lives, the women do not observe this type of Purdah.

faces even in cases of dire need and extreme emergencies. This hinders their motivation, capacity and opportunity to seek and use casework help.   In Mrs.K.'s case it became difficult for the writer to establish positive working relationships and develop free communication, at least, in the beginning phases.

Another difficulty posed by this situation was to ask Mr.K., for office visit.   The women in Pakistan, particularly the purdah observing, are not used to visiting offces all by themselves.   There are some who do not yet go out alone anywhere, unless they are escorted by the male members of the family.   Besides, it is not always possible for men to forego their wages to bring women folk to the office of the Worker. Women, moreover, feel ill-at-ease in office environment.   They feel shy or afraid to go there.   If the Worker leaves it to the Client to come and meet him, she may never turn up, and the Worker may have to close the case.

The home visit also poses a problem at times. The Worker cannot find privacy to interview the Client in closely congested home environment, with everybody around them.   To seek privacy, on the other hand, provokes suspicion, especially when the Client is a young girl and the Worker is a male. Unless the members of the family and the people around know the nature of the job of the Social Worker fully well, and know him personally too, the repeated visits of a well-dressed man to the home of a female Client might be mis-interpreted by the enemies of the family, detrimental to its welfare.   The true reason is not known

but it is a fact that 'scandlemongering' is very common in certain communities in Pakistan.

Of course, much depends on the ingenuity, skill, resourcefulness, relationships and personality of the worker but there is no denying the fact that a sensitive awareness of the culture of the people is very important.

2) Language difficulty while communicating and collecting information, particularly from the illiterate and uneducated section of the public which sometimes fails to understand the terminology of the caseworker with high University education and different social and cultural background. This definitely limits the client's capacity and opportunity to make much use of casework services.

3) Extended Kinship family system is widely prevalent among all sections of public, both in urban and rural areas of Pakistan. It is supported and sustained by custom as well as by religion, This system has both strengths and weaknesses. Its strengths are the economic and emotional security which it affords to its members. But among the weaknesses is the dependency of the younger generation on the 'superior wisdom' of their elders which kills their own initiative and freedom of choice, and stunts their emotional and intellectual growth.

Due to cultural patterns the younger ones have to value the words of their elders. It is used to being told by its seniors what is right and what is wrong. The important decisions

in the family (including marriage) are made by parents. The
family budget is run by mothers in whose 'feet the paradise lies'.
That the parent when they grow old need to be spoken to 'sweetly
and softly', and properly looked after is enjoined by the Quran.
Those who give up their aged parents after they get married
are popularly branded as 'hen-pecked husbands'. An excessive
love for the parent of the opposite sex is interpreted as symbolic
of unresolved oedipal complex by the psycho-analysts, but in
Pakistan or India, where such love is prized very highly as a
virtuous act, we may have to look for 'cultural reasons'.

Undoubtedly an excessive love and respect for the parents
creates the problem of adjustment for the newly-wed bride who has
to live under the same roof with her in-laws. She has either to
submit passively before their supremacy, or remain in a state of
perpetual conflict with them. The condition of the husband is
usually very pitiable on such occasions. He is torn between con-
flicting loyalties. Behind many cases of divorce, separation or
marital conflict there lies the hand of the mother-in-law whose
cruelty has become proverbial. Interestingly enough, before
giving the hand of their daughter for marriage, the parents of the
girl look first to the type of mother-in-law she is going to have,
rather than the type of husband she is going to marry. Usually
the 'good' boys whose parents are dead are preferred.

The position of the social worker in this family situation
is often very critical, he finds himself between the devil and the
deep sea, exposed to hostile criticism from both sides. An uncouth

student of social work who wanted to help a young husband to develop a 'mature outlook' towards his wife, and thereby tried to enhance his role performance, was badly abused by an angry mother who felt threatened that the worker was in some sort of conspiracy with her daughter-in-law to overthrow her.

A certain section of the Pakistani population is not used to democracy and it confuses them when a democratic approach of self-determination is suggested.

In Mrs.K.'s case, the factor which most affected her motivation, capacity and opportunity to involve herself and make use of her own resources, was her failure to take responsibility for her own actions, to employ her own intelligence, wisdom and judgment. Dependent on her mother excessively as she was, she thought that it was not her job to decide, think and make choices. She developed a similar dependency on the worker, expecting him to do for her whatever he thought was the best. To give her own views, to argue, to talk of her own preferences in the presence of the elders and the more learned, does not become a girl. It is nothing short of an obstinacy. Culture does not approve it.

4.   Inter-familial or Inter-group Feuds. Another cultural factor which obstructed the client's opportunity for effective role performance was that she was the victim of inter-familial feuds which continue for generations together among some sub-cultural groups in Pakistan. Somewhere in the past the forefathers of the client had maltreated and divorced a woman of the in-laws, and this they had not yet forgotten and forgiven. Now it was their turn to avenge themselves on Mrs.K.'s family by maltreating

and divorcing her.   The opportunities for her rehabilitation were considerably narrowed down by this larger inter-familial dispute.

