Modernization and Social Transformation
(A Case Study of Potohar Region)

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By

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Modernization and Social Transformation
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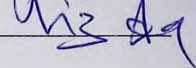
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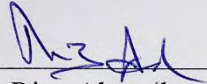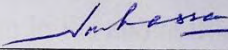Dean, Faculty of Social Sciences
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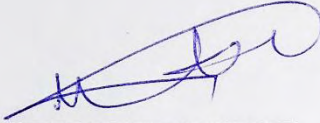
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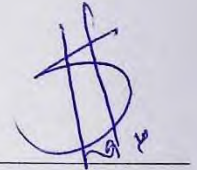
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Dedication

This dissertation is dedicated to my superb and supportive husband, Wajid

Bhatti, my family and teachers. Without their support and generosity, I would

not have been granted this degree.

And

To my father to whom I promised to dedicate

this dissertation before he left this world.

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ACRONYMS

AAA	American Anthropological Association
BHU	Basic Health Unit
DECD	Department of Economic and Community Development
DHQ	District Headquarter
ESCAP	Economic and Social Commission for Asia and the Pacific
FAO	Food and Agriculture Organization of the United Nations
GDPA	General Data Protection Regulation
GT	Grand Trunk Road
NGOs	Non-Government Organizations
RHC	Rural Health Centre
THQ	Tehsil Headquarter
UAAR	University of Arid Agricultural Rawalpindi
UNDP	United Nations Development Program
UNFP	United Nations Population Fund

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ABSTRACT

The research is centred on the concept of modernization, its operation and practical advances in the society. The concept of modernisation is not new one in the contemporary era, only the social parameters are changing as per demand and advancement of things from one stage to another. On the relevance of modernization, the concept of social transformation is based on the advancement of social alteration and changing social and cultural traits. Modernization and social transformation are virtual and need realistic approach to examine the changing cultural issues in Potohar region. This subject area is linked with the two dimensions of change; one is associated with the social transformation and the other is linked with the carrying capacity of society. How much can it be absorbed and how is it changing the norms, values and traditions of a society?

The present study is conducted in the Potohar region of Pakistan. The societal change is linked to the social transformation of the society. How is it changing the prevalent conditions from one stage to the other through modernization? This study focuses primarily on the three elements of modernization i.e. technological advancement, cultural integration and urbanization. It also gages impact on the dependent variables of social transformation. These three dimensions are affecting four features of social transformation i.e. language, religion, employment patterns and lifestyle.

The findings deliberated the consequences of modernization and social transformation. These consequences are based both on positive as well as negative aspects of modernization as perceived in the Potohar region. Modernization influences the culture of Potohar which in turn is transforming the norms, values and traditions of this society.

Many factors are accountable for social transformation. This research examines three elements, namely technological advancement, cultural integration and urbanization. The traditional values are generally supplanted by the modern values. In accession to this, materialism in society has encouraged people to get away with their traditional values and accept modern values and

lifestyles that allow them to express their freedom of manifestation. Similarly, traditional values of the region under study are losing their effectiveness due to the worldwide spread of modern technology. Under such cultural changes, youth is confronting with many difficulties concerning the shift of value system. Just a modest percentage of well-educated masses of traditional communities understand the importance of traditional values. It requires participation in the local culture and bearing of traditional values, particularly folk and religious values, while, at the same time, taking on the universal cultural code and taking part in worldwide culture.

Chapter 1

MODERNIZATION AND SOCIAL TRANSFORMATION: AN OVERVIEW

1.1 INTRODUCTION

The term "modernization" has a commendable connotation in social sciences. It is acknowledged and perceived by people as a process of change and growth in a society for their welfare. At times, the process of change is a litigious transformation of social limitations, as stated below:

"The fame of the idea of modernization must be pursued not in its lucidity and precision in the shape of scholar communication, instead the ability to evoke vague and generalized images should be considered which can abridge all the innumerable renovations of social life attendant upon the upsurge of industrialization and the nation-state in the late eighteenth and nineteenth centuries (Dean, 1973: 66)*".*

Modernization has been widely documented as a dominant sentiment in advancing alteration or social conversions, mainly related to new societal and cultural forms due to industrialization (Alam, 2008: 555-556). Earlier periods have seen cumulative levels of global incorporation reached by the substantial number of growing economic systems controlled by an increased inspiration by the western and developed civilization (Cohon, 2011: 7). These experiences put the indigenous civilizations at risk of these mechanisms, which are increasingly informed by western opinions, psychiatric hospitals, old age homes, lifestyles, customs, traditions and civilisation, and then only with the conceptualisation thought on modernisation. Huntington (1968: 62) defines modernisation as a multifaceted process involving changes in all areas of human thought and activity. It means that the term modernization is grounded in the multiple

layers of social variety as easily as changing the thoughts and social actions of human beings with reference to the Darwin's (1958: 39) social evolution theory.

As modernization is based on a two-way process one linked to the type of social change that is based on structural parameters and the other to the bearing capability of the society and how much change it can absorb in whatever portion of the social structure it requires the flexibility to both modify as well as have the people accept modification. Many social scientists claim that to consider modernization, man's mastery on all-natural resources and the environment is needed. Tonnies (1887: 77) however, has given a different view of modernisation under the present-day society conditions, concluding that the evolving perspective of traditions is changing because of the conceptualisation of the transformation of society. Their opinion is founded on the concept of Gemeinschaft-Gesellschaft (Tönnies, 1887: 45) that change is influenced by these conditions and is applied throughout society.

The uncertainty of the common effects of modernization in an economy resulting from global and cultural integration is recognised as the decline in social unity and truthfulness the increasing equality instead of communism on one side (Ritzer, 2008: 34) and the multiplicity and assortment (Charlton and Andras, 2003: 04) on the other. The modernization process traces not only the changes in a business' value system but also its renovations. As Jabbar *et. al.* (2014: 16) claim, modernization in Pakistan was to provide caused by major changes in society's organisation of people's lives, including their clothing, food practices, language, lifestyles, behaviour, ideas, recall and leisure activities, and the whole thing. Jabbar *et. al.* (2014: 43) explain that modernization reflects the religious fundamental thoughts, ideas and traditional web of societal relations in tandem with modern ideology.

Technology in the humble sense is understood as a tool, while invocation in a wider sense includes the skills or processes compulsory to create or make those shifts (Henslin, 1998: 8). The importance of technological advancements (TAs) can be collectively understood from its

historic evidence reported by several researchers. As early as 1964, the technology that came into action through the three-step process of invention, discovery and diffusion was found as the chief source of social transformation (Ogburn, 1964: 1). Discipline, information and technology are the sturdiest armaments not only for the nation but also corporates (Haferkamp and Smelser, 1992: 30) besides identifying the soldierly manufacturing multifaceted as dominant to the contemporary chic of construction. Therefore, the scope of technology for a fellowship is not merely restricted to the people using it but, as Stromquist (2005: 87) states, it even influences the way people think and relate to one another.

In the most related aspects, the definitions of modernization are based on the process of industrialisation, which is associated with the society. Under this description, a recent trend was seen of modernising the economy through industrialisation, and it has been an increasingly prevalent trend in urbanization. The sub-planning is associated with its own set of technological demands, people's mentality and leading political bodies.

Qadeer (1999: 116) states that social changes include shifts in the state system, infrastructure and training; public health development; welfare; effective local governance; and most significantly, the reorganisation of local economies, new types of societal institutions and cultural patterns. Kugelman (2013: 8) believes that urbanization supports the democratic projections of urban political gatherings along with the sanctioning of assertive urban-based actors, further endangering political ferocity. In the context of Pakistan's economy, especially, urbanization is predicted to be marked by the dormant need to eradicate the most extensive vertical mechanical barrier in the Pakistani community of unbalanced land distribution and ownership. As Kugelman asserts, urbanization will ultimately result in diminished rural population which would in turn undermine the semi-feudal system by landowners in the country. Urbanization also affects employment figures for the masses in Pakistan. Ahmed and Ahsan (2011: 14) explain that the singularity generally caused by a reduction in the

employment rate in the agriculture sector, which is the predominant sector in Pakistan, with a majority of the people shifting to other economic sectors for a more respectable line of work industrial plant.

A keynote in the literature on modernisation and social change is related to societal change. Social transformation is fundamentally the process of introducing a slight alteration that is essential in society, analogised with communal modification, which is regular or progressive changes that end a specific period (Khondker and Schuerkens, 2014: 66). Furthermore, Gibson (2006: 56) point out that social transformation is like a political enterprise saturated with force, advantages and tests, as opposed to societal changes.

It was noted that in developing societies, people confuse westernization and modernization. Unlike westernisation, modernization is associated with several other social phenomena, including liberalism and materialism, which further affect traditional social value systems (McDonald, 2003: 67). The many definitions of modernization by several researchers focus on a standardised list of different things and procedures e.g. suburbanization, socio-cultural alteration, normative changes and other social issues. However, Ibrahim *et. al.* (2004: 14) state that there is a difference in the conceptions of modernization about what procedures are particularly noticeable? One of the trends observed from the literature review were three aspects of modernisation, namely technological advancements, cultural integration and urbanization have their impacts on societal transformations in the region of Potohar in Pakistan. In the present backdrop of the rapidly advancing scenario, with dynamic transformations related to liberalisation, privatisation and globalisation across the areas, it is important to study the quantification of the social transformations taking place due to modernization of the economic system, especially in developing countries. There is a dire need to analyse how modernisation is required in the Potohar region?

Theoretically, this study addresses the gaps in the literature which centre on the dimensions of modernisation in Potohar region. The first problem is the relationship of cultural integration and changing employment patterns in Potohar region, as most of the literature is based on the concepts of immigration, ethnic groups, cultural integration and migration in many social sciences researchers. The present work focuses on the relationship of cultural integration and shifting usage patterns in practical view to find out through data collection.

The second gap is the relationship between cultural integration and the changing traditions, values and norms of the Potohar region; no previous research was found to study the negative aspects of cultural integration in the society. Much of this research finds such gaps and, finally, discusses various recommendations.

The third gap is the relationship between urbanization and religions in Potohar as no earlier study addresses the spiritual practices of any community and the impact of urbanization on them, reshaping religious thoughts.

The fourth gap is the relationship between technical progress and the reshaping of spiritual beliefs in Muslims. No earlier study focuses on technical advancement's impact on the religious aspect of the region.

The present research aims to evaluate the relationship between modernisation and social transformation. It analyses the impact of technical advancement, global integration and urbanization on social transformation. The researcher evaluates the outcome of the above-mentioned three factors of social transformation, which is based on language, religion, employment patterns and lifestyles. The results show probable causes of social transformation due to modernization.

1.2   MODERNIZATION AND SOCIAL TRANSFORMATION

1.2.1   Modernization

Parsons (1959: 45) developed the hypothesis of structural-functionalism and he regarded modernization to be the adjustment of the social system along with the western paradigm of economic growth. Few other theorists like Moore and Smelser (1959:1695) examined the enlightening and social order organizations services that blocked the advancement. With the era of 1960's, the occurrence of social transition in the nations was widely talked about by various social scientists. They evaluated several different perspectives to find the process of social change and development. These approaches evolved in the 1960s with philosophies of transformation of the Anglo-Saxon stock. The same period experienced the evolution of different theories related to morphological change with a structural-functionalist approach developed by Khondker and Schuerkens (2004: 55).

Social transformations studies in the twentieth century have dealt with problems like common rebellions, the two World Wars, reduction of expansionism, the issue of the young nation-states, socialism, and the crash of the 'real existing' socialist. The time after the Second World War has been especially productive for the analysis and contemplations about social transition in the Third World or under developing countries.

1.2.2   Modernization Theory

The theory of modernization widely depends on the growing perspective which shows the need to become 'contemporary' by espousing western cultural beliefs and societal systems. It is recommended that communities that are underdeveloped subscribe to value systems and organizations that hinder the operation related to promotion.

Modernization theorists characteristically consider western societies as perfectly modern while undermining non-western societies as customary and unchanged by contrast (Gilman, 2003:

134). This orientation of modernization is based on the idea that non-western rural areas are substandard even though they partake the same living standards (such as Japan) as western nations (such as the United States). This core assumption of the theory is disproved when Li (2017: 31) argues that traditional elements can be considered as a part of modernization, like the developmental case of China. Thus, modernity and tradition are associated and sometimes interdependent. This is the reality which the modernization approach simply overlooks. By this subjective conceptualization, the modernization approach mechanically and impractically divided the world's societies into two so-called contrasting categories modern and traditional (Yuan, 2009: 122). Defining traditional societies negatively in relation to advanced societies has been a basic objection to many scholars like Bernstein (1971: 198).

This approach becomes susceptible to critiques, as it is ignoring the peripheral influences on social change. The proponents of modernization theory (Inkeles, 1977: 45, Parsons, 1964: 66, Rostow 1960: 234) completely ignore the outer influence on societal change by concentrating mainly on the inner aspects of societal structure and values. Tipps (1973: 41) suitably notes that economic development, industrialization, rationalization, secularization or whatever the type of change, the process of modernization is functioning at the domestic stage. He additionally elaborated that the results of this limited aspect of the theory become clear if applied to most of the Asian and African nations. He kept on saying that modernization theory does not explicate the situation of those lands, though the emergence of these countries contributed to the evolution of the hypothesis.

The terminal detail of *'why the modernization approach is controversial'* is that the term modernization is equivocal. Modernization, as noted by Tipps (1973: 11) is a term simply superimposed with industrialization, adding nothing to it. He further argued that as the term has been used merely as a synonym for some pre-existing precise variables such as

industrialization and westernisation, it deserves no functionality to execute as a theoretical framework and therefore modernization as a hypothesis of development is questionable.

In contrast to the above limitations of the theory, the idea of modernity is still relevant to virtual reasons. But how to achieve this modernity is a matter to really guess about. Whereas modernization approaches are regarded as unfashionable to many researchers, other scholars such as Inglehart and Welzel (2005: 121) Arts *et. al.* (1999: 66) and Aboderin (2004: 323) are yet reasonably using this modernization approach for their studies. Modernization theory indeed explains the social and economic changes of many cultures and societies during the last few decades and therefore, should not be totally ruled out as a theoretical framework.

1.2.3 Social Transformation

The modern theories of social transformation are more simplified to describe the far-reaching procedures of change in the old times and the recent time. If we evaluate the advanced theories of change, Hermann, Strasser and Susan C. Randall (1981: 343) outlined the subsequent characteristics for such transformation: "extent of change, frame of time, direction, rate of change, the level of violence involved". Whatever hypothesis of transformation needs to encompass three important aspects that demand to be surely linked to one another: (i) Structural determinants of social transformation, including alterations in the populace, the displacement that takes place due to wars, or tensions and inconsistencies. (ii) Procedures and mediums for social transformation, which encompass precipitating methods, social causes, political discord, and entrepreneurial activities. (iii) Directions of social transformation which encompass structural modifications, impacts, and solutions.

Wiswede and Kutsch (1978: 33) stated that despite the judgment of social transformation symbolizing the benchmark of sociology," it visibly seems to remain underdeveloped even in the extant time. There are two reasons behind the denial. The foremost reason is that irrespective of the obvious detail that widespread social transformation are not the result of

mono-causal theories, such theories are extant in one fashion or other: cultural emanation theories, materialist theories, and particularly instances like the description of social transformation due to the size and demographics of the populace of a society (Cipolla, 1978: 46) or by transformation in principal actors' approaches.

