



NOTION OF MODERNIZATION AND SOCIAL TRANSFORMATION IN DEVELOPING COUNTRIES (A CASE STUDY OF POTOHAR REGION)

Shakeela Ibrahim, Assistant Professor, Department of Humanities. Comsats University Islamabad, Islamabad Pakistan
Shakeela_ibrahim@comsats.edu.pk

Dr. Sajid Mahmood Awan, Director National Institute of Historical and Cultural Research (NIHCR) Quaid-i-Azam University, Islamabad Pakistan smawan@qau.edu.pk

Ayesha Adnan, Assistant Professor, Department of Management Sciences. Comsats University Islamabad, Islamabad Pakistan. ayesha_amanullah@comsats.edu.pk

ABSTRACT- This study explores the relationship of modernization and social transformation in Potohar region in the perspective of social change and development. The result from the study write down that societies are transformed from traditional towards modern. The present condition of social change is associated with two conditions, one is linked with history of societies and second is with social evaluation. The data was collected from four region of Potohar, Attock, Jhelum, Chakwal and Rawalpindi. The data was analysed through qualitative and quantitative methods. The sample consisted of 200 respondents of four regions of Potohar. This study analysed the impact of modernization in Potohar region with the new dimension of social change and development. People are changing their traditional life towards western way of life.

Key words: Modernization, Social Transformation, Social Change, Potohar region.

I. INTRODUCTION

Modernization is a vivacious concept in social change and development in developing countries such as, Pakistan, India, Afghanistan and Iran. These Asian countries are more aware to accept social change in their societies and new concept of development for improvement and betterment of the society. Modernization being defines as a change in society which is based on political, social, and economic regime of the countries. Tiryakian (1998: 31) has summarized neo-modernization analysis, societies seek new ways to achieve their goals and fulfil their values but whether these aims can be accomplished, will depend on their resources. Modernization is not only based on concept; it is practical work of and for society advancement. If we acknowledge to development in any society, we need to study a base of modernization particularly with the reference of social change. People of Asian countries are more conscious and practical in their living pattern and need change in structural elements. Said by Borsa (2000: 155),

“The modernization of Asia was largely the result of the western impact not in the sense often implied by European XIX century historiography that the Europeans brought civilization to Asia as if civilization were a fluid that could be poured from one vase into another; but in the sense that the western economic, political, legal and cultural impact caused or hastened the disruption of the traditional Asian societies, setting in motion an autonomous process of change; and challenged traditional values, leading to a reappraisal of them”.

As we know in Asian countries majority of people are living in agriculture area and they need more facilitation in this regard. Their cultivation is based on techno-agricultural dimensions and these are the best way to make change in rural area and generate more economy through it.

This paper found the facts and reasoning of modernization in developing countries. Why this concept is getting strong position to make change in society without considering either it is positive or negative. Now in developing countries the concept of modernization is not a new notion. They are adopting change through cultural forces for the betterment of the society. Developing countries are thinking about the dynamic and post dynamic changes in society without the barriers of social norms.

In a view of traditional societies, in some context are indigenous which usually gain significant social knowledge through their everyday experience with social surroundings. Societies are transformed from indigenous to modern for the basic requirements. According to Khondker (2004: 1), “social transformation implies a fundamental change in society, which can be contrasted with social change viewed as gradual or incremental changes over a period of time”. The idea of progress is continuously improving societies.

The concept of modernization and social transformation within the Potohar region of Punjab, Pakistan. The main processes of change in each area are discussed which raised the issues of social change. Potohar includes many regional characteristics and their purpose to development of structural, functional and operative approaches in response to gradual or rapid social change. These social changes are based on two-way process, one is linked with history of societies and second is linked with the social evolution. As said by Rabie (2013: 43) social transformation is based on these four factors:

- A built-in mechanism to adapt as circumstances change to remain relevant.
- A desire to influence other processes and make them more responsive to its goals and needs, and less obstructive of its path.
- A need to expect change by the other processes, particularly change as threatening to its position and societal role.
- An impulse to react to actions taken by the other processes and changes they experience.

These four factors make transformation in society which are based on goals, objective and circumstances of society needs. After research on modernization and social transformation, being a researcher, I analysed that social transformation is based on certain elements which are important for the progress of societies. These elements are mentioned here:

1. Social transformation is a universal phenomenon.
2. Social transformation is compulsory for social change.
3. Social transformation needs time and space.
4. Social transformation is based on social requirements and social factors.