5.   Superstitious whims and Fatalistic Beliefs. A majority of the ignorant and illiterate people of Pakistan, both in rural and urban areas, are firm believers in superstitious things and occult practices.   A study project submitted by a student of Punjab University on 'Infant Mortality' indicated that 77.8 percent of parents whose infants died, did not go to a doctor but consulted spiritual healers when the deceased infants fell ill.[1]

The family under consideration, particularly, belong to a cultural sub-group who had a firm belief in pre-destination and superstitions.   The father of Mrs.K., was an Astrologer. His forefathers descended from the Joshi Caste of Hindu Brahmins who had embraced Islam but still retained many of their old beliefs and customs.

A powerful cultural factor which operated against her recovery was her firm belief that she was pre-destined to die as predicted by her father. This loss of hope and passive acceptance of her fate prejudiced her motivation and will to co-operate in the process of her self-improvement. This attitude of fatalistic resignation inculcated by her sub-culture, almost brought her to the verge of death.

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1. Bilgis Kishwar: A study of Infant Mortality in Moballah Ganj; Moghapulpura, Lahore. Submitted by the author to the Department of Social Work, Punjab University in partial fulfillment of the requirement of the degree of M.A. in 1958.

6.   Prolonged and deep mourning at the death or demise of a near and dear one, is not only approved but also encouraged and appreciated.   The mourning period fixed by religion is ten days, but custom extends it to forty days.   An early resort to the normal functioning by the immediate relatives, particularly by the wife and children, is indicative of a lack of love for the departed one, and an object of remorse by the distant relatives.   The longer one is mourned the more loved one he was.

Mrs.K.'s prolonged and deep mourning at her father's death may be attributed to her intense realization of the loss of a love-object, but it had cultural meanings too.   And all this seemed to affect her capacity to improve her role performance in her social functioning and the utilization of casework services.

7.   A strong attachment to the home environment is one of the characteristics of the most of the Pakistani people.   The ancestral home, the locality in which the parent, friends and even foes, live however dilapidated, dirty and devoid of the amenities of life, has an emotional appeal.   They would not abandon it for all the comforts of a foreign environment.

Mrs.K.'s parental home was located in one of the dirtiest slums of Lahore City.   It was one apartment house devoid of light, air and ventilation.   In the opinion of the doctor the family needed to shift to some other place in the interest of the client's health. An arrangement for a better home could be made in a bit better locality by renting the ancestral home, but the family preferred death to any shifting over to any other place.   Strong cultural

factors were operating to restrict the client's opportunities for improvement in her social functioning. The matter was dropped.

To sum up, then, the cultural factors which obstructed (partly) casework practice in Pakistan with reference to the case mentioned above, as 1) The rigidity of Purdah-system. 2) Language and communication. 3) Extended-Kinship family (to some extent). 4) Inter-familial or Inter-group feuds. 5) Superstitious whims and fatalistic beliefs. 6) Mourning customs, and 7) Strong attachment to parental environment.

(b) The factors which facilitated.

1)   Relative nature of Pyrdah in Islam.   As Mrs.K. became more and more aware of the writer's role in the doctor's team and the nature of his relationships became known to her, she stopped to observe purdah from him.   The writer's home visits also began to be favourably received by the other members of the family. This was made possible partly by helping them to understand the real intent of Purdah in Islam, which is relative to the nature of relationship.

2)   Extended Kinship family with all its drawbacks is not always an hindrance in casework help. It gves social, economic, and emotional security to the people in times of crisis and breakdown. The social workers in Pakistan have often found it a useful instituion for the rehabilitation of their clients provided they become successful in establishing meaningful relationships with the other members of the family involved and

help in developing 'empathy' among them. The children are the
most to be benefited because they usually get substitute mother
or father figure in case of the absence of some one or both
parents from home.

Under the given situation, in the absence of any
substitute institution one can well imagine what would have been
the fate of Mrs.K.and her child.

3) <u>Belief in God's Will.</u> Predestination in its most
relentless, degrading form, finds no place in Islamic teaching,
in the writer's opinion[1]. It, however, does encourage a resigna-
tion to the "Will of God" and refers to it a sign of deep faith
in Him. But it has nothing to do with fatalism which precludes
man's right to make choices between the desirable or undesirable
alternatives. In psychological sense it is a sort of "accept-
ance of fact" which serves as a defence against mental breakdown
in the face of irretrievable losses and reconcile with what had
happened.