Normally, such theories generally collapse when challenged with the description of unanticipated alterations or when they are used to conceive of something. The other reason for the limited research related to social transformation is those who take the requirement of multi-causal descriptions must handle a hard job in arranging the vast collection of causal factors, methods, operations and results into adequately intricate interactive and predictive prototypes. It is easy to develop simple theories; nevertheless, these may be insufficient. On the other hand, intricate theories may be nearer to reality, but are harder to get in a stately way. A limited number of researchers have discussed and assessed social transformation. Additionally, social transformation is often considered as equivalent to the process of revolution which varies in both length and character; furthermore, if the time aspect is considered then change is regarded to be long-term or short-term social transformation, or it is regarded to be non-incessant or nonstop social transformation. The sociological perspective of social transformation is linked to the framework that is adapted or to features that result in modification. The evaluation of social transformation tries to talk about settings and aspects that result in the shift of a society from one specific scenario to another step. (Schuerkens, 2001:9). Under this, two issues could come up. Considerably, there is a need to set factors from which change evolves; on the other hand, there is a need to stand for the initial and ultimate scenarios of the transformation processes. To deal with social transformation indicates that the social scientists or the social anthropologists need to pay heed to all features of the social arrangement that are responsible to shape the given framework, the methods of choosing for varied actions and the likelihood of the subsequent activities. The routines are likely to be represented by distinct structural

properties that form a series of happenings. I can describe and typify a social procedure only by isolating crucial aspects that make a specific framework and by assessment of their affiliations. A specific moment of the social transformation procedure can be set up by correlating many aspects and their collaborative associations. The modification of a specific framework or the show of two varied frameworks symbolizes various times in the social history.

It is not possible to cover the specific side of growth in the absence of the notions of framework, social processes and history. Teune and Mlinar (1978: 80) sought to encompass these facets in the theory of social transformation. This theoretical framework can be a heuristic structure. Agreeing to these researchers, development is a typical aspect of all social organizations. It is distinguished by a boost in the variety of methods elements, and another amalgamation of these or other factors. Social advancement occurs amongst the extremities of variety and addition: the boundary of amalgamation appoints that the constancy of the varied constituents of a system is extremely high and that consistent development, due to the framework rigidity, is unacceptable. The promotion of a system relies on the communication amongst diversity and integration, which reads the specific scenario of the societal organization. As per the researcher, integration is the extent of the likelihood of a change of attributes of a fastidious scheme, which is imputable to the variety of its aspects (Teune and Mlinar, 1978: 75). Variety as a crucial facet of the scheme may be guessed from the dispersion of the properties of a system's aspects. Hence, social development may be viewed to be the process that correlates the degree of integration and assortment (Teune and Mlinar, 1978: 89). The ascent of these statures suggests the commission of societal evolution.

On the other hand, the likelihood of collapse or inactiveness is also studied. As per the researcher, the change of a system takes place once the scheme has stretched its limits of variety and integration. On it, a new-fangled code of integration of the association evolves, which,

simultaneously, symbolizes a change of the arrangement and its typical frameworks. Additionally, the extent of development relies on the amount of scheme rudiments, which argues that a high difference of system aspects is likely to leave a bigger methodical transformation. I can think roughly the process in the later manner: this facet enhances the variety of the system, simply lowers its equal of integration; varied elements of the system acknowledge the new aspect. The likeliness that a novel element would be generated increases. The process found in this case starts with a novel cycle with the development of some other aspect (Teune and Mlinar, 1978:110). Hence, every new aspect lowers the extent of system combination of cultures and simultaneously enhances the total figure of its aspects (variable). The new element needs to be fused into the scheme. During this transformation, it alters the correlations amongst the varied faces. The extent of integration enhances as per the extent of growth of the system (Teune and Mlinar, 1978: 112).

While analysing the theoretical framework of change, it is discovered that the increased locality throughout the expatriate period in Asia, Africa and Latin America remained evolved by employing progressive concepts. In the present times, the query is no longer confined to merely finding likely manners by which progress would take position; one needs to concentrate on real tendencies and evaluate the secondary impact.

1.2.4   Modernization and Cultural Transformation in Pakistan

There are several indirect transformations taking place in Pakistan, which gradually have affected the Pakistani society. There are several signs portraying development, including a rise in income of the people along with a rise in the employment of household equipment; however, poverty and inequality persist and other social indicators pertaining to education and health are still depressing. It is even arguable as to how and what is being carried out? While moderate levels of economic development could be seen in Pakistan in the past ten years, the methods

through which this has been converted into lowering poverty levels are ambiguous, because of the disjointed and muddled policies drafted and carried out across the land.

Contrary to this, it is yet clear that the financial development could profoundly alter the social landscape of Pakistani people. A hike in the income earned by people is going to lead to a cost increase in the education levels, broadening of the skills held by the people, diverse businesses, enhanced social and geographical mobility, and elaboration of comprehensive tastes and pursuits. At the present time, when the internet and media are aiding enhanced exposure to the universe, it would be wrong to presume that the opinions and conventions of the days gone by would be indisputably accepted by this youth.

Modernization and social transformation are important aspects of the growth procedure. They both complement and sustain the modernization or development process. Researchers and historians both have agreed that the development of the West of wealth from poverty is the consequence of enhancements in business, savings, and productivity and of emerging norms related to logic and associations (Rosenberg and Birdzell, 1986: 213). Modernization is crucially an occurrence that happens due to cultural modification. The recognition of the function enacted by cultural and social views in development has remained mainly conceptual and converted into real reality. Development policies generally have always considered cultural and social aspects to be exogenous. This is especially true for planning and practices in Pakistan. In five decades of planning, Pakistan has always dominated the social and cultural aspects of growth.

In the perspective of modernization and social, the movement for women equality and rights has long been a part of the Pakistan Movement. Ever since the founding father of Pakistan, Quaid e Azam Muhammad Ali Jinnah said the historical words "No nation can ever be worthy of its existence that cannot take its women along with the men", the struggle has been on. (1947)

Before 1947, this was quite as impossible for women to exist in the early ages in the subcontinent. May it be due to the long-lasting impact of the history of the subcontinent or due to the extremist religious ullemas that were considered to provide the advisory role in the government and development of the nation, it was just tough to be a woman.

From the early years of 1949 and all the way onwards to the rule of President Iskander Mirza and Prime Minister Bogra, resolutions provided for basic individual rights for women came and went, denied and ignored. One of the more prominent incidents was when the All-Pakistan Women's Association (APWA) prepared a charter covering the issues such as equal representation, equal pay for equal work, guarantee of women rights under the Shariah law to present it in the Constitutional Meeting however, it was not accepted. Another one of the issues that had come quite in the notice of people was the idea of 'polygamy', it irked women quite a lot and rightfully so yet no heed was paid to their concerns or demands that is until Ayub Khan became the martial law administrator in 1958.

Ayub Khan who was previously the Chief of Army of Pakistan became the new martial law administrator f Pakistan. Under Ayub's leadership, the country flourished quite a lot in economical, foreign, social and political aspects. His era is also almost known as the 'Golden Age of Pakistan' due to the humongous and impactful changes he introduced in the country. His reforms greatly contributed to the modernization in the country. Understandably, the impact that his leadership had on the women of Pakistan just as much as it was on any other individual citizen of the country.

In 1961, Ayub Khan introduced the 'Family laws Ordinance 1961. Under these laws, polygamy was discouraged and stringent laws were declared for both marriage and divorce'a man couldn't get married until his first wife gave permission and in any other case had to pay fine and would be imprisoned. Alongside, all marriages had to be registered and a minimum age for marriage of both boys and girls was set. Ayub also made certain amendments to improve

the position of women. Under his strong and indeed authoritarian rule, efforts were made to promote education of women and their representation in government. Other than teaching, women were actively encouraged to take up professions like journalism and the civil services. Ayub Khan had a very strong aversion against the bigoted forces and held them responsible for the squalor of the country.

Most women in Pakistan were not conscious of their rights and were unaware of the privileges and entitlements that were provided to them under the laws. Even so, the ordinance of 1961 did mark a big step forward in the struggle for women's rights in Pakistan. Women' movement in Pakistan was not only instrumental in the transformation of the ordinance into law but also in educating women about their rights under the law.

After the change of government from dictatorship to democracy, the mood of optimism and promises a new beginning became endangered. However, this was also the time when an articulate and self-defining feminism was beginning to draw attention to women's issues with a new insistence. The rising popularity of PM ZA Bhutto's PPP led to widespread politicization of masses including women. Bhutto was quite liberal regarding his views on women and in a major effort to reach out to them announced the constitution of 1973. The Constitution stated that all laws of the country would be based on the Quran and Sunnah ostensibly providing women equality before the law; a right to hold the highest offices of the state and the assurance of steps to ensure full participation of women in all walks of life.

Through the 1972 reforms, women became eligible to join all the public services including those that were previously closed to them such as police force, district administration and foreign services. The 1970s saw an increased participation of women in higher educational and professional institutions as well as in the labour market, when they created new forms of employment. In social matters, major financial relief was provided to women by enacting laws limiting money spent on dowry, marriage feasts and gifts etc. However, a lot of this was

ineffective since even though the role of these women changed drastically within their family structures, their status in the wider society is still unchanged.

In 1977, Bhutto was removed from power by a military coup led by General Zia ul Haq. If Bhutto previously ignored the issues of women and did not go beyond symbolic gestures, under the military regime of General Zia ul Haq, the state actively pursued a policy of subjugation of women and systematically buttressed the feudal, patriarchal forces in Pakistan. Under Zia's rule, numerous anti-women laws were passed and women freedom was discouraged. Laws humiliating even basic human rights were imposed to curtail female individuality and women rights.

1.2.5 Societal Transformation and Green Revolution in Pakistan

The positive self-reliance and self-sufficiency were strained during the lime Revolt 1960s to increase agrarian formation to many fields. The trek in the output of terrestrial made it possible for agriculturalists to sell their crops in distant "bazaars" and so making them accessible to a cash element in their rural life. Onward, the agricultural budget had grown and allowed rural populations of Pakistan to get an increment in their income. The fundamental for new administrations to endure and save farmhouse advances primary craftsman to work for cash, which give them better switch over their resources. This transformation slowly led to the flagging of class and occupation links and cultivated the potentials of social flexibility and social acceptance. A process of relocation to cities started. This 'Post-Green' relocation was qualitatively different from earlier migrations as it often occurred in the stimulate of failing political and social schemes in rural areas. The earlier system of management grounded on caste was demolished; the crop the *'Mukhi'*, the *'Patel'* and the *'Panchayat'* lost its ability; the *'Nambardar'* became redundant. New influences were bogus between rustic and town which in time reached the earlier increasingly be contingent on the latter for everything except substantial food (grains, rice, and oil).

1.2.6 The Development Process in Pakistan

Pakistan has experienced two different procedures of development. The urban world is growing at the rate of 3.45 percent every year in contrast to 2.24 percent rate of the rural world. Regardless of the metric employed, whether longitudinal or cross-sectional, the proportion of Pakistan's populace residing in urban domains is on the consistent rise, to hire a well-known metaphor, as are the number of and regions being allocated to urban neighbourhoods. This is the explanation of traditional development of the urban areas arising because of a rise in the populace inhabiting the cities and townships. Its framework and effects have been clearly placed. The other process of development stays unidentified and is becoming clear day after daylight. This is the process of development, because of the compaction of the rural regions thanks to the fast-rising populace. The small towns are bursting and are becoming scattered homes and hamlets across the countryside; contrariwise homes unite which results in bands of linear settlements. Either way, the vast landscape is changed into a sequence of consistent villages and is spread amongst the towns and the cities. The village settlement system has appeared in the rural areas which in turn have urban level densities, (about 400 people per sq. Km) (District Report 1998: 38). This density benchmark is a generic metric to describe urban localities, especially in the newly urbanizing areas. It is assumed that at this density the spatial organization and residential land economy of the region develops the urban attributes. Rural areas that have reached or crossed this density level are denoted to as Ruralopolises (Qadeer, 2000: 33). They are a unique form of village system agrarian in financial arrangement but being urban in spatial organization and state economy.

While urbanization, not merely city living, has encircled most of the Pakistan's populace into a significant majority comprising of the rural areas of arid western Punjab, upper Sind, Baluchistan and southern KP but it also impacted by the urbanized way of living at least at the material level. While urbanization is by and large a spatial occurrence, urbanism as a (urban)

lifestyle is spreading across the country. Pakistan's rural and urban societies are two different sides of the national culture, gone over in differing degrees in its societal organizations. The cash economy, the centralized state and the conveyance and communication technologies have reduced the rural and urban variations to a heavy stage. The cities are seeing realism due to the switch from the villages. The contrariwise villages are seeing the influx of motorcycles, automobiles, televisions, coffee shops, video clubs, mobiles etc. This shows that modernism has affected the cultural artefacts generally linked to the urban living. The rural areas in Pakistan are becoming equal with an occupational specialization in agriculture and its related sectors. The purely rural social systems and ethnic customs are mainly the subculture of this agricultural class. Hence, the rural and urban variations are mainly particular to the sectoral and class formations of social arrangements and cultural organizations.

Finally, it may be understood that the pure rural populace has become a minority in Pakistan, and it is on its way of quickly being modernized. The bulk of the Pakistani nationals are urbanized at both the spatial and technical degrees. In all, Pakistan may be appropriately explained to be in Abu-Lughod's phrase "Urbanization of Everybody" (Abu-Lughod, 1991: 145).

1.2.7   Modernization and Social Transformation in Potohar Region

The Potohar plateau region lying between the Indus and Jhelum rivers and bounded on the north by the Hazāra Hills and on the south by the Salt Range. The Potohar is known for its distinctive parlances and culture. The Potohar Plateau encompasses the regions of Attock, Jhelum, Chakwal and Rawalpindi. The region is bestowed with several rivers and mountain ranges including the River Jhelum and the River Indus; the mountain ranges include the Salt Range and the Kala Chitta Range. Apart from agriculture, the Potohar plateau region boasts of several oil and gas exploration sites which clearly shows that the area is rich as far as natural resources are concerned. Till this date Potohari dialect of the Punjabi language is widely spoken

in this region, Majhi dialect and Hindko are also popular and widely spoken in the area. Dhani, Shapuri and Chacchi dialects are also in the wide use in this area. (Shackle, 2003:63).

1.3   LITERATURE REVIEW

It is understandable that modernization refers to the procedure for altering an obsolete agricultural society to a contemporary industrial society. As a result of development, social construction and the principles of society have drastically lifted. Sarup (1993: 41) concluded that modernization often works to refer to the stages of social expansion that are based on industrialization. Modernization is a varied unity of socioeconomic fluctuations brought out by the scientific and technological breakthroughs and invention. This modernization has different indicators and agents to take in societal changes in orders and the innovation is the fastest means to produce changes in societies.

In this perspective Portes (1976: 89) played on the classic modernization theory and he expressed that:

> *"The fundamental difference between more contemporary social development studies and those that have preceded them, and, interestingly, ascribed the interest in the methodical study of development to the discovery of systematic sociological differences between the developed Western societies of Europe".*

Parsons (1959: 22) proved the hypothesis of structural functionalism; modernization was a modification of the social system laterally the Western model of over-all views of society. Every bit like in Pakistan the process of modernization is going by the inventing new traditions, which is conflated with the economic status system, ethnicity, and subcultures (Qadeer 2011: 22). All these variables defined the dimension of social change in society to set the path towards modernization in Pakistan. With the tools of modernization and the bigger variety of modernization in society, technology advancement is the rise of new instruments. In the

broadest sense, technology encompasses the competencies and processes that must be used to implement these new tools (Henslin, 1998: 8).

Although modernization is the effect of societal changes in society, it strongly affects and modifies material and non-material cultural with the passage of time Karl (1961: 17) in the process of developing the foremost band of ancient social economic and inner pledges are battered and wrecked, and people developed obtainable for new shapes in socialization and performance in society.