Eisenstadt (1965: 659), stated "modernization, of course, does not imply a "smooth" process of "balanced" or "equilibrated" growth. It has always been a revolutionary process of undermining and changing the existing institutional structure." However, modernization is also associated with the structural characteristics. These structural characteristics are accompanying with the institution's rules and regulations, societal needs and demand, welfare organization, political parties and rest of others social organization. The complex cultural changes are the processes of modernization and changes in social structures resulting in social transformation Machonin (1996: 173). These concepts are interlinked with each other having a relationship of cause and effect. If any change is happening through modernization, it will be a path for social transformation. If research links the concept of modernization and social transformation in Potohar region, it has been perceived that Potohar region is also affected this process of modernization and social transformation.

This research focuses on the role of modernization in the Potohar area and analyses how modernization has shifted towards the process of social transformation in this country. Modernization concerns not only with change but also stresses on social and cultural realities. It relates to social, political, economic and ethnic issues. These alterations reflect in human mind leading to change the human psyche and shaping change in society.

Potohar is changing from an agricultural to a complex society, where different people have developed different ideas around progress or transformation that is found on political and social changes.

II. MODERNIZATION IN POTOHAR

The study of modernization and social transformation is exhaustive and intermingled with the parameters of societal change in the Potohar region. Peoples' sense is realistic and practical, and they can presume from their feelings and visions. People know the positive and negative impact of change in the regions. It is discovered that social change took place in Potohar through modernization with expected or unexpected dimensions of changes. Due to modernization people are forced to embrace cultural changes and apply them according to their needs. Similarly, people adopted modernization to make good changes in their life. Based on the analysis of data, most of the respondents said they are pursuing change in favour of regional development through modernization and social transformation. Respondents agreed with the process of modernization in Potohar region and most of them referred to both aspects of societal changes which are based on negative as well as positive characteristics of the social order. Some results were compiled through group discussion and the Table 1.1 presents the formal and informal discussions thematically:

Table 1.1: FOCUSED GROUP DISCUSSIONS

Age	Topic	Interpretations
20-30	<ul style="list-style-type: none"> • Is it a good idea of modernization in society as per demand? 	Yes, it is good we need to update our knowledge and compare with developing nations.

	• Acceptance of modernization	
31-40	• Do you think modernization is eliminating cultural norms?	Yes, it is, but we should plan for change fellowship and not every alteration is good and beneficiary for human.
41-above	• What do you think about modernization and social transformation	This continues change is wrong and destroying young generation, their values and cultural norms.

Through an analysis of the focused group discussions with different age groups, it was noted that the people perceive change based on their level of education, experience and social status in the Potohar region. The focused group discussion shows that young participants, between ages 20 to 30 years, have different feelings of modernization. They appreciated their modern lifestyle and accepted social change and development as per their choice. In the same way, this generation accepts the change that must be actualised in their lives without thinking about its positive as well as negative aspects and promptly accept societal changes. The research found that the younger generation was more prosperous because they were using technology to make things easier. The response analysis of the second age group, 31 to 40 years old, shows that participants are more realistic and conscious about social changes and ethnic integration in the society. Many of the respondents agreed with the change in society but they were concerned that change should be planned and systematic.

One respondent said:

Urdu: *Humain to yeah bhi patta nahin hota keh kal kia ho ga, her roz koi naye cheez sunany ko milti hai kes ab government ka yeah plan hai as ko la kar chalna hain.*

English: we do not know what will be happen tomorrow, every day we hear about new plan of Government and we must follow.

Based on the group discussions analyses, neither every change is good for the society nor is each stage of development. The respondents discussed, leaders are social workers and they should think where change is needed, and it should apply to every aspect of the society. This statement shows that modernization is a key element of change in the Potohar areas which is based on multiple dimensions. The society integrates the concept of modernization without realising whether it is orderly or not where moderations might not be needed. Modernization was thus found to require support from the social transformation process in the Potohar region.

The analysis shows that the third group of individuals (41 and above) had a completely different position on social change and modernization in Potohar. This group does not support the change and development. According to the respondents, changing the traditions, culture and moral philosophy of the region is affecting not only the entire culture but also individuals' ideas and rule of conduct. The tide of change shakes up their new beginning of social change. The respondents said modernization is like a rooted plant that grows each day and people enjoy its fruits without worrying about whether it is beneficial or harmful for them. It is also understood that modernization is a dominant concept and that it develops social, political, and economic layers for the sake of change in all developing states.