A proper interpretation of this Muslin attitude
towards irreparable losses (death, defeat, deprivations or
material losses) attributing such happendings to the Will of Allah
often helps the client in Pakistan to overcome the traumatic events
and shocking situations. In the case of Mrs.K., for instance,
this understanding did help her, partly, to overcome the severe
shock of her beloved father's death, which was virtually going to
kill her.

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1. Malik, M.A.: <u>Fate and Free Will in Islam</u>, page 31. A chapter in
   the writer's unpublished Thesis, opt. cit.

4)   One of the sub-cultural factors which obstructed Mrs.K.'s opportunities for successful rehabilitation was the inter-familial feud going on between her parent and her husband's family.   A situation like this calls for something more than pure family casework.   A frequent demand is made on the caseworker to apply group work techniques, and also, perhaps, to do a sort of community work.   This is a kind of situation where the families themselves are under strong pressures and nothing substantial can be achieved only by focusing on the client's immediate family.   The cultural sub-group to which these families belong need also be given consideration, if the client's opportunities for role performance have to be enhanced.   Two things which facilitated casework practice under this situation were:

1)   A combination of casework and group work techniques. Both the families were brought under a favourable climate (which was provided by the death of the client's father) to settle their differences and resolve their disputes through democratic discussion and exchange of views.

2)   What helped most was the interpretation of values of their own religion which advocates brotherly love, tolerance, foregiveness, burying down old eggs, and showing of goodness in exchange of evil.   The help of an elderly man in the community, known for his piety, was sought to settle the dispute in conformity to the spirit of brotherhood.

5)   Religious events and special ceremonial occasions such as marriage, birth and death, have emotional significances for the

people everywhere.   In Pakistan such occasionshave been found
ideal to reconcile old family feuds and make up for the wrongs done
to one another.   Everyone, in this atmosphered surcharged with
emotion, is quick to forgive and forget.   And it is said that
all differences end up with death;   the death of a significant
member of the family in Mrs.K.'s parental home, provided the
writer with an opportunity to bring the two mutually hostile
family groups together and reconcile their differences. This
reconciliation enhanced the opportunities for the client's
effective role performance

Culture, it is said, not only creates problems, but
also helps solve them.   A noteworthy thing in this problem solving
process is that while the sub-group culture, dogmatic interpreta-
tion of the people's religion, a strict adherence to custom and
traditions etc., were there to create obstacles, a balanced and
proper interpretation of the people's 'ideal' culture facilitated
the worker's task in conformity to the objective of social case-
work, to restore, reshape and improve the client's role performance
in his social functioning.

To sum up, the cultural factors which facilitated 'partly'
(the writer would like to call it so because culture forms only a
part of casework diagnosis and treatment process) casework practice
in the given case are as follows:

1) Relative nature of Purdah system in Islam
2) Extended Kinship family, to some extent.
3) Proper interpretation of belief in God's Will.
4) Moral and social values advocating love, brother-
   hood, tolerance, foregiveness etc.
5) Emotional climate created by religious events and
   ceremonial occasions.

Case No.2.

Mrs.R., a 38 year old T.B.patient, was referred to the
writer by the Medical Superintendent, as one of the oldest patients
in the Model Chest Clinic. He told the writer that the patient had
eight children and was again pregnant. She had reported to the
Clinic some six years ago and every time she approached recovery
she delivered a child and then relapsed. He suggested that she
and her husband needed to understand the significance of familyx
planning.

The social history collected by the writer indicated that
she needed control not only on health but also on economic grounds.
Her husband was a police constable drawing meagre pay, hardly enough
to make both ends meet. Their eldest son was studying in college.
He was being financed by his maternal uncle. But recently the
Uncle married and stopped assistance. The academic career of the
boy was in danger.

The treatment plan to assist the family was, as a pre-
liminary, prepared as follows:

1) To help the family understand the significance of
family planning in the interest of the client's health as well
as for the total welfare of the family.

2) To help the boy get monetary assistance from the
Police Department which had a special fund for stipends to the
sons of low paid Police employees for educational purposes.

(a) The Cultural Factors which obstructed the implementation
of the plan were as follows:

(1) The Attitude towards family planning.

Mr.R., the husband of the patient, belonged to that school of Muslim thought which does not believe in family planning or birth control. The followers of this school base their argument on a verse from the Holy Quran which exhorted Muslims "not to murder their offspring for fear of poverty". Those who support family planning argue, on the other hand, that the verse occured in different context and that family planning is not a 'murder'. The position of Islam on the problem as a whole appears to be non-committal. The protagonists and the antagonists both rely on interpretations and inferences. But those who believe that Islam is against the proposition would not accept it however much one might argue.

(2) Sex Information.