Inkeles and Smith (1974: 14) stated that modernization falls inside two parameters, Firstly, individual modernity, which apprehensions a change in individual arrogance and manner and more lucid decision making, secondly social modernity, which designates such large-scale social changes as monetary growth, new communiqué, higher rates of literacy secularization.

Tipps (1976: 13) said that modernization is an irremediable procedure when it cannot be fixed. In other words, once the underdeveloped countries meet with the West, they will not be able to fight the impetus for modernization.

Banks and Devid (1974: 60) describe the following:

> *"The rudimentary patterns of urbanization and study over a century the long-term relations between urbanization and the components of the progress of modernization. To realize these areas, an urbanization catalogue has been built that considered not only the proportion of the population in cities of a given size or larger, but also the model of the hierarchy of urban sizes".*

Social transformation is defined by Venkatesh *el. at.* (1985: 178) as the process whereby change occurs in the building and function of a societal organization. There are many social theories that convincingly argue that technology is a primary engine of society and that it makes social change inevitable. A new change was seen in work practices across multiple systems.

Businessmen recognize that the progress of technology has affected the growth of business communication systems. Intense and rapid technological change and advances in the most extreme years have dramatically altered communication patterns (Montana, P. J. and Charon, B. H., 2008: 221).

Here, Williamson (2000: 45) leftovers a very valuable influence in its proposition that the equal of institutional "embeddedness," which is a function of the distance of time kaput, which the operation of change requirements to be deliberate, controls the sort of institutional analysis that is needed. A lively description is given by Berger (1996: 55) is that modernization is the internal achievement of a company; the processes of modernization support each other in combination; the leading nations do not impede the followers; the processes of modernization are converging in a common goal. Foucault (1998: 324) considers social technologies as a means of producing knowledge as a tool of power. Prateek (2010 :44) said that modernization theory examines the process of social evolution and the development of societies. There are two stages of modernization theory: One is microcosmic evaluations of modernization, which concentrates on the componental elements of societal modernization; And the second one is macrocosmic studies of modernization focused on the empirical trajectories and manifest processes of the modernization of nations and their societies, economic systems and polities system.

From the perspective of Prateek (2010: 6) modernization involves two aspects of change that relate to social and cultural change in our society. Like the birth of classical spans, from the 1950's to the 1970's, emphasized at both levels of classical modernization theory. One is affected at the micro level and the other at the macro level by social, political and economic changes. This revolution had a strong influence on socio-scientific discipline and on political science for studying social change in order. This is also connected with the behavioural

dimension of social change and introduces the concept of modernization of social science procedures.

The current concept of modernization theory is not only about changing the infrastructure, but also social, political and economic changes according to the demand of the society. It is also based on choice theory and pushing and ripping up exercise theory. In a political sensation, Coleman stresses three main features of modern societies: a) Differentiation of political structure; b) Secularization of political culture -with the ethos of equality-, which c) Enhances the capacity of a society's political system" thus modernization is covering all the constraints of social order. The resemblances amid traditional modernization studies and contemporary modernization studies can be gone through in the faithfulness of the research in under-developing countries, the analysis on the first report; here are a three-core variables: Internal components, cultural values and social organisations; the important perceptions of ritual and innovation; and the strategy inferences of modernization in the wisdom that is measured to be usually helpful to society as a whole.

Haviland (2002: 89) said that modernization is one of the most frequently used terms to identify societal and cultural changes as they are occurring today, which carries an impact on cultural elements of social orders and changing norms of the societies.

The change in values, norms in society also link with urbanization as claimed by Chaudhry (2013: 123) is that modernization has amplified urbanization in the recent epoch. The rural family is growing increasingly toward centrifugal trends. Its economic homogeneity based on the combined economic activity of its members is declining. The goods of the common family tend to be disrupted because its individual adult members are increasingly employed in different businesses. Therefore, they are incapable of occupying together. Family members are distancing themselves from family limitations. They are building their own self-reliance initiatives. The inevitable result is the weakening of family authority, family affiliations and

the family itself, so-called social change in society from one domain to another, and this relationship is correlated with each other.

Technology is especially important to stretch the trades the advantage of being good, sharper, and earlier than rivalry, but you also must think about customer prospects. In his article entitled "Technology Making It Worse", Atkinson (2003: 34) defines technology as the artificial increase in human ability that should create more robust and intelligent capabilities, but our irrational community shows that it now has the reverse effect.

Many modern technologies appear occasionally, but not all are new. These technologies are changes to existing technologies. Modern technologies come out from time to time, simply when they do, they are led to seek new social transformation. The type of technology chosen has a frame for its non-physical culture. This alters the thinking process of humans and changes their views on how they relate to a distinct set of people (Stromquist, 2005: 66).

As Khondker and Schuerkens (2014: 31) have said, social transformation, modernization and development are intimately linked to each other to bring about societal change in order. Social transformation offers an essential transformation of the community that can be compared to social change seen as slow or progressive change over a period. After World War II, sociologists focused on social change in society and spoke about the substantial existence of social transformation in society by modernization.

In the relationship of technological advancements and society, Pratik (2010: 56) said technological advancement has shown a considerable evolution in each domain of humankind, whether it is the communication systems, stargazing, atomic forces, medical arenas, autos, microelectronic strategies of daily usage or the data processors. All technologies have their uses and exploits on humankind; both positions are guided in the chronicle.

Government of Latvia; ESCAP (2018: 10) concluded that new technological advances can enable groups and people to conceive and play together with original invention procedures. The basic roots of the invention make it possible to take part as a basic-root actor, as communal actions and systems of academics, demonstrators and consultants investigating with procedures to replace processes for creating and introducing knowledge. Successful examples include Indian Aadhaar programmed for monetary presence and Latvia's Mana Balss. Lives programme, which helps to take ideas from people in the Assembly and put them on the programme. As a result, it is understood that technological progress is coordinated with whatever you want.

When advances in technology introduce diverse ways of innovating, it also creates problems for people. Immersing new media technologies has evolved as a major shift in people's lives. Modern technologies have become irresistible to them, not just to youth, but to everyone. It has become a means to keep abreast, thus contributing to social translation.

In the second term of modernization which is link with social change in society that is the cultural integration. Cultural integration is also a practice of cultural exchange in society. People take over other cultures without compromising their own civilisation. They can easily switch ideas and minds with another culture without protesting.

Kuran and Sandholm (2008: 33) argued that a key characteristic of the culture integration model is that the individual's equilibrium behaviours reflect a trade-off between respect for one's own preferences and coordination with the choices of others. Cultural integration leads to cultural change in order. When innovative ideas bring significant incentives for outside change (Kroeber, 1952: 56).

 As a result of diffusionist procedures, cultural traits are transmitted through interplanetary and period, but once united in their new frame, they become culturally right (Boas 1940:56). In the

third term of modernization which is also based on cultural integration and the infrastructure of cultural integration which is urbanization. It is now widely expected that the expansion of society's infrastructure will be both a social process and an economic and regional process. It transforms societal organizations, family use, demographic patterns, the nature of employment, and how people choose to live and with who. It also changes the roles and domestic relationships within the people and redefines the concepts of individual and societal duty. Urbanization in the developing countries started to accelerate at the end of the twentieth century, although there has been no clear movement in global urban growth in less developed countries due to the incoherent definition of urbanism and lack of character in census data (Timberlake, 1987: 55).

Pakistan is experiencing record levels of urban development. A range of dividers has fuelled elevated levels of urbanization, including war, self-doubt, financial needs, and reduced dependence on the agricultural sector (Arif and Hamid, 2009: 56).

Urbanization has no crude history in Pakistan. In 1947, the year of partition, masses of Indian Muslims (estimates ranging from 6 million to 8 million) crossed the border (Kugelman, 2013: 203). Many of them have settled in the urban areas of the eastern Pakistani provinces of Sindh and Punjab. Further migration flows occurred in 1965 and 1971 when the wars between Pakistan and India resulted in an increase in the number of Indian Muslims in Pakistani cities. (These wars certainly also triggered Pakistani Hindu exits to urban India). These newcomers were mainly Mohajir of Urdu origin, who went on to launch the Muttahida Qaumi Movement (MQM), a political party that governed the southern city of Karachi (in Sindh province) for decades. The growth of urban population imposes additional demand on an already small labour market, especially for low-income employment (Kugelman, 2013: 98; Haider, 2006: 20)In a longitudinal study on the relationship between crime in Pakistan and economic

indicators, Gillani, Rehman and Gill (2009: 55) found evidence of a long-term co-integration relationship between crime, unemployment, poverty and rising costs.

Over time, people began to migrate to more urbanized areas, they form smaller ethnic groups and, unfortunately, they have to pay for their language and replace it with another probably dominant one that would be quite different from their normal version of the speech. Gender-class conflicts have also led to variations in the language. It is estimated that in 100 years only a few hundred languages will exist because of rapid urbanization, globalisation and the media that have led people to adopt new language models (Mcwhorter, 2014: 210).

Moreover, the language, arrangement is concerned with the elaboration by language, thesaurus, and so on when we manage the separation of words from an assortment in a code. The linguistic arrangement then focuses on the planning of style manuals, sponsoring the abstract development that is carried out by the levels of modernization and use of innovation (Fishman, 1974: 56).

In another example, it was found that the breaking of the barrier of speech is done using the advancement of the language using expanded means. It shows the detail of the language and the open achievements within the ranges of informative use and the vocabulary increases. These developments are contrasted with media and feedback on innovative nomenclature (Romski, *et. al.* 1996: 44).

An article by (Merchant, 2001: 40) refers to a small examination of the use of chat rooms on the Internet with high school girls that results in a language change. The paper states that adolescents and young people are at the forefront of these methods of progress because they smoothly abuse the possible outcomes of modernized development, significantly altering the substance of ability. These advances are moving away from the late media and the insightful critique of the use of jargon associated with new development.

Another study shows how high-tech refers to terminology. It highlights the linguistic and societal conflicts between online and offline interactions and the clash of global English with the non-Anglophone world. Advance technology and computer-mediated announcement reproduce the societal, political, cultural and economic relationships that exist in the real world (Cook, 2004: 21).

We also found evidence from a study that explored the process of "negotiation" to explain language change, when speakers of two or more languages come together on a philological system that is partially or completely shared. This procedure is probably unconscious in many instances, but at times the speakers are aware of it. There is a deliberate language change due to contact with other culture (Thomason, 2007: 184).

Another study explores a formal perspective that explores how the medium of communication influences both what and how ideas can be transmitted. This linguistic perspective makes it possible to use computers and other ultramodern technologies as a substitute for writing and words. It is possible to foresee some changes that may be other to these traditional means and ways of communication (Baron, 1984: 75).

Tajfel (1982: 130) said that cultural integration is an on-going process of political and social borders. As an applied substance, these plans which in the coming time frames. Today's cultures are undergoing major changes; efforts to defend present-day cultures against external inspirations seem doomed to bankruptcy. At the same time, ethnic integration is brought about by conflicts within and between diverse cultures and nations. Indeed, today's political instabilities are rooted in part in tensions fed by cultural integration. These rigidities are normal, as are rival activities that try to shape intercultural influences.

In the theory of assimilation, sociologists and anthropologists have clearly delineated the concept of ethnic integration in society, according to them, when two groups interact among themselves for the cardinal essential of life, they will integrate their culture to conform.

Yan and Hunt (2005:221) said that diverse ethnic groups come to share a common culture through a natural process in which they have the same access to socio-economic opportunities as the natives of the host country. Secondly, this process is the gradual disappearance of original cultural and behavioural models in favour of new ones. Thirdly, once initiated, the process inevitably and irreversibly moves towards full assimilation. As a result, various immigrant groups are expected to 'blend' into the dominant culture through an intergenerational process of cultural, social and economic integration.

Cultural integration is ensured through Lazear's (1999: 12) analysis of adopting a common language. Within this context, individuals of two diverse cultural groups (a minority and a majority) are paired to interact economically and socially. Cultural integration makes it easier to trade among individuals. The incentives for an individual belonging to the minority cultural group to assimilate and adopt the culture of the majority are then causally linked to the expected benefits of trade that such a strategy provides:

$$A+B=A$$

If A group meets B and spends time with group B, group B and A have influence on one another, and learn the culture of the other for survival and the basic requirement of social interaction. May be group A can be a cultural adopter due to the more important cultural aspect of group B.

1.4   METHODOLOGY

The research methods were carefully chosen according to the requirement of the present dissertation. This section discusses the various methodological techniques implemented by the researcher.

The research method used in the present study is a blend of quantitative as well as qualitative methods of enquiry. In social science research, it is important to understand both subjective (individual), inter-subjective (linguistic, conversational, cultural integration, cultural and social change) and aim (material and causal) realities of the world. While it is important not to influence or distort what has been previously seen by researchers, it is equally important to understand the meanings and perspectives of the cultural dimension and better knowledge of the society. In mixed methods studies, the researcher uses a mixture or combination of quantitative and qualitative methods, approaches or concepts in a single study or associated set of studies. The qualitative and quantitative parts of a research area are conducted simultaneously (leading to two parts) or sequentially (leading to two separate parts) to address the research issue or a set of interrelated issues. Both quantitative and qualitative values of human behaviour are highlighted in mixed methods research.

The method is a valuable tool for collecting data in research, without these scientists cannot collect substantive information for a study. Sarantakos (1993: 12) explains that method translates the principals of the paradigm in research language and establishes how the macrocosm can be explained, handled and approached or studied? Methods are the science and philosophy underlying all research (Adams *et. al.*, 2019: 18). A research study is more authentic and important if it uses different data collection methods. In the present research, various methodologies were used to gather and analyse data and draw results. In the first approach, the investigator uses the exploratory research design based on qualitative techniques. As a result of this design, the researcher gathered in-depth information. Therefore, this design is the most useful for the researcher to "clarify an understanding of a problem" to investigate it (Saunder *et. al.*, 2011: 76).

The present research uses a combination of the following methods: 1) exploratory; 2) descriptive; 3) case study; and 4) survey; the case study method, was used to develop an in-

depth understanding of respondent behaviour and position on the concept of modernization. Case study is the empirical study of a person and their experiences. The case study design was used to extract the ground reality and significant issues pertaining to changes in Potohar.

A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context (Travers and Hammersley, 2001: 34). In the present study, the case study was conducted in the Potohar region, how modernisation changes its shape every day? These data were collected from four regions of Potohar: Attock, Jhelum, Chakwal and Rawalpindi. As this research is based on anthropologic aspects, qualitative and quantitative methods were used to collect in-depth information.

The study was conducted in distinct phases to cover all aspects; in the initial phase, research was conducted on the origin of the role of modernization and the original views on the subject. In the second phase, the focus was on modernization's indicators in the Potohar area related to social transformation. In the third phase, the impact of technical advancement on the dependent variables such as faith, language, lifestyle and the employment patterns in Potohar was studied. In the fourth phase, an inquiry was initiated on factors of cultural integration and urbanization in Potohar.

1.4.1. Key-Informants

Key informants have been a trusted source of information on the implications of modernisation in the Potohar region. Without them, the research would not have been carried out. Every community has people who, through accident, experience talent or training, can offer comprehensive and useful information on aspects of life (Kottak, 2009: 58). In research, key informants are a powerful tool to get reports in the filing job. During the inaugural visit to four districts of Potohar, a rapport was set up with the respondents. The first key informant worked at UNDP as an accountant at Jhelum. He was the primary source of contacts for conducting the survey in Jhulam and helped the researcher to visit schools and colleges for data collection.

In Attock, the key source was a chauffeur in Attock City who was contacted through an acquaintance of the researcher. He helped in gathering other contacts in Attock such as community people, the district councils and politicians to discuss the research with them.

