IMPACT OF MODERNIZATION AND CHANGING TRADITIONAL VALUES OF RURAL SETUP IN DISTRICT KHUSHAB

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Abstract: The purpose of present study is to explore the impact of modernization on traditional values of rural setup of khushab. Modernization is considered a transition from traditional towards modern society. Thus it affects the socio-cultural patterns of the society. The universe of the present study was district Khushab and a convenient sampling technique was used to extract a sample of 50 respondents from the whole population. The study concludes that family system has been severely affected by modernization and hence nuclear family system is the inevitable product.

Key Words: Modernization, Family system, Traditional values, Rural setup

INTRODUCTION

Using the term “Modernization” is referred to a gradual transition of society from traditional towards modern. A traditional society is based on agrarian while modern society is organized by industrial functions. Traditional societies have a unified and single system, the power remains in one hand while at the opposite end modern societies are based upon plurality and heterogeneity (Charlton and Andras 2003).

Modernization as a process of changes in economic as well as cultural aspects of the society (Haviland 2002). The traditional societies use the scientific knowledge gained from the modern societies and apply it on their own societies, this application of scientific knowledge which is borrowed from the west creates changes in their traditional culture. The family system, cultural patterns, religious system and their normative structure changes as a result of the foreign rules and procedures.

Social and cultural changes in societies are due to modern societies, as individuals adopt the principles of modern world (Feldman and Hurn 1966). Their priorities, loyalties, occupations, normative structure and religious affiliations change due to modernization.

Family is the basic and utmost important unit of the society. The family system is changing gradually. Traditional societies had joint and extended family systems which are no gradually changing into nuclear family system. Nuclear family system is the product of modern societies (Francis 1991).

Modernity is a sense or idea of discontinuing the present with the past. It is the idea of change in social as well as cultural process (either through improvement or decline) in society and the present life is different from life in the past (Hooker 1996).

Traditional societies are extensively changing and engaged in accepting and borrowing the cultural traits from modern societies, these cultural traits can be marriage rituals and their proportional situation among society (Bal 2000).

Modern technology has elevated the social status of women in family and at the same time has put the fabric of social relationships at the stake.
Much distress has been noticed in social relationships, especially between spouses. Religious institutions have also lost their grounds; people are becoming more secular, rational and scientific thus negatively affecting the structure of family (Elkind 1992).

Modern technology has affected the traditional setup of society. Priorities of people have changed. In Pakistan the internet users are increasing day by day and it is quite evident from the survey that people are integrated through this communication source. On the other hand family institution has been badly effected and ignored; this is all due to the advancement in technology which is the product of modernity.

THEORETICAL FRAMEWORK
Talcott Parson and Neil Smelser gave a model consisting distinctive features of the modern societies and put an ample light on complexities of the institutions in the modern world. The exploration of the model provided the structures of the modern as well as traditional societies. The features of the traditional societies consists of social cohesion, less democratic, strong social bonding, less participatory towards development. The other side of the picture provides a glimpse of the modern societies which are technologically advance, less interactive and normative structure is followed at very low level. The researchers and modernization theorists keeping in mind these features of societies contribute in the form of their intellectual abilities for advancement and development of existing world and could recommend the normative fluctuations that are utmost important for less developed countries (Parson 1967; Smelser 1969).

MATERIALS AND METHODS
The universe of the present was District Khushab which is located between Sargodha and Mianwali. Khushab consists of three tehsils namely Khushab, Quaidabad and Noorpur thal. “Tehsil Quaidabad” was selected and a sample of 50 respondents was extracted from the population on the basis of convenience. The data was collected through face to face interviews. The tool was designed in English as well as in Urdu as the habitants of the area was not well educated and could not properly understand English. To communicate with the respondents a native language speaker was hired for assistance. After the data collection it was analyzed through spss and interpreted.

RESULTS AND INTERPRETATION
This part of the tool was based on four categories Likert scaling and the responses of the respondents have been presented in percentages. The questions regarding their perception towards modernization containing their likeness and dis-likeness of modernization, changing their ways of life, traditional values system, religious system, family system, effects on cultural dress patterns and values which are a hurdle in adopting the traits of the modern world. The results of these items are listed in the table and interpreted below.

Table 1.1: Perception of the respondents regarding modernization

<table>
<thead>
<tr>
<th>Perception of Modernization</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I like modernization</td>
<td>7</td>
<td>22</td>
<td>7</td>
<td>14</td>
<td>50</td>
</tr>
<tr>
<td>I think that modernization has changed the ways of life of people</td>
<td>23</td>
<td>23</td>
<td>4</td>
<td>0</td>
<td>50</td>
</tr>
<tr>
<td>I think that modernization has changed the traditional dressing of people</td>
<td>23</td>
<td>26</td>
<td>2</td>
<td>0</td>
<td>50</td>
</tr>
<tr>
<td>Modernization has impact on my family</td>
<td>6</td>
<td>32</td>
<td>8</td>
<td>4</td>
<td>50</td>
</tr>
<tr>
<td>Modernization has impact on religious system</td>
<td>23</td>
<td>21</td>
<td>3</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>I think cultural values are hurdles in modernization</td>
<td>11</td>
<td>23</td>
<td>14</td>
<td>2</td>
<td>50</td>
</tr>
</tbody>
</table>
Table 1. The data represents the responses regarding modernization. The first query which was asked from the respondents was their likeness towards modernization and the responses were as follows: majority of the respondents i.e. 44.0 % agreed with the statement, that they liked modernization while a smaller proportion of 14.0 % were not in favor of modernization. During enumeration and data collection it was investigated why they do not like modern societies and modernity as a whole; they argued that they love their traditional values and modern society creates disturbance and conflicts with their cultural traits.

The next statement which was asked from the respondents regarding changes in their ways of life, a huge proportion of the respondents 46.0 strongly agreed while only 8.0 % denied and stated that their ways of life are as they were before modernization. The note taking activity helped a lot to investigate that how their ways of life has been changed. They argued that only a few years back the situation was totally different, people had a lot of time for each other but now everyone is busy with their own matters and social cohesiveness has nearly vanquished.

When the respondents were asked about changes in their dress patterns due to modernization, a huge proportion 52.0 % agreed with the statement that modern world has altered the dress patterns replaced by different foreign dressing styles and only 2.0 % which is the disagreed and stated that they only wear their cultural dress which was “shalwar kameez” and “dhoti kurta” which shows their belongingness with their traditional value system.

Family is considered a basic unit of the society. The respondents were asked whether it has been affected or not? Majority of them 64.0 % agreed while a minute 8.0 % disagreed with the statement. Another important aspect included in the questionnaire was the impact on their religious system. The responses showed that majority of them i.e. 46.0 % had a view that their religious system has been changed due to modernization and only 6.0 % disagreed. Last but not least, the cultural is considered a barrier towards adopting traits of the modern world, so it was decide to investigate and know the perception of respondents regarding this. A huge segment of the respondents 46.0 % stated that cultural values are hurdle towards adoption of modernity and 4.0 % were not in favor of this, they had a view that cultural values and modernity can stand parallel with each other.

CONCLUSION

We can conclude from the above results that the society is going under transition and is becoming modernized because the normative structure, cultural traits, value system, dress patterns, and family system have all been strongly affected and altered due to the modern world. The technological advancement has fed people with new culture traits, diffusing alien features into the societies. Traditional and cultural traits are considered a sign of recognition and identity of any nation and this very core has been permanently replaced by the western world. So there is a dire need to save and preserve our cultural identity. The researchers and social scientists should play their role in this concern to save their identity.

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