A discussion on the subject posed another problem. Family planning involves information on sex. To talk with the husband was not difficult, but what about Mrs.R.? The help of a female co-worker was sought, but she being an unmarried girl herself, felt embarassed.[1] The help of a qualified Lady Health Visitor in the Clinic was ultimately sought for to impart the necessary information to the client. But all our efforts proved a failure. The client became pregnant again during the writer's stay in the clinic. The client's motivation and involvement in the planning

1. It would be interesting to state here that an Indian delegate to Family Planning Conference in 1960, in Lahore, told the audience that the Family Planning Movement faced stiff resistance in Delhi because it used unmarried female University students as volunteers to educate the married women. This was due to the disregard of the cultural factors in motivation of the people.

for her own welfare was obstructed by cultural factors.

(3) <u>Status Differences.</u>   To get monetary assistance
from the Police Fund to educate his son, Mr.R., was encouraged
to present an application in his Department. Here the 'bureau-
cratic culture' and official red-tapism stepped in and frustrated
his efforts. A low-paid employee standing at the lowest end of
the hierarchial order did not muster courage to meet his boss to
expedite the matter. It was found that the social worker's
principle of self-help did not serve the purpose. The case kept
pending and the boy who failed to pay his dues in time faced re-
moval from the college rolls. The writer met the officer con-
cerned and explained the situation and got the case decided in the
favour of the client. The culture restricted the opportunities
and the capacities of the client and on that account the worker
had to make use of direct intervention.

The application of the principle of self-help suffered
a set-back here more due to the cultural than the administration
reasons. The distinction between high and low, rich and poor,
young and old, is over-stressed by the traditional culture as
against the 'ideal' which tends to obliterate all such distinctions.
Those who stand at the lower end of the ladder, do not present their
legitimate demands to those placed at the top. They are used to
receive help as a 'gift' rather than as a 'right'.

On the other hand some people at the helm of affairs
are overly status conscious, and want to keep people dependent upon
them. The rigid application of the principle of self-help under

these circumstances may mean denial of casework help. A frequent use of direct intervention and environmental manipulation has to be made to widen the opportunities of the client restricted by the 'Bureaucratic Culture'.

In the case referred to above, the cultural factors which obstructed casework practice were as follows:

1) The attitudes of a Muslim Sect towards family planning.

2) The taboos against sex education.

3) The Status differences.

4) The Bureaucratic Culture.

Case No.3.

Mrs.R. (Case No.2), one day told the writer, when he was on a home visit, that in her neighbourhood there lived a middle-aged respectable women who, she thought, seemed to be suffering from the similar kind of disease she was suffering from. On the writer's further enquiry she said that her family had quite recently moved into their neighbourhood. Asked whether she had suggested the lady visit the Clinic, Mrs.R., replied that she did, but the lady did not pay much attention to her suggestions. The writer met the lady with the help of Mrs.R.

This is Mrs.J., a forty five year old woman belonging to a respectable Sayyed[1] family. The writer, on the first meeting suggested she pay visit to the clinic to get herself medically examined. She was found to be an active case of T.B.

The salient points in her case history are as follows:

1) Her husband, a month back, quite contrary to her wishes, married a Sweepress and wanted her to live with her under the same roof, which she did not accept, and left the home along with her four children under protest.

2) She did not know what T.B. was. To her the disease she suffered was just 'a little cough and fever'.

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1. The Sayyeds are believed to be the descendants of the Holy Prophet of Islam, and, by virtue of their birth and lineage, they are universally respected by the Muslims. The true Sayyeds are almost non-existent in Pakistan

3) She lived on charity which her children collected from the homes of the rich people in the locality. The contribution was generously made because the people thought that she was a Sayyed woman (a descendent of the Prophet).

4) She inherited a big share from her father's patrimony which she would not claim from her only brother for custom expected sacrifice from sisters.

a) The cultural factors which obstruct.

1) Misuse or Abuse of Polygamy. The real trobble lies not so much with the institution of polygamy as with its abuse or misuse. The permission to marry up to four women was given by Islam, provided one could, as far as it is humanly possible, deal equally and justly with all of them.[1] Some husbands, in conformity with the instructions of their religion try to be as just as possible, while others put all the eggs in one basket, and thus commit grave injustice.

It was not possible for the worker to consider with the client any alternative plans to remove this cultural stress on her life, as the environment provided few alternatives. The law restricting the abuse of polygamy was not yet promulgated in Pakistan.

b) The factors which partly facilitated the client's role performance were:

1) Helping Mrs.J. to reconcile with her cultural role as the second wife of her husband.

2) Helping her husband to deal as equitably and justly as he could according to the laws of Islam by providing necessary

provisions for her and her children, etc.

2) <u>Caste System</u>. Mrs.J., had a very high sense of caste superiority. To live with a low caste Sweepress under the same roof was unacceptable to her. The husband could not provide her with a separate house on financial grounds, but fortunately a way out was found.