In Rawalpindi, the first key informant was a social worker on child health issues in the region. He was knowledgeable about the Rawalpindi district and helped with contacts such as his family members and neighbours for data collection. We looked at numerous studies and gathered information based on the surveys too.

The last key informant was working with an NGO to improve child grooming. The first time she met the researcher at a conference, she offered help. It saved time and helped in conducting the study in a mixed setting.

1.4.2 Participant Observation

Later, during the reporting process, participants were taken on board. The researcher travelled to many areas and took part in events to gather information to find out what constitutes actual behaviour. The observations were noted down as per the requirement of the thesis. The researcher is familiar with what the participants do on separate occasions in terms of spiritual practices, way of life and the voice communication. The researcher had previously worked with them on social change and the role of modernisation. They were asked how they performed their duties and how they worked with other members of the society? The conversations were important in understanding their perception.

1.4.3 Questionnaires

The study uses two main methodologies: qualitative and quantitative. The quantitative approach was based on close-ended questions in the questionnaire and in qualitative approach few questions were open-ended as well. Vehovar (2003: 14) argues that there are two distinct reasons for using close rather than open-ended questions, one of them being to get spontaneous answer and the other is to avoid biases that can result in suggesting answers to individuals. The

data were collected from four regions of Potohar, Attock, Jhelum, Chakwal and Rawalpindi. Four hundred respondents filled the questionnaires. The SPSS method was used to analyse the data. There were satisfactory and clear responses, which were relevant to the theme. Participants did not hesitate in answering any questions.

1.4.4   In-depth Interviews

In addition to the survey, in-depth open-ended questions were also used during interviews to gather detailed information from respondents. Interviews were conducted when participants were being seen. The in-depth interview method is used to gather individual views of a narrowly defined theme or themes (Karen, 2011: 156). The purpose of in-depth interviews was to grasp important data about the role of modernisation and social transformation in the Potohar region and how people are perceiving it as per their interests and choices?

Through interviews, the researcher discovered peoples' attitudes and behaviours toward modernisation and social transformation in the Potohar region. These in-depth interviews helped in finding subjects for case studies.

1.4.5   Sampling

Non-probability sampling method was used to shortlist interviewees following the requirements of the thesis: participants were 1) suitable to discuss the impact of modernisation in the Potohar region; and 2) affected by social change and modernisation. The other category that supplied valid data on modernisation were university and college students. They had an up-to-date take on technology and its uses in the Potohar area. The fourth category included those who went through changes in the Potohar region. Everything was executed in front of them. They were more than 60 years of age and had experienced changes from 1947 till the present day in Potohar.

The data was composed for this research study is collected from both males and females. For this purpose, the demographic percentage of male and female used in this research study for

data collection is based upon the demographic reports of census survey of Pakistan. The sampling is done based upon the demographic landscape of area through education and urban/rural features of the sample population.

Following the research aims, the selected sample could supply authentic data on the neighbourhoods. Respondents were selected following observations of the participants and key informants as well as first-hand observations.

Table 1.1: DETAILS OF SELECTED AREAS FOR SAMPLING

Regions	No of respondents	Area	Educational Institutions/local community	Questionnaire Filled and Received	Selected Questionn aires
Rawalpindi	110	Dhok Paracha Sadiqabad	Collages and university. Headmasters and Teachers/ Students/local community	102	100
Attock	110	Fateh Jang Hassan Abdal	Collages and university. Headmasters and Teachers/ Students/local community	102	100
Jhelum	110	Dina Sohawa	Collages and university. Headmasters and Teachers/ Students/local community	97	97
Chakwal	110	Kallar Kahar Talagang	Collages and university. Headmasters and Teachers/ Students/local community	105	103
Total				**406**	**400**

The Table 1.1 gives detailed information about the questionnaires filled by local community, students, headmasters and teachers to collect data from four regions of Potohar. One hundred and ten respondents were selected from Rawalpindi, Attock, Jhelum and Chakwal. The specific

areas were selected for respondents' feedback. The Table gives a detailed information about the questionnaires received from different areas. In Rawalpindi, the data was collected from the areas of Dhok Paracha and Sadiqabad. From these specific areas 102 respondents filled questionnaire. In Attock, areas selected were Fateh Jang and Hassan Abdal. From these areas 102 questionnaires received back. In Jhelum, the selected areas were Dina and Sohawa. A total number of 97 questionnaires were received from these areas for data analysis. The Chakwal areas included for data collection are Kallar Kahar and Talagang, 105 questionnaires were received from these areas. The total 406 questionnaires were received from four regions of Potohar. For the research requirement only four hundred questionnaires were selected. The details of these questionnaires are given in the Table 1.1.

1.4.6 Focused Group Discussions

According to Denscombe (2007: 22) a focus group is made up of a small group of individuals, usually between six and nine in number, who are brought together by a qualified moderator (the researcher) to explore perceptual attitudes and experiences and opinions and ideas on a subject matter. After the in-depth interviews, targeted group discussions were also held to obtain more data to verify whether the changes help. The focus groups discussed, what the youth, seniors and workers think about social transformation in society? The discussions were also an effective way to analyse the objectives and hypotheses. These panel discussions were held at the university and in the local community.

Table 1.2: FOCUSED GROUP DISCUSSION

Age	Topic	Groups/time	Place
20 to 25	Modernization as a social transformation	2–3 (3 hours)	UAAR
25–35	Technology advancement, urbanization and cultural integration language, religious belief, employment practice and lifestyle	3 groups (4 hours)	Govt collage (male and female teachers)

35–45	Technical advancement and language, religion, employment practice and lifestyle	2 hours with 1 group	NGOs
45 to above	How can the social transfermation be negative or positive?	3 hours with 2 groups	From local community

Corresponding to these group discussions, every individual discussed his understanding about the social transformation and maturation in the Potohar region. In a targeted group discussion, succinct and conceptual data was collected from respondents. The 20–25 age group were the most motivated and affected by the impacts of modernisation. They took part well in the discussion and answered each question. The second group was apprehensive about discussing social change and modernisation as a follow-up to their experience and cognition. The third one addressed different modernisation-related concerns through practical approach. Each day, they tried to solve societal and cultural issues with the help of Government of Pakistan. They organised several workshops on social issues. The last group of over 45 years of age showed a completely different view. They have been heard over time, and it will be changed. Our cultural norms, ways of thinking and behaviour of the younger generation have been replaced. This group was not satisfied with anything done by their own civilisation. As a result, these methods were highly effective in understanding two modernisation perspectives in the Potohar area.

1.4.7   Ethical Concerns

Greenwood and Levin (2007: 22) argue that an analysis must be fundamentally ethical. The researcher too, strictly respected ethics by keeping responses strictly confidential and ensuring anonymity. In addition, the researcher obtained approval from the respondents, ensuring that no bias affects the choice of respondents and that all questions are linked to the objectives of the domain. The ethical considerations include research approaches, as they are used throughout the research and are more effective when the researcher shares a rapport, sees participants and makes notes while interacting with families in the regions. In the present research, the AAA (1998: 2) guidelines were used for ethical issues.

The researcher tried to build trust with the respondents to obtain correct data. For ethical reasons, a consent form was obtained from them after explaining the main purposes of research. They were also told how their participation could positively affect the study? Before conducting interviews with experts, consent to record their interviews was obtained. While collecting the consent form, they were informed that all conversations, discussions and interviews will remain secret and anonymous. As per American Anthropological Association (AAA), specific laws and ethics that anthropologists should keep in mind while doing research were followed, some of which are listed below.

1.4.8 Informed Consent

Before beginning the research, the consent form was obtained from the participants. First, there is a need to inform research participants about the types of researchers and the methods they use.

1.4.9 Confidentiality

Confidentiality is one of the main ethical obligations in anthropological research. The researcher assured participants of confidentiality of information and participant details, which must not be showed to any person without their consent.

1.4.10 Emotional Distress

The researcher was mindful that they should not experience emotional distress during interviews or observations.

1.4.11 Field Notes and Jottings

In social science and anthropology, field notes are important to collect information during interviews, participant observation and conversation with a key witness. These notes were used for research findings and were in the native language of the respondents. During participant observation, notes were made later as the researcher was not able to write in front of the

respondent which might have changed their attention and behaviour. At times, the participants were recorded.

1.5   RESEARCH OBJECTIVES

The present research aims to trace the nature of relationship between modernisation and social transformation. The study focuses on Potohar in Pakistan and assesses all the parameters and concepts of modernisation in the region. The researcher studied how Potohar region is changing each day due to modernisation and the social transformation in the evolving areas of Pakistan. The study intends to explore that how does the process of modernisation lead to social transformation in the Potohar region, affecting its social conditions? This objective defines the relationship between modernisation and social transformation and answers the following questions: How do the independent variables affect dependent variables as they relate to some other factors? This objective also enables us to analyse the important indicators of modernisation in Potohar.

The study also intends to evaluate the impact of technological advances on language, religion, employment patterns and way of life. This objective focuses on a practical approach to the advancement of technology in society and that how does the community perceive using technology to enliven it? The study also focuses on the impact of technological advancements on language, which is changing each day, religion and spirituality. Second, technical progress *vis-à-vis* work practices is also focused on along with the influence of technological progress on the lifestyle in Potohar.

The study also intends to examine the effect of cultural integration through social transformation on language, religion, employment practices and lifestyle. For this objective, the present study found that cultural integration affects language in everyday life and that how cultural integration reshapes religion? The result finds changes in the employment model due

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to cultural integration and a relationship between cultural integration and the way of life in the region.

To analyse how urbanization affects language, religion, employment patterns and lifestyle: This aim traces the relationship of urbanization with the dependent variables, namely linguistic communication, religion and employment practices in Potohar. Finally, the impact of urbanization on the lifestyle of the Potohari people was also be studied.

The above-mentioned objectives indicate the impact and results of one variable on the others. The first aim of the research finds the relationship of modernization with social transformation and how it affects and changes the social setup of the Pakistani society? The second objective indicates the impact of technological progress on both the day-to-day language and the native language of the Potohar region.

Technological progress paves way for religious transformation in society. The masses are more attuned to the values and rituals of the most accessible religion. This way, technological progress also affects the employment system in Potohar. The present research studies how these changes are linked to modernisation in the region and how the lifestyle of the region changes because of modernisation? The third aim focuses on cultural integration through the social transformation of language, religion and employment practices. Finally, the fourth objective relates to the role of urbanization in changes in language, religion and employment practices and the employment patterns.

1.6   LIMITATIONS OF THE STUDY

A research always leaves scope for further study, which is also a limitation to the research. Several limitations of the present research are as follows:

- This study is geographically limited as it was conducted in the Potohar region in Pakistan.

- Only three factors (Technological advancement, cultural integration and urbanization) were selected to evaluate social transformation due to modernization; thus, it is limited in theme.

- Social transformation takes place in many countries, but this research covers only four criteria: religion, employment patterns, language and lifestyle. Again, it is limited in theme.

1.7 ORGANIZATION OF THE STUDY

1. The first chapter provides an overview of the subject matter, the key concepts, description, objectives and major themes of the issue. It also disrupts the research method, data collection and literature review. References are also made in the context of the research and its importance.

2. Chapter 2 concentrates on the theoretical background and research method of the study. The research methodology focuses on the research paradigm and provides insight into the individual's thoughts about the concept of modernization.

3. Chapter 3 refers to the demographic description of the Potohar region. It presents four regions of Potohar and presents a holistic vision of their daily evolution.

4. Chapter 4 is the data analysis, compiling all data with their respective descriptions. SPSS was used to analyse data.

5. . Chapters 5, 6, 7 and 8 illustrate technological progress, urbanization and cultural integration in the Potohar area and their impact on religion, lifestyle, employment practices and language respectively.

6. Other chapters focus on the results of the qualitative analysis. Chapter 9 deals with the role of modernization and social transformation in the Potohar area and how has modernization changed Potohar?

Chapter 2

THEORETICAL FRAMEWORK

A theoretical framework is an account of a research subject which holds the basic relationships of the subject and the model. For instance, Smelser's and Talcott Parsons' (1959: 67) modernization theories present the basic perspective in the analysis of modernization. Smelser (1992: 45) suggests that several types of modernization and social changes that are relevant to this research model. Furthermore, he discusses the major stages of transformation that a society goes through owing to modernization by following various stages. According to Smelser (Ibid: 149) social change gives way to complex development through technology, which is cited in this research model for future research in the field. Further, Smelser (1959: 49) speculates that technology is a major source of change in any society, which is large and complex in social change and evolution. In the second phase of his theory, he says that agricultural change accounts for a percentage of change in society, which is from subsistence agriculture to cash crops linked to urbanization and a reduction in organic production. The third phase is based on industrialisation, which is more pertinent in technological and social change. The concluding part is grounded on urbanization, which is also a part of the present research. According to Smelser (Ibid: 57) urbanization is a significant factor in accepting modernization in a positive and respectable manner. People adopt modernization through the components of technology and urbanization, thereby reducing agricultural development. If research establishes a connection between a model of modernization, social change defined by Smelser (1959: 78) and the present research model, one can conclude that the following research variable of Smelser's (1959: 34) model is more relevant for the present study. This theory is placed within the frameworks of this study. Smelser (1992: 55) further points out that change varies across societies to an order which is professed by the set of traditions as well as modernization. Another crucial point made by Smelser (Ibid: 234) is the clash of modernization and traditions

that are found along the societal organisation of a society, producing change according to the friction between the two. Sometimes two (modernization and traditions) veritable are thrashing each other and discover the path towards social transformation which produces a modification and makes a positive acceptance of the research hypothesis. After the analysis of Smelser's (Ibid: 43) theory, it is concluded that modernization and social transformation have a secure relationship.

In conclusion, Smelser (Ibid: 24) deals with an affirming pattern of societal change in innovative companies with advance aspects of social, political and economic change.

Table 2.1: JUXTAPOSING THE MODELS

Smelser's Model	Parson's Theory	Model of the Present Study
Modernization and Development	Modernization and Social Change	**Modernization**
Technological Development/Industrialization and Urbanization	Structure and Functional Aspects	**Technological Development/Cultural Integration/Urbanization**
Social Change	Innovation, Readiness, Experience	**Social Transformation**
Effects on Individual and Social Life	Social Change and Development	**Language, Religion, Employment Patterns, Lifestyle**

The second part of this model is linked to Parsons's (Ibid: 235) theory of "Social Development" wherein he explains the various stages of societies that help them switch from primitive to modern societies. He figures out that an evolutionary process is a universal one which is based on a complex structure and cognitive operations resulting in the enhancement of long-term adaptive capacity of the disposition of life.

According to this theory, societies change in evolutionary stages, resulting in modernization and social change based on complex social systems and the process of adopting and magnifying societies. This is grounded in the long-term adaptability and ability of existing systems and

society to embrace the concept of modernization through cultural forces. According to Parsons (Ibid: 96) certain pre-requisites are important for modernization such as religion, language, communication, social organisation through kinship and technology. Once again, this statement gives positive feedback to the present research variables and justifies the variation of social transformation. Parsons (Ibid: 276) mentions a few details in his concept of "pattern of variables", which are clear on the concept of societal change and development.

In a variant of modernization theory, Parsons (Ibid: 75) describes it as concurrent with a personal neo-evolution. His hypothesis gives structural and functional approaches based on the theory of modernization. Since Parson's (Ibid: 87) structural and functional theory is necessary for third world countries that are directly identified as developing countries, such as Asian countries, structural and operational theory is based on social change and the development of such countries toward modernization. An analysis of this theory shows that structure is more responsible for causing changes in a society and it should hold a functionalist ability.

