

THE ROLE OF CONTACT IN NATIONAL INTEGRATION

An Application of Interaction

MOHAMMAD IQBAL SAIF

Department of Bussiness Administration General University

“Ye believers, let not one people deride another. Not let women deride other women. Nor do ye defame others among ye. Nor use labels of contempt for another. Evil is evil reputation after ye have attained to correct belief”. (The Holy Quran, Hujurat, verse 12.)¹

INTRODUCTION

If mankind is conceived to be a unit, the condition necessary for the action of opposing forces is by supposition absent. Many philosophers of the antiquity held this view. They regarded mankind always consisting in a countless number of distinct ethnical elements, According to Barnes, “no state has arisen without original ethnical heterogeneity”.²

Pakistan is not an exception. The extent of ethnical heterogeneity can be well imagined when we come to know the history of migration into Pakistan. Hassan Nawaz Gardezi, writing on the origin of Pakistani nation says, “The first representatives of modern man on the soil of Pakistan are described with the help of available evidence as an immigrant”.³ However, no more immediate and relevant to the subject here are the cultural distinctions between the residents of the various provinces of Pakistan.

Isolation increases antipathy. It increases prejudices and confusions, false estimates and false stereotypes. This is but natural if such a condition exists. Because “each group considers its way of life the natural and the best way”.⁴ As a matter of fact, what the individual thinks is the product of the influences to which he has been subject to. In Gumplowicz’s view “individual is like a prism” that receives rays of

1. Pakistan Philosophical Congress, Prejudice in the National Life of Pakistan, 1956, P. 5-6,
2. Harry Elmer Barnes, History of Sociology, 1948, P. 193
3. Hassan Nawaz Gardezi, A Study of Pakistani Society, 1964, P. 6
4. L. Broom and P. Selznick, Sociology, 1960 P. 45