Mrs.J., had quite a handsome share in her father's patrimony which she did not claim, partly due to her love for her only brother, and partly because custom expected sacrifice from a sister. A proper interpretation of her right in her father's property, bestowed by religion, and the dire need she felt for her own and her children's welfare, who were begging in the streets, helped her to put up her legitimate claim. This met most of her financial requirements and proper rehabilitation.

3) <u>Religious Mendicancy</u>. There is a type of professional beggar in Pakistan who derives sanctions from religion for their behaviour, perhaps, because religion advocated charity and alms to the needy people. Mrs.J., thought that begging was a religiously sanctified act, and this was why she felt no harm in sending her children begging. Her own concept of social work was determined by her sub-cultural attitude. She accepted things to be done <u>for</u> her rather than <u>with</u> her. She wanted the worker to collect alms for her as her children were going. The concept of self-help was foreign to the group to which she belonged.

It took the worker a fairly long time to impress upon

her that her religion and dominant culture do not admit able-bodied beggars, and the Prophet of Islam strictly forebade his own descendents from begging, and he himself worked for his living. A change of attitude was partly made possible by this interpretation.

4) <u>Referral Method.</u> A notable thing is the striking departure from the accepted procedure of referral which was made not by a doctor or Agency, but by a client outside the Agency setting. This provoked a considerable controversy, and the writer had to defend himself against his class mates when the matter was brought under discussion in the class room by his casework teacher and field work Supervisor, Prof. Emerson Holcomb. Although it was suggested to the writer that other methods could have bean used for the referral, in general, it was recognized that, in view of the ignorance of the general public as to their rights and duty and certain cultural inhibitions to claim for legitimate help, the procedure adopted by the writer could not be called an unprofessional act. Moreover, the referral or request could be made by any informed member of the public, friend, relative, neighbour, etc. and in this case it was made by Mrs.R., the neighbour of Mrs.J., who, on the basis of her own experience knew what casework services meant.

5) <u>Inhibitions to legitimate help.</u> It is interesting to note here that while in her culture "begging" was a sanctified act, to put up legitimate claims, to fight for one's rights, to request a share in the father's property, all this was 'sinful'.

To go to a public dispensary for treatment and medicines was
'begging' and to collect alms and charity from the rich people
was her 'right' because she was a Sayyed woman, the descendent
of the Prophet.

(a)   A study of the case referred above will indicate
that the cultural factors which obstructed casework practice were
as follows:

1) Misuse or abuse of polygamy.

2) Caste system.

3) Supremacy of custom over religion (ideal culture)

4) Religious Mendicacy.

5) Cultural inhibitions to request for legitimate
    help or to claim for one's right.

(b) The factors which partly facilitated were the
proper interpretation of the Ideal Culture and thereby enabling
the client and the people around her to improve and enhance their
role performance.

<u>Case No.4</u>

This is the case of Miss K., a seventeen year old T.B. patient belonging to a Pathan family (noted for the jealous safeguard of the honour of their women folk) referred by the Principal Public Health School, Lahore, to a female student of the Social Work Department, supervised by the writer. The Principal explained that the girl was so strictly confined to the four walls of the house that her father would not permit her to go out even for treatment purposes. He himself being a daily wage-earner, was unable to accompany her to the Clinic. At home she had a cruel and relentless Step-mother who treated her like a slave girl and oftened poisoned the ears of her husband (the client's father) against her. Once or twice with the help of a benign woman in the neighbourhood she escaped out of the home to consult the Clinic and was found an active patient of T.B. Her Step-mother who came to know of this 'escape' misrepresented it to her father. Since then she had never appeared in the Clinic to continue the treatment.

The female student worker reported that the father of the girl objected to her home visits and would not let her meet her. Her thought that these unveiled University girls are not 'good' girls. They follow the Western ways and the fashionable manners, and remarked, "What are these girls looking for in the people's homes, haven't they husbands to manage them?"

The student, being newly admitted in the Department felt much dejected. A male student was suggested to assist her.

He met the father and Miss K., a number of times at his workshop and succeeded in establishing positive working relationships.

a) **The Factors which obstructed.**

1) **Conservative and Fanatic Sub-groups.** Here in this case there is something more than the strict conformity to Purdah system. The father of Miss K. would not permit a female worker to pay home visits because she did not observe Purdah and studied in the University - and all those who do so were 'bad' girls, unworthy of developing a contact with his daughter. Another defect according to him was that she followed the Western ways and the modern manners.

Sometime back these fanatics opposed female education. Although this opposition has died down in the urban areas, there are very many people in the far-flung rural areas who still oppose it. This Pathan family had recently migrated from the village to city life and was the victim of cultural conflict. He was an intolerant critic of city life.

2) **The Attitude towards the Female Child.** While a male child is much loved, the girls are usually neglected because they add to their worries and problems. The birth of a female child is still looked upon as the curse from God, despite the clear instruction from the Quran that the female child is as much entitled to love and care as the male.