In line with Parson (Ibid: 251) Eisenstadt (Ibid: 78) also presents positive feedback and a full summary of neo-evolutionist modernization and social variety. Consistent with the above-mentioned models and those of the present research, most variables are interlinked.

Upon analysis of this model, the Parson's (1972: 156) theory focuses more on structural and functional approaches to social change, which comes through innovation and availability of minds, thus driving societies towards modernization approaches. In its theory, individuals and social institutes are more important for societal change and modernization. This assertion is based on social organisation, positioning it as an adaptive course of study that varies from one evolutionary stage to another. Since the emergence of modernization theories during and after 1960, when the approach changed, and the focus went on innovation as the driver of societal change and dispersion. At that time, technology was not ignored but more focus was put on a sharing culture, particularly in exchanging norms and values that are the main agents of social

change. People changed their feeling and attempted to induce changes in laws, language and governance.

In the neo-evolutionist's discussion after industrialisation, Asian societies accommodated religious institutes' demands of modernization. The same variables are considered in this model that links with the process of "modernization-technology-social transformation-effect on religious beliefs and culture", which is taking place in Asian countries such as India, Pakistan and China. They adopt and follow new paths to promote the practice of religion with a new dimension of change. The structural and functional methodology refers to the entire system and the proposal that any change in the system can influence the overall process of change in terms of social transformation and modernization.

This theoretical context is based on the theory of modernization, which is known to clarify the process of modernization in civilisations. Modernization theory, according to Amin (1974: 45) Rostow (1976: 76) Webster (1990: 44) and Bryant (1994: 67) compares the growth of societies with westernisation. Modernization mentions the prototype of a liberal conversion from a traditional to a forward-looking society. This theory derives its thoughts from the German sociologist Max Weber (1959: 321) who provided the foundation of modernization pattern of industrialisation by Harvard sociologist Parsons. Modernization separates both the social variables that contribute to social expansion and development of companies and elucidates the cognitive operation of societal translation. It seems at the interior subtleties while denoting social and cultural constructions along with the implementation of modern technologies.

The modernization theory emerged in the 1960s to explan the development of North American and Western European industrial companies. The leading modernist thinker Rostow (1960: 25) suggests that development should be understood as an evolutionary process. He believes that an original inoculation of western aid in the form of training, instruction, economic investment, etc. would be enough to jolt a society into economic growth, thus overcoming cultural

roadblocks. The process of modernization is seen as an ancient historical procedure that was underway during the Industrial Revolution in England and the Political Revolution in France. Some of the social penalties of these subroutines were the application of technologies in a competitive market situation, the increase and lending of fiscal gimmicks and the need to defend modern armies. Modernization is global in nature, but the responses to its process have been dissimilar across different nations depending upon their historical, sociocultural and political features. In the present research, the model is based on different dimensions and variables of modernization which not only affect the society but also pave the way for transformation in various forms throughout society.

MODEL 2.1: Modernization and Social Transformation Model
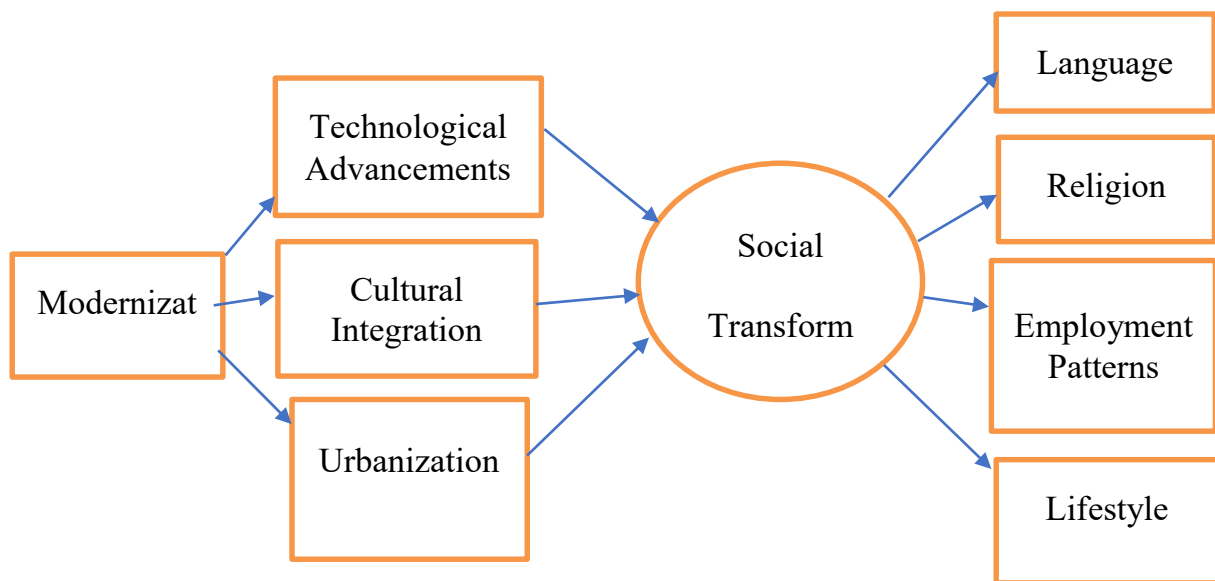
This model shows the relationship and correlation of modernization and social transformation within Pakistani society. Modernization has three major elements which cause social transformation in society and these components in turn affect language, religious belief, employment patterns and lifestyle of that society.

2.1 HYPOTHESES

H1: There is a meaningful relationship between modernization and social transformation.

H1a: An interplay between modernization and social transformation influences the element of language.

H1b: A relationship between modernization and social transformation affects the element of religion.

H1c: An interaction between modernization and social transformation bears impact on the employment pattern.

H1d: An interrelationship between modernization and social transformation influences the lifestyle of the people.

H2: Technological advancement mediates between the relationship of modernization and social transformation.

H2a: Technological advancement mediates between modernization and social transformation which results in a change in the language of a society.

H2b: Technological advancement mediates between modernization and social transformation which causes in a change in religious practices.

H2c: Technological advancement mediates between modernization and social transformation which causes a change in employment pattern.

H2d: Technological advancement mediates between modernization and social transformation which creates a change in lifestyle.

H3: Cultural Integration is another mediator between the relationship of modernization and social transformation.

H3a. Cultural integration mediates between modernization and social transformation which results in a change in the language of a society.

H3b: Cultural integration mediates between modernization and social transformation which causes change in religious practices.

H3c: Cultural integration mediates between modernization and social transformation which results in a change in employment patter of Potohar.

H3d: Cultural integration mediates between modernization and social transformation which a changes lifestyle of the people.

H4: Urbanization mediates between the relationship of modernization and social transformation.

H4a: Mediation of urbanization between the aspects and modernization and social transformation results in a change in the language of a society.

H4b: Mediation of urbanization between the aspects and modernization and social transformation which causes in a change in religious practices.

H4c: Mediation of Urbanization between the aspects and modernization and social transformation which reasons to a change in employment pattern.

H4d: Mediation of urbanization between the aspects and modernization and social transformation which results in a change in the lifestyle of a society.

2.2   Operationalization of Variables

2.2.1 Independent Variables

2.2.1.1   Modernization

Modernization is a procedure that encircles significant aspects of a community which, when put in gesture, tends to affect all parts of life, ranging from financial activities and societal life to radical institutions. Modernization carries a penetrating power to bring about change and revolution, connecting with the effect that human societies are systematic (Ronald & Welzel,

2007: 1). According to Krishan (2009: 45) modernization in social sciences is the transformation of traditional and rural agrarian society into a secular, urban and industrial one. The measurement and operationalisation of the term is related to the concept of modernization and using this concept in every mode of life from simple to complex, changing from an agricultural to an urban and migratory life.

The strategies and formulation of modernization ease flexibility and availability for social change. This alteration was noted in the cultural elements of Potohar. The modernization theory is operationalised in the Potohar region because it is primarily characterised by technological advancements, urbanization and cultural integration. Modernization produces a drastic effect and changes the entire functioning of a society. It is a socioeconomic concept that bring development to less developed societies. Raul (2013: 157) states that modernization is in fact a process of human development in which economic growth helps cultural change, which in turn makes way for individual autonomy, gender equality and democracy. The notion of modernization is operationalised in the present study through the elements of technological advancement, urbanization and cultural integration.

i.   Technological Advancement

According to Caliskan (2015 :94) technological advancement can be an entire system of information, organisation and techniques required in the production process. According to World Bank (2008: 24) underdeveloped countries' economic and social progress depend on technology. Technology is a key factor for both economic growth and social welfare. To meet the growing demand of fresh and low-cost energy, technological advancement requires simultaneous advances in material science and engineering to deliver better than the existing power-generating systems (Huang, 2009: 56). Technological advancement is an accumulation of information or discovery of knowledge that advances an understanding of technology such as digital media, personal computer and nuclear powers. Technological advancement leads to

the need of getting new studies, hence an increasing web of knowledge, to bring social change in society.

<div align="center">ii.   <u>Cultural Integration</u></div>

Cultural integration takes place when one group assumes the beliefs, practices and rituals of another group without sacrificing defining characteristic of its own. Cultural integration leads to change, which is what modernization is about. It is based on migration, globalisation and knowledge exchange, which can bring cultural change to any region. Masses that exist in any residential area or belong to another community, adopt the basic culture, such as their attitudes, and are affected by the same societal issues while keeping their own civilisation at the same time. This is assumed to be a survival tool wherein an individual must move for employment or other issues of bringing in. Such a person carries the major obligation of taking the new culture to same or another community. They learn traits and cultural trends for socialisation of their kids (Bisin & Verdien, 2000: 201).

<div align="center">iii   <u>Urbanization</u></div>

Urbanization refers to a change in the economic, social and ethnic views of a society. It is the process of becoming urban, the movement of people or processes in urban regions and an increase of urban regions and populations or processes (Hussain & Imtiyaz, 2016: 23). Urbanization leads to an increase in the proportion of people living in towns and cities and can cause modernization as more people move to cities to avail the opportunities in order to grow and become part of the modernization process. People are influenced by the pull factors of urban living. Moving in or out leads to more job ideas and technological upgrades, increasing the usage of modern technology, better health facilities and makes relatives and friends drawn towards those areas too, in turn further increasing urbanization. The operationalisation of the term is based on different issues of social change and modernization. In view of the present

research, urbanization is the breaking of family ties, greater exposure to the world and increased occupational diversification, affecting cultural norms and traditional rituals.

2.2.2 Dependent Variables

2.2.2.1 Social Transformation

Social transformation is based on the rearrangement of all features of life such as culture and social relatives; politics and the economy; and the way we think as well as the way we live (Rabie, 2013: 4). Stephen (2001: 4) states that "Social transformation affects all types of societies in both developed and less-developed regions, in the context of globalisation of economic and cultural relations, trends towards regionalisation, and the emergence of various forms of global governance". According to social scientists, social transformation is a contemporary change based on the exchange of ideas, cultural artefacts and social setup and life without a historical background.

The same sort of transformation is taking place in the Potohar through different trades and cultural exchange practices. Following modernization, it is affecting the process of social change in Potohar. Social transformation is not only linked with the globalisation, but it is also happening according to the indicators of modernization in Potohar. Social transformation in Potohar is based on structural factors of the society with the reference to the functionalism approach. The process of social transformation is seen and gauged through change in four dimensions i.e. language, religion, employment pattern and lifestyle.

i. Language

According to Robert and Devid (2019: 67) language, a system of conventional spoken, manual, or written symbols by which human beings, as members of a social group and participants in its culture, express themselves. The uses of language include communication, the expression of identity, play, imaginative expression, and emotional departure.

Language and culture are closely related aspects. The language of Potohar is affected by the modernization in the area. The study of language of any region in social sciences has importance about social change. It is seen that the new generation in Potohar is unaware of the beauty of their ancestral language, which is neglected. In Potohar, people tend to judge others based on their language skills, which also determines their prestige.

ii.   Religion

Religion is an amalgamation of opinions and ways of life, compared to sacred things set separately and prohibited beliefs and practices which hitch into one single public... Faith must be a highly collective thing. (Durkheim, 1995: 29). The operationalised form of this concept is very rational and conceptualised. Swatos and Christiano (1999: 190) explains that secularism theories vary in their scope from those focusing on the individual, which study the decrease in people's religious values and practices. Norris and Inglehart (2004: 44) emphasise that the influence of religion on social institutions is declining. Further, Dobbelaere (1999: 102) focuses on the relationship of individuals and religious exercises, saying that the decline of secularisation perception at the individual level predicts that religious participation and beliefs decline as societies become modern. Spiritual change impacts even the oldest of Potohar's younger generation. Changing of spiritual values is not a one-way process that affects just one factor of an individual's spirit. It covers all the aspects of an individual's life.

iii.   Employment Patterns

Employment is the effort that people make for a living and it is a way of earning to survive. With the passage of time, forms of employment have changed. While some trades fail and cease to exist, new industries have evolved, creating new jobs (Amir, 2013: 55). Different facts claim that the patterns of working life are changing. However, in the United Sates, the anecdotal signs of frequent changes in occupation such as freelancing and work-from-home opportunities are increasing but so is uncertainty related to jobs. The old social contract between employers

and workers is being replaced. However, it is still unclear what will replace it (The Economist, 2000: 15).

Changing employment patterns is not new in the Potohar region. Occupations change due to the latest demands and requirements of a society. People use less energy to produce more benefits from labour. Capelli (1999: 33) claims that the old employment system of secure, lifetime jobs with predictable advancement and stable pay does not exist anymore.

<div align="center">

iv.   <u>Lifestyle</u>

</div>

Lifestyle is generally believed to be something that requires change if considerable progress is to be reached (Jensen, 2007: 14). Lifestyle is based on individuals' interests, opinions, attitudes and behavioural orientation. Change focuses more on the social life of an individual which is changing due to the impact of modernization in Potohar. Lifestyle is an individual's daily practice and their interaction and actions according to a group of people. Giddens (1991: 56) perceives lifestyle as an expression of an individual's self-reflection. The same can be noticed in the lifestyle of Potohar's people, including their living, eating, dressing and emotional expressions on various events.

Conclusion

In theoretical framework, the theories aimed at explaining the research phenomena of research and a model, which depicted the assumed variable reliabilities, validity and a purposeful representation of a reality which has been seen in Potohar region. Variables description discussed the operationalization of variables in the context of modernization and a social transformation in Potohar region. Generalized statement of theory helpful tool to understand a specific phenomenon of model. Theories of Parson's and Smelser's given podium to research model, through theories, which have been analysed in the light of social change, modernization and social transformation. Changes in Potohar region are massive indeed. Nonetheless what are the directions of this massive change. Research model chose all directions of change.

Chapter 3

DEMOGRAPHIC LANGSCAPE OF POTOHAR REGION

3.1 HISTORICAL PERSPECTIVE

Potohar is located to the northeast and northern Punjab. Potohari is a native language of the area, which is a blend of Hindko and Majhi dialects. As per the views of potohari people, Potohari language is founded on different languages of Punjab as well as HindKo and Majihi. The Potohari language has not changed since the partition of Pakistan. All the same people are using Indo-Pak dialect in Potohar region and Potohari language is not grounded on any cultural identity. In the reference of the historical backdrop of Potohar Mr. Grierson Abraham (1898-1928) as his survey conducted at the beginning of the 20th century on languages spoken in the British Indian Territory. In this study, documenting the spoken words, the recorded voices, written information about 179 languages. He found 544 Potohari dialects and speech.