III. SOCIAL TRANSFORMATION IN POTOHAR

Participants of the present study shared the view that, while governments and local authorities play a vital role in achieving positive change, it will be more effected for the communities to take part in social transformation. According to them, if the government discusses the process of change and explains its benefits, people will bear with it. Modernization is a process of cumulative change in Potohar where some areas being developed and others having no awareness about societal change.

In Potohar, some regions accept social change while others are yet to be subjected to it. The present research provides a conception of change that is a battle between the positive and negative aspects of modernization and is based on dualist approaches.

As stated by the respondents, modernization has changed their belief systems, values and cultural norms, passing it on from one generation to the next. Ancient traditions and values are replaced by new ones and in the belief of modernization, traditional values were not only changeable but also replaceable by modern values (Inglehart and Baker, 2000: 232). This change is bearing on the society through a holistic plan of social change. Seventy-three percent respondents said that the change also takes place through cultural change and integration, which go hand in hand in pairs such as westernisation and modernization, rural

and urban, educated and uneducated, upper or lower level; thus, various layers make the concept of integration into something that can be implemented. This change is based on a person's attitude and conduct and is adaptive for respondents.

Cultural integration is a path of change which, in a way, replaces old ideas with innovative ones. The present analysis also writes down that 30 percent of participants agreed about the conflict between modernization and traditions. Notably, Nuscheler (2005: 44) followed the context of symmetrical modernization theories in traditions and modernity during industrial countries and rural areas and among the non-propertied and the propertied sections. Therefore, this change is a slow and gradual process in the Potohar area where the traditions are static and sometimes non-static. For example, cultural and social conditions force the people to change according to the needs of society. However, interviewees showed that the concept of modernization is conflicted and affects existing traditions. This is a descriptive phase of social transformation in Potohar, where the pre-growth region is setting up new economic and political changes. Second, Potohar's culture is also changing due to migration of people from rural to urban Potohar. This migration introduces new ways of changing and growing. When people migrate from one area to another, they tend to overlook the norms and values of their own culture because of cultural integration. After a few years, they make their way into the urban cultural life. They have diverse ways of doing things, changed as per the necessities and needs of the new generation. It was seen through the analysis that participants had eliminated old traditions and embraced new lifestyles. In Potohar, traditions of intellectual nourishment, clothing, customs and the normative structure change day by day. Such changes are sudden and people admit that they allow acceptance for the following generation.

In the light of modernization and social transformation, certain issues related to research and speculation issues are discussed in the Potohar region which include the following:

1. Does the modernization take place in the Potohar region?
2. Is social transformation a result of modernization in the Potohar region?
3. Does intellectual modernization play a more critical role in Potohar in eliminating civilisational traditions?

Under the umbrella of theoretical framework, all inquiries were addressed in the present research through data collection and analysis. In Potohar, people adopted to and accepted modernization the same way as the people of Attock. Farmers have now changed style of production and are focusing more on the importance of training. The level of education has also raised, but some of the typical and harsh traditions are present even today such as neglected female education, which also depends on the patriarchal system and strong family norms.

The results also show that the neighbourhood of Chakwal is more daring in accepting modernization. It was found that the educational standards of Chakwal are high and the system has adopted new modern techniques. Chakwal managed to change socially and improved its functional approach as well. After raising awareness about female education in Chakwal, residents allowed the female to obtain education for a promising future.

In Jhelum, transformation was noticed in the infrastructure as per the requirements of the people and because of modernization. transformation is also taking place in agriculture. In Jhelum residents are using modern technologies to save time and energy. The migration rate is higher in urban areas where individuals (households) left their families and moved to the United Kingdom and other European countries to earn a better wage. They now send money to their families who can use money to change their way of life. They enjoy a luxurious lifestyle and after a few years, such luxuries become part of the everyday lifestyle, needs and demands.

A similar transformation occurred in Rawalpindi due to the mass movement in technological advancement, social, business and economic change. The Rawalpindi people are more interested in commercial businesses and creating job opportunities like metro project and motorways which connect Rawalpindi with other regions of Pakistan. Rawalpindi is the centre for engineering and technical supplies and is a developed zone where people enjoy all sorts of amenities and change the culture according to their desire. They are more focused on their lifestyle as compared to other districts. Rawalpindi has a more visual sense of societal change. It is more developed in comparison to other districts. Rawalpindi interviewees were more realistic and liberal. It was also noted that all districts in the Potohar area required the same level of change, from materialistic to non-materialistic approaches.