Instances are not rare where the parents actually pray for the death of their girls. They are the victims of the worst

kind of discrimination in many homes in Pakistan. The best food, the best dress, the best education - everything best is for the male child because he is the future hope of the family, and the female child is an other man's property (Paraya-Dhan). She is given step-motherly treatment by her 'real' mother. One can well imagine the fate of a girl with a Stepmother. The situation at times involves the fundamental rights of human beings.

3) <u>Suppression and repression</u> of feelings, emotions and sentiments of love, hatred and hostility are extolled by the traditional culture. A good woman is an embodiment of patience, contentment and forebearance. Reticence in the face of misfortune or oppression and passive submission to the will of parents and husband is her prize virtue.

One wonders to what extent the women are gifted to tolerate social wrongs in Pakistan. The culture seems to have made them 'masochistic'.

In her relationship with the worker Miss K., never came out with her true feelings and even facts. She never heaved a sigh, never complained. This may be attributed to the fear, shyness, or risk involved in exposing family secrets. But these again are culturally inspired phenomena.

4) <u>Undemocratic Family life.</u> Most of the families in Pakistan are quite undemocratic. The parent, particularly the father, exercises almost unlimited power over the children. They are not supposed to interfere in the parent's affairs. Decision

making is unilateral. The only choice, particularly for the female child, left open is to obey the will of their elders, even in such crucial matters as marriage the grown-up daughters are seldom consulted. This is in flagrant disregard of the clear directives of the Quran which gives adult men and women complete freedom in accepting or rejecting parental choice. Parents who obey the directive, do so in a ceremonial way, always expecting from their 'dutiful' daughters that they will be honouring their wishes and pledges.

To sum up, the cultural factors which obstructed partly, casework practice in regard to this case were: 1) conservative and fanatic sub-groups; 2) the attitude towards the female child; 3) suppression and repression of feelings and emotions by culture, and 4) undemocratic family life. All these things destroy the client's motivations. Capacities and opportunities. He cannot reach out for help, cannot relate, cannot give vent to his emotions and cannot mobilize resources within or without. He is a helpless plaything in the hands of circumstances which toss him right and left like the dry leaves by the autumn winds.

(b)   The Factors which Facilitated.

Hospitality. A cultural factor which partly facilitated the job of the worker was the traditional hospitality of the Pathans. It is said that this cultural sub-group would not deny hospitality even to their blood-thirsty enemies if they step into their homes.

Mr.K., refused to permit the female caseworker to pay a visit to his home. This necessitated the use of two caseworkers

in collaboration - a female and a male. The female was already
working with Miss K., and the make worker was suggested to work
with Mr.K., the father of the client, who fortunately became
successful in establishing working relationship with him.

In one of the interviews the male worker politely referred
to Mr.K., how, being a noble Pathan, he did not extend a befitting
welcome to the female worker on her home visit. Mr.K., felt sorry
and next time the female worker paid a visit she was greeted
warmly.

The two workers in collaboration helped Mr.K., to per-
ceive his role as a father in the light of the expectations of his
ideal culture. The attitude of the other members of the family
also improved considerably and this enhanced client's social
functioning.

<u>Case No.5.</u>

The case of Mr.M., a Muslin priest with a long beard was referred to the student social worker by the Medical Superintendent, Model Chest Clinic. He told the worker that Mr.M. did not use the prescription and was irregular in attendance. The facts collected by the worker indicated that Mr.M. entertained serious doubts about the elements contained in the allopathic medicine. The prescription administered in the liquid form, accoding to him was mixed up with alcohol which is prohibited by the religion. The irregularity in the use of the prescription and attendance was further caused by the advent of the holy month of Ramzan. He had to keep fasts and lead prayers in the Mosque. His followers expected from him to be a pious man and on that depended his livelihood.

The cultural factors which obstructed casework practice were as follows:

1. <u>Dogmatism.</u> All sorts of alcohlic and in-toxicating liquors are prohibited by Islam. But at the same time there are some reasonable relaxations and exceptions made. There is not objection to taking liquor under medical instruction. Similar exceptions are made for observing fasts. It is not in-cumbent on the child, the old man, the sick person, the traveller and the woman who has to feed the infant, to keep fasts. But some orthodox people with rigid super-egos refuse to benefit from these relaxations and instead stress rigid conformity to the extent of self-punishment and martyrdom.

2) <u>Rigid Conformity under group pressures.</u> A consistent and repetitive feature of Pakistan culture is that the freedom which religion bestows on the people by way of right, the custom takes away through its taboos and group pressures. The reverse of that is, perhaps, equally true, when and where rigid dogmatism stereotyped behaviour and blind worship of form takes precedence over the spirit and intention.

Mr.K., knew that he could benefit from the facilities given by his religion, but his orthodox group of followers would not let him do so. His leadership, and thereby, his livelihood was threatened.