The Potohar region is extremely rich in cultures and archaeological sites. Soanian culture belongs to it. The Soan culture was first employed by De Terra and Teilhard (1936: 67) had identified the presence of archaeological instruments in 1998. The Indus Valley is also known to have bloomed in the same area between the 23rd and 18th centuries B.C. Some artefacts and the foundation stone were also installed along the plateau dating from 500,000 to 100,000 ages. This domain thus depicts the history of human survivors with their cultures and guild governance.

3.2 NOMENCLATURE

Agreeing to "Ashwari Pardash" the earliest name of Potohar was "Lamoria" and agreeing to "Parkash" the ancient name of Potohar was "Patal" when Dar-era came, they given a name "Malhawha" to it, but " Ayran" gave the name " Bartwarsh" when "Bakhtari Squat in Potohar region was given the name of "Taxlia" Government. Following this, Ayaz (2011: 51)

mentioned in report "Contribution of services factors in the economy of Pakistan" Raj Ambi began to rule from the Attock River to Gujer Khan. Meanwhile, the area between Gujrat was named 'Fanno-j'. Raja changed its name to 'Bhattiya' (Bhatti Das). When the Mughal and Farangi empires settled in this region, they used a different name for it like Pothowar and Soan valley.

According to Aziz Malik (1999: 78) Potohar is a mixture of "Potho" and "Har", but in reality "Path" stands for "Back bone of Human". Initially, his name was Potha-har that became Potohar. Another reason to call Potohar is connected to the Bhatti settlements. Bhatti called this area "Bhatti were", but continuously used the word that transformed into Potohar.

Second interesting reason given by the natives, they associated its name with the water flow. In Pakistan, water flows from West to East, but in the Potohar area, its flow from East to West, that's why it's called "Putha Haarh", which has become Potohar over time 1493 AD to 15th AD.

3.3   GEOGRAPHICAL LAYOUT

According to the *Punjab Government Report* (2000) Potohar is geographically located in the Salt Chain, the Potohar Highlands are rolling, stony regions surrounded by wooded forests and interspersed with high grasslands. The northern and North-eastern parts have gently rolled plain areas with dispersed rocky paths and rivers and valleys some desert areas. The plains are being refined even those which translate into mountainous areas and the major area is traversed by the forest region is limited by different regions and rivers. These rivers include Indus to the West and Jhelum to the East, and in the North-eastern region is the Chitta Range and the Margalla Hills, and Salt Range is covered with the southern region. The Kala Chitts zone moves East through the plateau to Rawalpindi. According to historical documentation, this land was called 'Golden Bunting' by East India Company because of its attractive ecological system.

Within the Potohar region there are four districts: Jhelum, Chakwal, Rawalpindi and Attock. The famous Swan River starts at Murree and concludes at Kalabagh in the Indus.
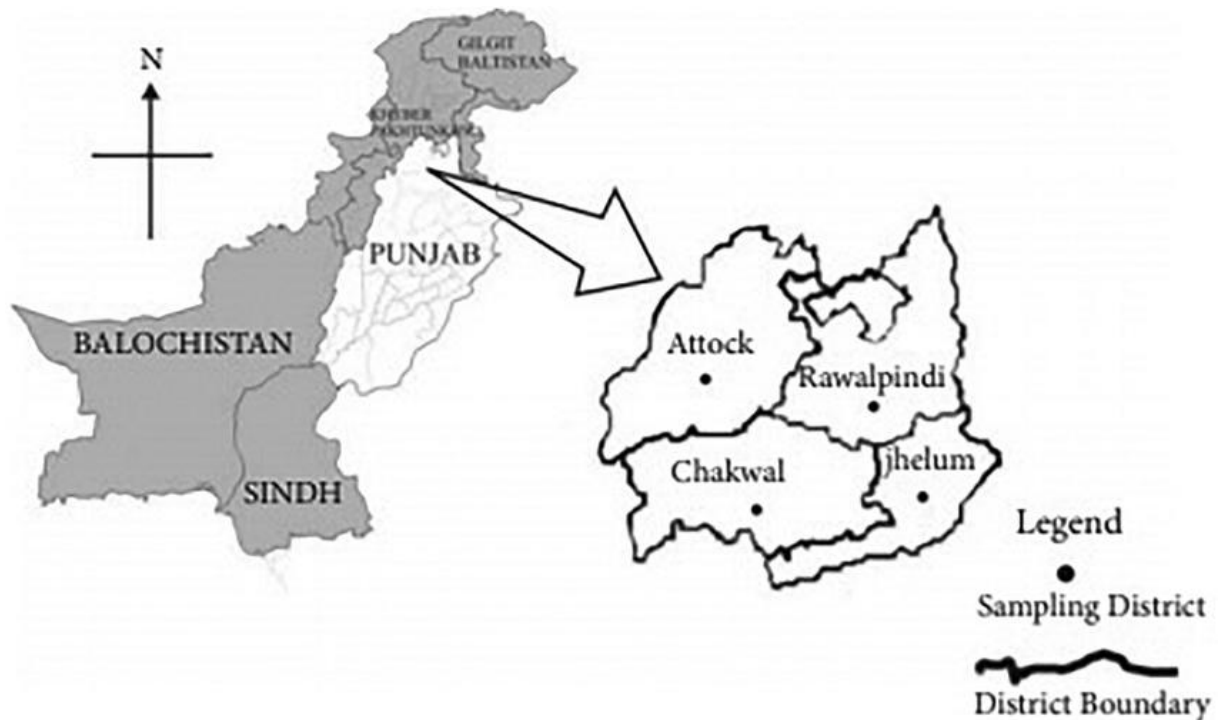
FIGURE 3.1: Map of Potohar[1]

3.4 LINGUAL MURAL

Oral communication is the most essential element of any civilization or society in discerning its history and the actual thoughts of people. In Potohar, the main language is Potohari and it is the mother tongue of Potohar. It is also covered in different areas of Potohar, such as, Dina, Jhelum, and Rawalpindi. The Potohari is also based on the pattern of Majhi and Hindko. The most common idiom is based along the pattern of Chibhali, Mirpuri, and Punchi like, *Potohari dil nay suchy, Potohari nal milso tay gal bansi*. Potohari is a common language for both rural and urban areas. It has been mentioned, the English and Urdu are also spoken in different urban areas.

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[1] This figure was uploaded by Mr. Haroon in his paper Immunodiagnostic of anti-Toxocarid vitellarium IgG antibodies by using commercially available bovine ELISA Kit in bovine of Potohar region Pakistan.

3.5   CULTURAL OUTLOOK

Since the Sufi culture is connected to the Potohar region, many forts and tombs are existing in Potohar, such as, Pir Mehar Ali Shah, Bari Imam, and shah Abdul Khair. According to Rehman (2013: 94) their shrines communities immense respect among people of different religious communities in the countries of South Asia. Mostly, people visit and spend many hours there for spiritual satisfaction and research, as Potohar has value and various rituals and customs still present and convenient all the time. The Potohar region consists of ancient customs and traditions.

3.6   LOCALE OF THE STUDY

Equally it was said earlier that Potohar area is formed of districts in Pakistan. It includes Rawalpindi, Chakwal, Jhelum, Attock and Islamabad. These districts are described below depending on their population, education and socio-economic conditions.

3.6.1   Rawalpindi District Profile

3.6.1.1 Location

Rawalpindi is in the Punjab Province, Pakistan. With the reference of Rawalpindi *Encyclopaedia Britannica* eleventh edition (2011: 342) it is situated on the hills of the South of the Northwest bank of the Himalaya, with large expanses of mountains with iconic valleys crossed by mountain rivers. The main rivers are the Indus and the Jhelum, and it is known for its small weather and abundant precipitation because of its proximity to the hills.

According to the Pakistani Statistical Office's district profile:

> "The District of Rawalpindi is labelled by its main city, Rawalpindi. In *Tuzk-e-Juhangiri*, it was recorded that the name Rawalpindi consists of two parts , «Rawal» and «Pindi» The Rawals, a Jogi tribe, founded a Rawal village on the site of an old town known as Fatehpur Baori, named after him Rawalpindi. It is bordered on the North by Islamabad, Federal Capital territory and Abbottabad district of NWFP, on the East by the River Jhelum, across which lies the Azad State

of Jammu and Kashmir, on the South by the Jhelum district and on the West by Attock District.". (2009: 46).

FIGURE 3.2: Map of Rawalpindi

SOURCE: **www.rawalpindi.gov.pk**

3.6.1.2 Climate

The weather in the Rawalpindi region is cool in winter and warm in summer in the plains but weather is balanced in mid of summer and winter. May, June or July are the warmest months. The maximum and lowest temperatures are 39 °F to 23 °F. December, January and February are the coldest months. (District Profile, 1998: 7)

3.6.1.3 Industry

Rawalpindi is also well known with the reference to industry and market, according to the *Census of Pakistan* in 1998 the total number of industries was ninety (90) and these industries were shown. These industries included textiles, chemicals, food products, technology etc. and the big industries are located at Taxila. These included 1146 unregistered industrial units of leather clothing and footwear, light technology, furniture and bakery products (1998: 34).

3.6.1.4 Communications

According to the *Pakistan Census Report*, Rawalpindi is an inoffensive network of metalled roads in the land. All tehsil headquarters and major cities and settlements in the territories are

connected by metalled roads. The *Shahra-e-Pakistan* (Urdu: Grand Trunk Road) runs South-North across the central district (1998: 49).

Pakistan's main railway line crosses the area as well. It follows Shahra-a-Pakistan and serves the Gujar Khan and Rawalpindi tehsils region. There are two secondary railway lines refer to the district of Islamabad to Fateh Jang in the district of Attock, Kahuta and Murree being hilly region, is not connected by rail (1998: 67).

3.6.1.5 Education

As part of education, Rawalpindi has many institutions like, technology, agricultural and medical. In Rawalpindi, it counts three (3) public universities: Arid Agricultural university, Fatima Jinnah University and University of Rawalpindi. There are two (2) medical colleges: Rawalpindi Medical College and Army Medical College *(Pakistan Census Report*, 1998: 71)

3.6.1.6 Health

The best medical equipment is provided in the town of Rawalpindi, there is a combined military hospital, which dwells in all modern medical equipment for military personnel and the general public in addition. There is one regional hospital, one general hospital, one Holy family hospital and the Fauji Foundation in the Rawalpindi city hospital *(Pakistan Census Report*, 1998: 71).

3.6.1.7 Population Size, Growth and Distribution

Rawalpindi had a total population of 6,659,528 in 1998 and is now 10,007,821. The average annual expenditure rate is 2.6 percent. The entire area of the district is 5, 286 Sq Kilometre. Its population density is 401 people per square kilometres. The rural population is 6, 004, 1571. Per year growth is 2.13 and the urban population is 4,003,664 per year growth is 2.22 in the 2017 Census (*Pakistan Census Report*, 2017: 98).

3.6.1.8 Language

The mother tongue is Potohari, 85 percent of families are Punjabi, Urdu and Pushto speakers.

3.6.1.9 Religion

The prevailing religion inside the Potohar area is Islam. This area has Hindus and Sikhs too who are individuals from minorities too (*Pakistan Census Report*, 1998: 56).

3.6.1.10 Culture

Rawalpindi's culture is unique since it is a mixture of all provinces. The people are from various regions of Sindh, Punjab and Gilgit. It is famous for its cultural festival, the Lok Versa and other «*tahwars*». Female dresses are Western and Oriental combinations, but in villages, women wear traditional *kameez*, *shalwar* and long *dupatta* dresses. Marital functions are like those in other regions (*Pakistan Census Report*, 1998: 45).

3.6.2 Attock District Profile

3.6.2.1 Location

Attock is in North of Punjab Province. This is around to Islamabad. That was the first largest city of Pakistan by population. According to the Punjab Portal website (2016: 1) Attock is an area of exceptional values. Emperor Akbar the Great, grandson of Babar, acknowledged the strategic importance of this region in 1581 and built the famous complex of Fort Attock. As said by Lally (2018: 36) the decline of the Mughal Empire in the 18th century reflected the rise of Sikhs in Punjab and Durrani Afghans in the West. Attock became a battle ground between the two opposing forces. The district of Attock was founded in 1905 by the name of Cambellpur. After that, it was called 'Attock'. Its present state management has shown minor change since 1985. It is the latest district of Punjab located at the point of arrival of the KP province. Attock district was established in 1998, and the name was given by Cambell (1906: 35). Its story is same as of the Rawalpindi district.

FIGURE 3.3: Map of Attock

SOURCE: www.mappk.com/attock-district-local-body-elections-postponed

3.6.2.2   Climate

The Attock has an equivalent environment as in Rawalpindi. It gets cold in the winter and warm in the summer. People protect themselves with an alternative system. People use hot stuff in the wintertime (*Pakistan Census Survey*, 1998: 45).

3.6.2.3   Industry

Many industrial units exist in Attock, including cement, textiles and engineering. These industries offer employment opportunities for local people. Some industrial areas are more significant due to defence equipment's, services and ammunition to Pakistan Army and Air force (*Pakistan Census Survey*, 1998: 78).

3.6.2.4   Communication

Attock has a communication system and runs famous itineraries. The historic area of Attock Khurd is famous because of Alexander, the gate goes through it as they earned their way into the Indian sub-continent to spend the Greek empire. The railway station was constructed near

the bank of the river in 1880. The G.T. Road also connects to the Attock Khurd station (*Pakistan Census Report*, 1998:120).

3.6.2.5 Education

As part of the Attock education system, Attock has 1,287 public schools and 51 percent for women students. The literacy rate stands at 23.3 percent. Attock is considered underdeveloped Potohar district. The oldest collage is Govt. Post graduate collage Attock. Many great personalities passed out from here like, Ahmed Nadeem Qasmi, Munoo Bahi and Air Chief MArshal Anwar Shamim (*Pakistan Census Report*, 2017:55).

3.6.2.6 Health

In Attock, there are 62 public health facilities at all four sites. The BHUs and RHCs have first-hand care facilities. There is not any surgical and emergency obstetric service usable at first level referral facilities (*Pakistan Census Report*, 2017: 34).

3.6.2.7 Population Size, Growth and Distribution

According to the Pakistan Census Report 2017, a total population in Attock is 1,886378. The distribution of men and women differs, with 938650 men and 947597 women. There are 62 transgender individuals registered (*Pakistan Census Report*, 2017: 34).

3.6.2.8 Language

Punjabi and Hindko are the local languages of Attock and Urdu, Saraiki and English languages are also spoken in various parts of Attock (*Pakistan Census Report*, 1998: 45).

3.6.2.9 Religion

Attock has freedom for any religion to live and practise. Most of are Muslim, then Christens, Shikhs and a few percentages are Hindus (*Pakistan Census Report*, 1998: 69).

3.6.2.10 Culture

Attock's culture is uniquely diverse. People love one another and love being together. Most of the people live in rural areas, they share the norms and ethics of the residential area. Their customs are as ancient as Indo-Pakistan itself. Barbala (name of dance) is a traditional dance which is executed by the male on *Dhol* beats on different issues. The Kattah dance is seen in this area as well (*Pakistan Census Report,* 1998: 105).

3.6.3 Jhelum District Profile

3.6.3.1 Location

The district comprises four cities, as follows: Jhelum city, Dina, Pind Dadan Khan and Sohawa. The administrative head office is in the city of Jhelum which is very eccentrically located in the extreme South-East of the region. At this post are three adjoining commissions located at Pind Dadan Khan. Sohawa and Jhelum (*Pakistan Census Report*, 1998: 44).