The concept of modernization is defined and the researcher expresses that social transformation is established along the cognitive approaches of societal transformation because transformation is a process itself which refers to the passing over to societal change and modernization for any society in transformation of various entities, it can be said that it is established on the modification of the cultural and social establishment in society. Social transformation is not only based on the visible focal point but is also connected to the individuals' choices of how and when they should transform things according to their

convenience. It starts from the cognitive, social and political aspects of modernization. It is also based on intellectual modernization of society as the way philosophers and scholars think about the concept of modernization. Intellectuals and scholar's attempt to ramp up a pillar of modernization. In addition, they differentiate between modernization and modernity in the society in relation to social transformation and cultural evolution. This concept creates an understanding of Pakistan's modernity and liberalism and has led to local modernization in Potohar. As formulated by the contemporary radical modernist Berman (2009: 78) the interpretation of modernization is based on the thought and behaviour of masses in the everyday life experiences of the present time. He also states that "there is a modal value of vital experience – experience of space and time, of the self and others, of life's possibilities and perils – that is divided up by adult males and women all over the world today. Modernism is part of modernity, the way of life and human experiences, which are based upon the framework of social transformation in society.

IV. MODERNIZATION AND SOCIAL TRANSFORMATION IN POTOHAR

Based on the data analysis, many participants accepted change by their experience through modernization and social reform in Potohar. Apart from this, the analysis reveals that many people perceive change as a gradual process in the society due to the lack of facilities, education, sociocultural changes, cultural change and health conditions. In Potohar, the concept of modernization and social change requires a punch of human capital, GDPA and the socio-economic status of its implementation. Direct and indirect socio-economic changes are related to the strong historical context of the Potohar region, and the history of Potohar has certain attributes with respect to traditions and civilisation which change day by day. Modernization and social transformation are being accepted in divergent phases since 1947, as seen in the analysis, such as one area being more modernised as per its requirements. However, in the second phase is taking time to change, considering that a change is unplanned and affects various aspects of society. Moreover, most of the people perceive change in society based on their own political and social inclinations. The Potohari people now believe that change needs to be positive and creative, since it can help employment, health and education standards in the region. While discussing the models of change in society during the survey, participants claimed that it should be based on positive elements of social parameters of the society. The idea of adopting the modernization model as it is considered, was wrong by them as not all models of change could be implemented uniformly across the globe because human conditions and facilities differ in every region. Respondents suggested that instead of adopting new modernization models, different approaches should be deployed to make modernization useful for society. They added that we should accept change for our own interests, life patterns and social conditions.

V. CONCLUSION

Modernization and social transformation are essential elements to make change in society. Due to modernization and social transformation Potohar is changing day by day. Traditions and values are transforming as per requirement of modernization in Potohar. Modernization may be sharp and prolonged in Potohar but changing every element of life. people are interesting to reshapes things as per societal demand and requirement. They think modernization is a path towards success of life.

REFERENCES

1. Khondker, H. & Schuerkens, P. (2004). "Glocalization as Globalization: Evolution of a Sociological Concept". *Bangladesh E-Journal of Sociology*. Vol. 1. No. 2.
2. Eisenstadt, S. N. (1965). "Processes of Modernization and of Urban and Industrial Transformation Under Conditions of Structural Duality". *Journal of Social Sciences Information*. Vol. 4. No. 1.
3. Inglehart, R. & Baker, W. (2000). "Modernization, Cultural Change, and the Persistence of Traditional Values". *American Sociological Review*. Vol. 65. No. 1.
4. Berman, M. (2009). "Orphan Pamuk and Modernist Liberalism". *Project MUSE Mission*. Vol. 56. No. 2.
5. Machonin, P. (1996). "Modernization and Social Transformation in the Czech Republic". *Czech Sociological Review*. Vol. 4. No. 2.
6. Nuschler, N. (2005). "Risk Selection in the Public Health Insurance". *Journal of Health Economic*. Vol. 5. No. 4.
7. Rabie, M. (2013). "Social Transformation". In: *Global Economic and Cultural Transformation*. New York: Palgrave Macmillan.

8. Tiryakian, Edward A. (1998), "Neo-Modernisierung: Lehren für die und aus der postsozialistischen Transformation", pp.31-52, in: Klaus Müller (ed.), Postsozialistische Krisen, Opladen: Leske & Budrich.
9. Borsa, G. (2000). The Modernization of Asia and the Western Impact. *II Politico*. Rubbettino Editore. Vol. 65. No. 1.