3) <u>Cultural conflict.</u> To eat, drink or smoke during the holy month of Ramzan (keeping fasts) is universally disliked by the Muslims. Even the non-muslims, respecting the feelings of their compatriots, abstain from public eating, drinking and smoking. The Department of Social Work, Punjab University, in appreciation of this cultural factor especially instruct its students to desist from doing anything objectionable. But the student worker, coming as he did from a different cultural sub-group, showed negligence. This adversely affected his relationship with his orthodox client.

Case No.6.

This is the case of Mrs.A., a twenty seven year old refugee woman, mother of one six months old child. The Medical Superintendent who referred the case to the student worker explained that the client was in an advanced stage of T.B. amd her child was in danger of catching infection. In the interest of the health of both mother and child, he suggested that plans should be made with Mrs.A., for an early separation and placement of her child. The matter was discussed with Mr.A., and Mrs.A., who had no relatives in the city. At one time they gave their consent. amd asked the worker to look out for some suitable family who could temporarily take care of their child. The worker, in spite of the lack of any child placement facilities in Lahore City, searched out a reasonable woman who expressed keen desire to look after the child during the mother's illness. She even went to the extent of giving written assurance to the parent that she would be handing back the child on their demand. Almost all arrangements for the placement of the child were completed to the mutual satisfaction of the parties. But when the time for the actual handing over of the child came, the mother refused to make delivery. The child later did fall victim to the disease eventually, as anticipated by the doctor, and Mrs.A., too met the same fate.

The major factor which adversely affected the motivation of the client and obstructed casework help in the given case is the great significance which Pakistani culture attaches to motherhood.

1)   Findings and Conclusions.

In the preceding pages the writer has enumerated
some of the cultural factors which obstruct or facilitate casework
practice in Pakistan with the help of significant illustrations.
He has been careful not to mention social and economic factors
which, if added, might have presented a very bleak picture. But
this is a topic by itself to be dealt with under a separate heading.

Below is summing up of the main conclusions derived
from the study and analysis of the case material.   It is found
that:

1)   Major cultural factors which obstruct casework
practice are: Language difficulties, rigid purdah system, super-
stitious beliefs and practices, fatalism, mourning customs, un-
democratic kinship family structure, unrestricted polygamy, the
low status of female child, taboos on sex education, resistence
to family planning, attitude towards authority, motherhood, family
and group feuds, caste system, fanaticism and dogmatism, etc.

Most of these obstructions stem from the culture of
the sub-groups, dogmatic interpretation of the religion, strict
adherence to custom and conventions, the conflict between the
'ideal' and the 'real' cultures of the people, and absence of any
common frame of reference etc.

2)   Major cultural factors which facilitate casework
practice are those which stem from the flexible interpretation of

the ideal culture which lends support to philanthropic and humanitarian activities, and emphasizes the values of equality, liberty and fraternity; stresses the dignity and worth of man, conformity to moral and spiritual laws, and invests meaning and purpose to human life and existence.

3) The principles whose proper application is obstructed at times, as sel -determination, self-help, acceptance, request and relationship.

4) The techniques involved include the whole range of problems covering social investigation, diagnosis and treatment processes. The difficulties, commonly experienced, relate to office and home visits, interviewing, communication of factual data, motivation, freedom of expression, repression of ideas, views, attitudes and feelings under cultural pressures, and authoritative environment, limited number of choices, opportunities and desirable alternatives allowed by culture, the attitude toward help and the help-giver etc. - all or some of which, at times, call for an exploration of new ways and means apart from the accepted ones. Some of them found helpful in Pakistani setting were:

i) The integrative use of group work and casework techniques to settle inter-familial disputes.

ii) The collaborative use of two caseworkers; one for the principal client, and the other for the secondary, or one for the male and the other for the female.

iii) The use of spiritual and religious values to bring desirable changes in the client's attitude.

iv)   <u>Incorporation of concrete services</u> and
active assistance in treatment plans rather than giving psychological
support primarily.

v)   Emphasis on help rather than dogmatic and rigid
adherence to set techniques at the expense of help.

II) <u>Suggestions and Recommendations.</u>

The thesis stresses the significance of the cultural
factors in education and practice of social work in general and
casework in particular.   But since it is written with a special
purpose in view to make it useful for the Pakistani setting, the
writer has some practical suggestions and recommendations to make.

1)   There is a pressing need for conducting a
comprehensive and systematic research on the culture of Pakistan
which is yet to be defined and which has yet to establish its
identity.   Unfortunately, there is not a single authoritative
and authentic work on the subject in Pakistan.   Most of the
material is just fragmentary.   Perhaps it is due to the fact that
Pakistan is a new-born country and everything there is in a melting
pot and state of flux.   It has yet to search for its own identity
and unique individuality. However, the questifor national identity
and cultural identity goes side by side.   A nation without culture is a
body without soul, subject to death, decay and disintegration. The
task for the search of cultural identity is not to be undertaken by
one man.   A united and coordinate effort to form a uniform concept
of the Pakistani culture is needed on the part of the educationists,
social reformer, religious and political leaders and social worker.