As described in the census survey of Pakistan of Attock (1998:45), in ancient times Jhelum was recognized as Jalham. This word consists of two words 'Jal' and 'Ham'. Jal represents the entire water and Ham represents the ice. For instance, it refers to the ice water of the Jhelum River flowing from the snow-covered heights of the Himalayas. The District of Jhelum was created by the British regime on March 23, 1849. The district headquarters was in Pin Dadan Khan. There were Tehsils: Pind Dadan Khan, Shakwal and Jabbi. In the same year, the Rotas Téhsil was also reassigned to that district of Rawalpindi. In 1890 Makhad and Pindi Gheb zones of this glans were added at Talagang Tehsil. Hence Jabbi Tehsil was abolished that year and Jhelum's new tehsil was formed (*Pakistan Census Report,* 2017: 86)

3.6.3.2 Climate

The climate is influenced by the region lying at 32°56′ North latitude and 73°44′ East longitude. In winter, it is cold and in summer, it is warm. The average rainfall varies from 48 to 69

centimetres per annum, which is a decent arrangement the essential amount of cash, just with the blustery season the water downpours stream from North to the Waterway Jhelum with an extremely quick central proportion with the outcome that they are liable for harming anything which comes in their point of convergence for example scaffolds, parkways and harvests (*District Jhelum, Government of Pakistan*, 2017: 90).

3.6.3.3 Industry

Jhelum is extraordinarily rich in the industry. There are many industries surrounding various cities in Jhelum. The main industries include a Tobacco plant, mills of meal, logs and the glass industry. These industries supply stimulus to the Pakistani economy. As this region is real poor in agricultural aspects. Twelve (12) flour mills are already there to facilitate to rest of the districts (*Pakistan Statistics Bureau*, 2017: 23).

3.6.3.4 Communication

Jhelum's transportation system is unique because most of the roads, train stations and bridges were designed and built by exceptionally hardworking engineers during the 1928 British era which is connected by the North-West Western Railway to other cities in the Indian empire. Two main long-distance routes facilitate communication in Jhelum. A Motorway on its single side and GT Road is on the other side. For the traveller, bus services connect with the rest of Pakistan.

3.5.3.5 Education

Jhelum's literacy rate of 35 percent is medium in comparison with other Punjab districts. It has 150 colleges and 6-degree collages for women and 6 for men. Two technical colleges are functioning in specific fields. University of Punjab has also spread out its sub-campus in Jhelum. Jhelum also has two sub-campuses of the Virtual University of Pakistan, namely

"Wings Institute of Learning" and Punjab College for Women (*District Jhelum, Government of Pakistan*, 2017: 89).

3.6.3.6 Health

Healthcare facilities are good in the towns of Jhelum, but lack of facilities in rural areas. Jhelum has some of the largest hospitals in the area that include the hospital in the cantonment area of the city managed by the arm forces or subsidiary organizations includes Fauji Foundation Hospital, GT Road, AlKaram Hospital, Civil Lines and Azeem Hospital and Jhelum Cantt (*District Jhelum, Government of Pakistan*, 2017: 67).

3.6.3.7 Population, Growth and Distribution

According to the *Pakistan Government Census Report*, the total population in Jhelum is 445190. In rural areas the total population is 254,765 and in rural areas it is 190,425 People. The fertility rate stands at 5.8. The population growth rate is 1.51, which is exceptionally low as compared to other cities (2017: 190).

3.6.3.8 Language

According to the *Pakistan Census Report 2017*, four major languages are spoken in Jhulam. These languages include Punjabi (96.6 percent), Urdu (1.9 percent) and Pashtu (1.2 percent) Urdu is spoken and understood by the most people (2017: 43).

3.6.3.9 Religion

Most of the population is Muslim; the *Pakistan Census Survey* (2017: 22) indicates that it is 98.47 percent in Jhelum. The next higher ratio is Christian with 1.36 percent, then Ahmedis 0.14 percent, while other minorities include Hindu, Scheduled castes etc.

3.6.3.10 Culture

With reference to the *Census Survey of Pakistan*, the original inhabitants of the districts of Jhelum were as elsewhere, predominantly of Hindu origin and the Hindu stamps on culture in case of marriage is clearly visible. According to Islam, marriage is permitted with any Muslim person, but in Jhelum they believed to make mixed marriages in the kinship group and the same region. They try to get married inside the band and the family. Like the Huntsmen and the Gathering Societies, to marry into a clan. As Jhelum people consider, if a rich woman marries within the family the wealth will be retained in a household. If done outside, it will not be in their land (1998: 89).
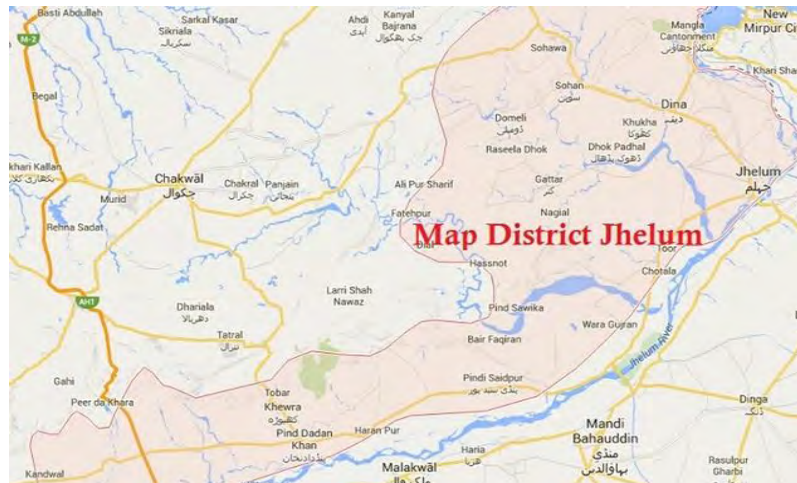
FIGURE 3.4: Map of Jhelum

3.6.4 Chakwal District Profile

3.6.4.1 Location

Chakwal is also a part of the Potohar plateau of Punjab. It is situated in North of Punjab. Chakwal is bordered by different areas like Khushab in the South, Rawalpindi on its North, and Jhelum to its East. In its geography the southern portion is given up into the Salt Range and it included the chart peak of 3. 706 far above the sea, the highest point in the distance (District Profile, 1998: 33).

Chakwal was assigned jurisdiction status in 1985. During the British rule, Chakwal was considered an acorn of the district of Jhelum. It is covered with sky forest in the Southwest and graded plain under-expended with patched dry bearing in the North-East land. (District Profile, 1998: 34).

3.6.4.2 Climate

The climate of Chakwal is like other areas of Potohar. Summer is hot and winter is cold. Hottest month June (average of 31°C), coldest month January (average of 11°C), wettest month August (average of 42.5mm), windiest month June (average of 14 km/h), annual precipice. 121.2 mm (annual) (District Profile, 1998: 40).

3.6.4.3 Industry

Chakwal is mainly a rural area with an agricultural economy. There is no industrial sector available. But small and mostly agro-based including textile and spinning factories and a few feed and flour mills are there. This sector includes many brick kilns, poultry farms, hatcheries, fish farms, livestock farms, quail farms, marble plants, furniture manufacturing units, footwear manufacturing units and clay tableware manufacturing units *(Pakistan Census Report*, 1998: 89).

3.6.4.4 Communication

Two major highways facilitate communication. Motorway on its one side and Grand Trunk Road on the other. Sufi Bus Service and other bus services operate from the city in the entire country. Regular bus service is available in the morning and evening. Daily itineraries include Rawalpindi, Islamabad, Gujrat, Gujranwala and Sialkot *(Pakistan Census Report*, 1998: 76).

3.6.4.5 Education

Chakwal has a total of 1,199 public schools, of which 52 percent (627 schools) are reserved for students. It has 181,574 students enrolled in public schools (*District Profile*, 1998: 78).

3.6.4.6 Health

According to *Pakistan Census Survey (2017*: 32) Chakwal is working best in the health department. The PTI's government has built a new hospital in Chakwal and its Tehsil has Capital Health Hospital, Munawar Memorial Hospital and Ali Tooth Hospital. Rural areas have lack health care facilities.

3.6.4.7 Population Size, Growth and Distribution

Total population of Chakwal is 1495982 inhabitants. The 724,205 are men and 771,744 are ladies and 33 are transgender. In total 1,212,042 live in rural areas and 283,940 live in urban areas at Chakwal (*Pakistan Census Survey*, 2017: 30).

3.6.4.8 Language

In the languages of the Chakwal, mainly Punjabi is spoken in Chakwal, Punjabi consists of Potohari, Saraiki and Hindi. Due to cultural integration, people are also fluent in Urdu and English. 97.7 percent of the people speak Punjabi, the rest 3.3percent speak the rest of the languages (*District Profile*, 1998: 99).

3.6.4.9 Religion

In Chakwal 99 percent population is Muslim and the rest of 1 percent belongs to other religions like Christianity, Hinduism and Sikhism. Everybody has the right to engage in ritualistic activities. Sufi sanctuaries like Ghos Badshah, Baba Chole Wala, Baba Shah, and Amma Bibi are in various parts of Tehsil Talagang and Chakwal District. People come from all over Punjab (*Pakistan Census Survey*, 2018: 30).

3.6.4.10 Culture

The cultural practice at Chakwal is the same as at Rawalpindi and Jhelum. Chakwal's people wear simple dresses such as *Kameez, Shalwar* and date *Kurta*. On the turban wear traditional

shoes as well as sandals. Agriculture is a major task of the Chakwal people with the exemption of large owners in the theological subdivision. Chakwal was obsessed with many saints who came here with the ambition to spead Islam. The shrines of these holy people were built after death by their disciples (*District Profile*, 1998: 101).

FIGURE 3.5: Map of Chakwal

SOURCE: Website: www.Chakwal. Gov. Pk

3.7   POTOHAR IN TRANSITION 1951-2017

Table 3.1: YEARL WISE POPULATION 1951-2017

Name of District	1941/1951	1961	1972	1981	1998	2017
Rawalpindi	756231/908327	1137085	1,744,949	794,834	14,09,768	20,98,231
Jhelum	682,061	749,229	591,906	659,012	936,957	12,22,000
Chakwal	454942	502004	325,660	775,600	1,083,725	14,95,000
Attock	486043	532845	748,890	876667	1,274,935	18,83,000
Islamabad	95940	117669	23,7549	340286	805235	2006572
Total	1,989,174	3,038,832	3,648,954	3,446,399	4,100,852	8,704,803

Chapter 4

DATA ANALYSIS

This chapter is succumbing the description and use of quantitative method of analysis data through the SPSS. This section has given the description of statistical results to know the significant relationship of independent and dependent variables.

4.1   QUANTITATIVE ANALYSIS

Before doing descriptive analysis, the data was entered in the SPSS according to the variables and questionnaire. The multiple regression was done with stepwise methods to produce the results in percentage. This technique showed the relationship between independent and dependent variables. The variable characteristics are shown in numbers, frequency, and percentages. The details of these are given as below:

> (i)   <u>Beta value</u> (β)

The β i.e. coefficient to measure the degree of change in the outcome (dependent) variable for every 1-unit of change in the predictor (independent) variable. If the beta coefficient is positive, the interpretation is that for every 1-unit increase in the independent (predictor) variable, the dependent (outcome) variable will increase by the beta coefficient value. If the beta coefficient is negative, the interpretation is that for every 1-unit increase in the predictor variable, the outcome variable will decrease by the beta coefficient value (Uyanik & Gular, 2013: 234). The value B represented the slope of the lines between the predictor variables and the dependent variables. The simple B is used for unstandardized beta (Tabachnick, & Fidell. (1996:126)

> (ii)   <u>*t-test*</u>

A *t-test* i.e. a statistical test used to compare the means of two groups. It is often used in hypothesis testing to determine whether a process or treatment influences the population of interest, or whether two groups are different from one another. The *t-test* assumes that the

research data is independent, normally distributed and have a similar amount of variance within each group being compared (Freedman. 2005: 210).

(iii) $\underline{R^2}$

In the linear regression model R^2, gives the information about the proportion of variance in the dependent variable associated with the predictor (independent) variables. The larger R^2 values indicate that more of the variation is explained by the model, in short R^2 is calculated to determine variance in dependent variables (Dodge. 2006: 22). R^2 values for social transformation, language, religion, employment patterns, and lifestyles sharing estimates respectively. This shows that the value implied the satisfactory model.

(iv)   a

a is the intercept.

(v)   ρ

ρ is the probability of obtaining a test statistic at least as extreme as the one that was observed.

(vi) $\underline{E}$

E means the residual error, which is an unmeasured variable.

4.1.1   Mediation Hypothesis

In most of the quantitative researches' mediation analysis is performed according to a stepwise process specified by (Baron & Kenny, 1986: 129). But because of the necessity to satisfy the three indispensable pre-requisites i.e. i). Significant impact of independent variable (X) on dependent variable (Y), ii). significant association of the mediator (Mi) with outcome variable (Y), iii). Significant relationship of independent variable (X) with mediator variable (Mi), before conducting mediation analysis, this method was constrained by several restrictions. Mediation analysis is conducted, once these conditions are met, and if the association of independent variable with dependent variable in the presence of mediator becomes

insignificant than it is considered as full mediation, whereas, if the impact of independent variable on dependent variable in the presence of mediator variable decreases but still remains significant than it is considered as partial mediation (Shrout and Bolger, 2002: 88). Baron and Kenny's procedures describe the analyses which are required for testing various fields of social sciences.

The first step involved in Baron & Kenny's procedures is that the researcher must show that the initial variable is being correlated with the outcome variable. In other words, the first step in Baron and Kenny's procedures involves the establishment of an effect which may be mediated.

The second step involved in Baron & Kenny's procedures is that the researcher must show that the initial variable is being correlated with the mediator. In other words, the second step in Baron & Kenny's procedures involves treating the mediator variable as an outcome variable.

The third step in Baron & Kenny's procedures involves an establishment of the correlation between the mediator variable and the outcome variable. In this step of Baron and Kenny's procedures, there exists correlation between the mediator and the outcome variable because they both are caused due to the initial variable. In other words, in Baron and Kenny's procedures, the initial variable must be controlled while establishing the correlation between the two other variables.

The next step in Baron and Kenny's procedures involves the establishment of the complete mediation across the variables. This establishment in the last step of Baron and Kenny's procedures can only be achieved if the effect of the first variable over the outcome variable while controlling for mediator variable is zero.

If all four steps of Baron and Kenny's procedures are met, then the data is consistent with the mediational hypothesis. If, however, only the first three steps of Baron & Kenny's procedures are satisfied, then partial mediation is seen in the data.

