



COMSATS University  
Islamabad

**HUM111 Pakistan Studies**  
**First Sessional Examinations**  
**SP21 Hybrid Course**

**Time: 1 Hour**

**Total Marks: 20**

**Student Name: Muhammad Ammar**

**Registration Number: FA19-BSE-064**

**Campus: WAH CAMPUS**

**Date: 02-04-2021**

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**Instructions to Students**

- Write your Name, Registration Number, Campus, Date and Moderator's Name.
- Mobile phone, digital diaries or any other digital storage medium is not allowed.
- Type your answers on the same document provided as question paper.
- Submit the answer sheet via CU Online Console in the given time. No submissions are allowed via email.
- Attempt all questions.

**Declaration:** It is here by informed to all examinee that use of unfair means as defined by rules and regulations is considered as an academic offense of highest nature there is. All examinees found guilty shall be dealt with in accordance to the statutory rules pertaining to student conduct, discipline and examination. The University's decision in all such matters shall be the final binding on all parties.

For Faculty Use Only							
Questions	Q1	Q. 2	Q. 3	Q. 4	Q. 5	Q. 6	Total



**Question 1 (10marks, CLO3-A1)**

Discuss the rule of the Congress after the General elections of 1936.

**Answer 1:**

- The congress rule was oppressive towards the minorities especially Muslims.
- They started 'Muslim Mass Contact' movement to defame the ML in their favour.
- They were making cultural and educational policies that promoted the Hindu culture and symbols in the name of Indian culture.
- They introduced Banda-Mataram anthem in the institutions and offices etc.
- The Hindi language was given top most importance in their policies
- Wardha Educational Scheme was to convert Muslims into Hindus through primary educational literature
- Projection of Hindu heroes like Gandhi and distortion of Muslim history became their moral creed.
- followed the policy of discrimination in services or new recruitment for jobs.
- The Congress ministries adopted overall negative and cruel attitude, especially towards the Muslim activists.
- This unjust treatment compelled the Muslims to be disciplined in every sphere of life.



**Question 2(10 marks, CLO3-A1)**

Ideology of Pakistan is based on the Muslim Nationalism. In your opinion what were the factors that lead the emergence of Muslim Nationalism in the subcontinent.

**Answer 2:**

Nationalism as Ideology. When people come to think well-nigh themselves and their position in society, their ideas are partly derived from their instincts (their nature), and partly from what they learn in their environment and from other people. Their behaviour is moreover in part instinctive, and in part the result of learning and environment. 'Nationalism' is both an ideology and a form of behaviour. It is of course in practice difficult to distinguish between the two, since the cause of the behaviour may in part be the ideology. As we have seen, 'ethnocentrism' and 'nationalist behaviour' is held by some to be partly instinctive. Giving it the name 'nationalist', rather than 'ethnocentric' focuses on the idea of the nation, and on the voucher which 'nationalism' sets for whoopee relating to the nation. This idea and this agenda makes nationalism a special kind of ideology and behaviour, though it is closely related to ethnocentrism. While it is possible to examine nationalist ideology and behaviour separately from ethnocentrism, and from ideologies and behaviour such as racism, we cannot escape from the fact that we are in the same wholesale zone of human activity. The 'idea' of a nation can be considered as both natural and a product of the imagination. It is natural, if we winnow the view of some sociobiologists, considering it derives from the instinct of 'kin selection' or ethnocentrism discussed in the first chapter. In this view, a nation has the function of an extended family, whether or not it is genetically related- though it usually is, in a wholesale sense.

Most writers on nationalism see the nation as a concept rather than as something natural. To them, nations are 'Imagined Communities', in Benedict Anderson's phrase (Anderson, 1983). People imagine nations, and their membership of these, considering their minds are trying to make social constructs out of their relationship with other people. Of course, this tideway does not help us to determine which nations are 'imagined', and how strongly. Nor does it place nationalism in a historical context.



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