Until and unless there exists some uniformity of outlook on what is desirable and undesirable, what are the demands and expectations of the culture, social workers will continue to feel handicapped, bewildered and confused. In the absence of any generally accepted frame of reference to help clients, groups and communities to mover towards desirable goals and to incorporate socially acceptable values, they will be groping in the dark.

2) Re-interpretation of Islam in the light of complex modern needs and the fast changing requirements of the times. There is a great need for Ijtihad (reconstruction of Islamic thought and social philosophy to meet the demands of the present age) as suggested by Dr.Iqhal, the philosopher-poet who visualized the concept of Pakistan.

Most of the available material on Islam is primarily the product of dogmatic ideological thinking which addresses and applies itself more to the metaphysical than the practical and the real problems facing the common man today. No planned effort is being made to bring the religion nearer to the lives of the people who are pre-eminently motivated by the religious values.

In the writer's opinion, the social welfare aspect of the religion, with its emphasis on the dignity and worth of the individual, needs particularly to be stressed. During the writer's stay in Canada he has particularly been impressed by the magnificent role which the religious organizations of the country - its churches - are playing in the field of health, education, child welfare, social and group activities, imparting social awareness, etc.

3)   More and more selected and authentic cultural material needs to be incorporated in the teachings and curriculum of the social work school and department. It is not enough to introduce one or two courses on the Islamic concept. Constructive values of Islam need to be incorporated and fused into the entire structural framework of social work education and practice so that social work and the ideal culture of the people do not seem to flow as two parallel-running streams

4)   There is need to prepare a uniform code of ethics for social workers in Pakistan inthe light of their ideal cultural values so that it could serve as a guiding directive for the building up of their character.   A code of ethics, in fact, presents the concept of an 'Ideal Social Worker'. . The type of person it wishes to produce to fit into a cultural framework.

5)   There is a great need for the creation and production of indigenous literature in social work for teaching purposes.   At present, we in Pakistan, rely mostly on imported teaching material, particularly from American setting.   The social work concepts and principles, as we have seen, are fundamentally the same in Pakistan as they are in any democratic country.   However, the poeple who use social services are Pakistani, and have a culture and outlook which are uniquely their own.   It seems therefore logical and right to prepare social work teaching materials from the Pakistani scene.

There are some other reasons as well for this thinking.   The student identifies more easily with theoretical concepts and principles of good professional practice if this can

be done within the framework of a setting that is familiar and close to him. How can a Pakistani student appreciate the significance of the cultural material drawn from American life? Much of the material in imported books remains unintelligible to the students and there is much that needs to be scrutinized to make it acceptable.

6) Through the creation and production of the indigenous literature remains the primary duty of the teaching staff, the co-operation of the former students of the social work Department and schools in Pakistan, working in the field, also needs to be enlisted to collect significant case material based upon their first-hand knowledge and experience with the culture of the people. This material will be helpful not only for the teaching but also for the research purpose.

7) The selected research thesis, individual or group, produced by the students needs to be published and made available to the general public to help identify their social problems and needs.

The Department of Social Work, Punjab University, has made a modest beginning by publishing approximately ten such thesis so far.

8) Social workers should become acquainted, through lectures, discussions and readings of the social cultural patterns of major ethnic groups in Pakistan. Departments of Social Work in Pakistan can introduce a course or arrange for special seminars in this area. A research on the cultural patterns of the various sub-groups in Pakistan to facilitate social work and practice is also needed.

9) Language is foremost in communication with clients. we cannot expect all social workers to speak all the languages in Pakistan but we can and should require some of our workers to acquire proficiency or understanding in some of the major dialects spoken by the various linguistic groups. Language will help to bridge the gap between the worker and the people.

10) There is a great need for translating or writing some original books in both Urdu and Bengali. The two state languages of Pakistan. The translation of some technical social work terms and concepts in simple Urdu and Bengali is also the need of the day to help social workers to communicate with the lay common man.

11) A more comprehensive research on the cultural factors which obstruct or facilitate not only the field of casework but the whole field of social work practice including group work, community development and organization, social research and administration needs to be undertaken. Another field which needs to be explored is the comparative study of social work principles and the Islamic concept of social work.

In view of the significance and urgency of the researches visualized, technical and financial assistance of the national and international agencies who are interested in furthering the cause of modern social work, should be sought.

8 The writer believes, that a thorough incorporation of the modern social work with the indigenous culture is the only sure guarantee of its enduring success and effectiveness.

On this depends the entire future of the successful implementation of social welfare programmes in Pakistan, which is struggling hard to keep the wolf out.

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