MODEL 4.1: Empirical Model of the Study
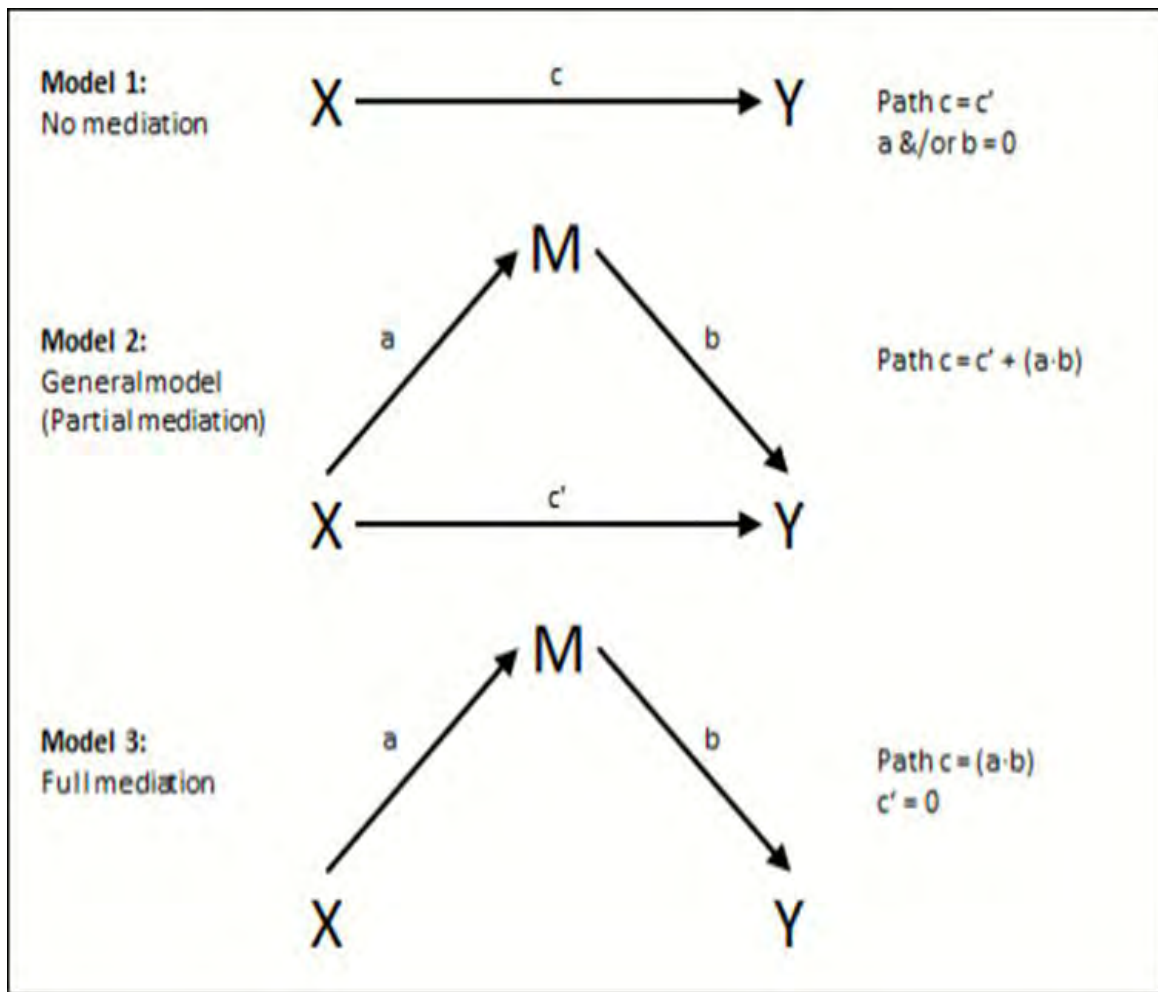
4.1.1.1 Modernization and Social Transformation

The Model 4.1 describes the relationships of variables. In the first step Model 1, explains the direct relationship of modernization and social transformation. X is modernization and Y is social transformation, without the interaction of third variable.

The model (2) labels the relationship of three variables, which are linked with direct and indirect relationship such as modernization links with social transformation, then also connects with third variable which mediates between the two variables.

The third model is based on the relationship of the three variables. X to M and then M to Y, it explains the role of modernization with mediate variable which link with social transformation. It is three-way process to check the reliability of variables and their relationships with dependent variables.

H1: There is a meaningful relationship between modernization and social transformation.

Table 4.1: MODERNIZATION AND SOCIAL TRANSFORMATION

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. E	β		
1 (Constant)	2.841	1.156		2.458	.014
Modernization	.231	.035	.293	6.560	.000
a. Dependent Variable: Social Transformation					

$$y = \alpha + \beta X + €$$
$$\text{Social Transformation} = 2.841 + 0.231 \text{ (Modernization)} + E$$

Modernization has positive and significant impact on Social Transformation. One unit increase in modernization (β=.231, $\rho \leq 0.05$, $t \geq 2$) increases 0.231 units in social transformation. R square (R^2 =0.352) explains that overall, 35.2% change in the dependent variable is due to independent variable.

H1a: An interplay between modernization and social transformation influences the element of language. So, the hypothesis H1a is measuring the impact of modernization on language as shown in the Table 4.2.

Table 4.2: MODERNIZATION AND LANGUAGE

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig
	B	Std. E	β		
1 (Constant)	10.732	.851		12.616	0.000
Modernization	.362	.035	.460	10.331	0.000
a. Dependent Variable: Language					

$$y = \alpha + \beta X + €$$

$$\text{Language} = 10.732 + 0.362\ (\text{Modernization}) + E$$

Modernization has positive and significant impact on language. One unit increase in modernization ($\beta=.362$, $\rho \leq 0.05$, $t \geq 2$) increases 0.362 units in language. ($R^2 = 0.219$) explains that overall, 21.9% change in the dependent variable of language is due to independent variable of modernization.

H1b: A relationship between modernization and social transformation effects the element of religion. So, the hypothesis (H1b) tests the impact of modernization on religion through the Table 4.3.

Table 4.3: MODERNIZATION AND RELIGION

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. E	β		
1 (Constant)	5.008	1.076		4.654	0.000
Modernization	.278	.034	.353	8.075	0.000
a. Dependent Variable: Religion					

Modernization has positive and significant impact on Religion. One unit increase in Modernization (β=.278, $\rho \leq 0.05$, $t \geq 2$) increases 0.278 units in Religion. R square (R^2=0.318) explains that overall, 31.8% change in the dependent variable is due to independent variable.

$$y = \alpha + \beta X + €$$

Religion = 5.008 + 0.278 (Modernization) + E

H1c: Similarly, an interplay of modernization and social transformation bears impact on the employment pattern. Thus, the hypothesis H1c is exploring the impact of modernization on employment pattern through the Table 4.4.

Table 4.4: MODERNIZATION AND EMPLOYMENT PATTERNS

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	β		
1	(Constant)	2.606	.911		2.860	.004
	Modernization	.077	.028	.124	2.784	.006
a. Dependent Variable: Employment Patterns						

Modernization has positive and significant impact on Employment patterns. One unit increase in technological Advancement (β=.077, $\rho \leq 0.05$, $t \geq 2$) increases 0.070 units in employment pattern. R square (R^2=0.355) explains that overall, 35.5% change in the dependent variable is due to independent variable.

$$y = \alpha + \beta X + €$$

Employment pattern = 2.606 + 0.077 (Modernization) + E

H1d: An interrelationship between modernization and social transformation influences the lifestyle of the people. So, the hypothesis H1b explains the influences of modernization on the lifestyle of the Potohar through the Table 4.5.

Table 4.5: MODERNIZATION AND LIFESTYLE

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. E	β		
1	(Constant)	2.841	1.156		2.458	.014
	Modernization	.231	.035	.293	6.560	.000
a. Dependent Variable: Lifestyle						

$$y = α + β X + €$$

$$\text{Lifestyle} = 2.841 + 0.231 \text{ (Modernization)} + E$$

Modernization has positive and significant impact on Lifestyle. One unit increase in Modernization ($β=.231$, $ρ ≤ 0.05$, $t ≥ 2$) increases 0.231 units in Lifestyle. R square ($R^2 = 0.352$) explains that overall, 35.2% change in the dependent variable is due to independent variable.

A. Modernization, Technological Advancement and Social Transformation

H2: Technological advancement mediates between the relationship of modernization and social transformation. Thus, the hypothesis H2 traces the relationship of modernization, technological advancement and social transformation in the Table 4.6.

Table 4.6: MODERNIZATION, TECHNOLOGICAL ADVANCEMENT AND SOCIAL TRANSFORMATION

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. E	β		
1	(Constant)	1.013	.896		1.131	.259
	Modernization	.138	.028	.176	5.016	.000
	Technological adv	.767	.046	.629	16.646	.000
a. Dependent Variable: Social Transformation						

$$y = α + β_1 X_1 + β_2 X_2 + €$$

$$\text{Social Transformation} = 1.013 + .138 \text{ (Modernization)} + .767 \text{ (Technological Advancement)} + E$$

Modernization has positive and significant impact on social transformation. One unit increase in Modernization ($β=.138$, $ρ ≤ 0.05$, $t ≥ 2$) increases 0.138 units in social transformation. One

unit increase in Technological advancement (β=.767, $\rho \leq 0.05$, t $\geq$2) increases 0.767 units in social transformation. R square (R^2=0.621) explains the overall 62.1% change in the dependent variable due to independent variables. Technological advancement partially mediates the relation of Modernization and social transformation.

<u>Modernization, Technological Advancement and Language</u>

H2a: Technological advancement mediates between modernization and social transformation which results in a change in the language of a society. So, the hypothesis H2a shows the relationship of modernization, technological advancement and language through the Table 4.7.

Table: 4.7: MODERNIZATION, TECHNOLOGICAL ADVANCEMENT AND LANGUAGE

Coefficients					
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. E	β		
1	(Constant)	.063	.016		1.231	.292
	Modernization	.238	.028	.176	5.016	.000
	Technological adv	.457	.046	.629	16.646	.000
a. Dependent Variable: Language						

$$y= \alpha + \beta_1 X_1 + \beta_2 X_2 + €$$

Language=.063+.238 (Modernization)+.457(Technological advancement) +E

Modernization has positive and significant impact on Language. One unit increase in Modernization (β=.238, $\rho \leq 0.05$, t $\geq$2) increases 0.238 units in Language. One unit increase in Technological advancement (β=.457, $\rho \leq 0.05$, t $\geq$2) increases 0.457 units in Language. R square (R2 =0.421) explains that overall, 42.1% change in the dependent variable is due to independent variables. Technological advancement partially mediates the relation of Modernization and Language.

i.   Modernization, Technological Advancement, and Religion

H2b: Technological advancement mediates between modernization and social transformation which causes in a change in religious practices. So, the hypothesis H2b traces the relationship of modernization, technological advancement and religion through the Table 4.8.

Table 4.8: MODERNIZATION, TECHNOLOGICAL ADVANCEMENT AND RELIGION

Coefficients					
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. E	β		
1	(Constant)	.023	.056		0.231	.223
	Modernization	.205	.022	.211	11.016	.000
	Technological adv	.205	.041	.212	17.231	.000
a. Dependent Variable: Religion						

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \epsilon$$

Religion=.023+.205 (Modernization)+.205 (Technological advancement) +E

Modernization has positive and significant impact on religion. One unit increase in modernization (β=.205, $\rho \leq 0.05$, t $\geq$2) increases 0.205 units in religion. One unit increase in technological advancement (β=.205, $\rho \leq 0.05$, t $\geq$2) increases 0.205 units in religion. R square (R^2=0.377) explains that overall, 37.7% change in the dependent variable is due to independent variable. Technological advancement partially mediates the relation of Modernization and Religion

ii   Modernization, Technological Advancement and Employment Patterns

H2c: Technological advancement mediates between modernization and social transformation which causes a change in employment pattern. So, the hypothesis H2c, exploring the relationship of, modernization, technological advancement and employment through the Table 4.9.

Table 4.9: MODERNIZATION TECHNOLOGICAL ADVANCEMENT AND EMPLOYMENT PATTERNS

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. E	β		
1 (Constant)	.011	.026		0.321	.530
Modernization	.437	.121	.440	19.026	.000
Technological adv	.238	.141	.240	11.151	.000
a. Dependent Variable: Employment Patterns					

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + €$$

Employment pattern=.011+.437 (Modernization)+.238 (Technological advancement) +E

Modernization has positive and significant impact on employment pattern. One unit increase in modernization (β=.437, $\rho \leq 0.05$, t $\geq$2) increases 0.437 units in employment pattern. One unit increase in technological advancement (β=.238, $\rho \leq 0.05$, t $\geq$2) increases 0.238 units in employment pattern. R square (R^2=0.375) explains the overall 37.5% change in the dependent variable due to independent variable. Technological advancement partially mediates the relation of Modernization and Employment pattern.

ii.   Modernization, Technological Advancement, and Lifestyle

H2d: Technological advancement mediates between modernization and social transformation which creates a change in lifestyle. Thus, this hypothesis H2d traces the relationship of, modernization, technological advancement and lifestyle through the Table 4.10.

Table 4.10: MODERNIZATION, TECHNOLOGICAL ADVANCEMENT AND LIFESTYLE

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. E	β		
1 (Constant)	.032	.006		0.111	.830
Modernization	.372	.171	.375	11.096	.000
Technological adv	.188	.141	.190	4.121	.000
a. Dependent Variable: Lifestyle					

$$y= \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{€}$$

Lifestyle=.032+.372 (Modernization)+.188 (Technological advancement) +E

Modernization has positive and significant impact on lifestyle. One unit increase in modernization (β=.372, $\rho \leq 0.05$, t $\geq$2) increases 0.372 units in lifestyle. One unit increase in technological advancement (β=.188, $\rho \leq 0.05$, t $\geq$2) increases 0.188 units in lifestyle. R square (R^2=0.752) explains the overall 75.2% change in the dependent variable due to independent variable. Technological advancement partially mediates the relation of Modernization and Lifestyle.

B   Modernization, Cultural Integration and Social Transformation

H3: Cultural Integration is another mediator between the relationship of modernization and social transformation. Thus, this hypothesis H3 exploring the exploring the relationship of modernization, cultural integration and social transformation through the Table 4.11.

Table 4.11: MODERNIZATION, CULTURAL INTEGRATION AND SOCIAL TRANSFORMATION

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
2 (Constant)	1.532	.231		1.654	.675
Modernization	.415	.028	.446	4.764	.000
cultural Integ	.112	.053	.132	8.516	.000
a. Dependent Variable: Social Transformation					

$$y= \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{€}$$

Social transformation=1.532+.415 (Modernization)+.112 (Cultural integration) +E

Modernization has positive and significant impact on social transformation. One unit increase in modernization (β=.415, $\rho \leq 0.05$, t $\geq$2) increases 0.415 units in social transformation. One unit increase in cultural Integration (β=.112, $\rho \leq 0.05$, t $\geq$2) increases 0.112 units in social

transformation. R square (R^2 =0.532) explains that overall, 53.2% change in the dependent variable is due to independent variable. Cultural Integration partially mediates the relation of Modernization and social transformation.

i.   Modernization, Cultural Integration and Language

H3a: Cultural integration mediates between modernization and social transformation which results in a change in the language of a society. Thus, this hypothesis traces the relationship of modernization, cultural integration and language through the Table 4.12.

Table 4.12: MODERNIZATION, CULTURAL INTEGRATION AND LANGUAGE

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
1 (Constant)	.033	.056		1.434	.454
Modernization	.342	.024	.344	3.313	.000
cultural Integ	.187	.021	.190	4.203	.000
a. Dependent Variable: Language					

$$y= \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{€}$$

Language=.033+.342 (Modernization) +.187 (Cultural integration) +E

Modernization has positive and significant impact on language. One unit increase in modernization (β=.342, $\rho \leq 0.05$, t ≥ 2) increases 0.342 units in language. One unit increase in cultural integration (β=.187, $\rho \leq 0.05$, t ≥ 2) increases 0.187 units in language. R square (R^2=0.441) explains that overall, 44.1% change in the dependant variable is due to independent variable. Cultural Integration partially mediates the relation of Modernization and Language.

H3b: Cultural integration mediates between modernization and social transformation which causes change in religious practices. So, this hypothesis H3b determines the relationship of modernization, cultural integration and religion in the Table 4.13.

Table 4.13: MODERNIZATION, CULTURAL INTEGRATION AND RELIGION

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
1 (Constant)	.213	.436		4.434	.000
Modernization	.354	.012	.356	16.016	.000
Cultural Integr	.151	.021	.155	5.835	.000
a. Dependent Variable: Religion					

$$y= \alpha + \beta_1 X_1 + \beta_2 X_2 + €$$

Religion=.213+.354 (Modernization)+.151 (Cultural integration) +E

Modernization has positive and significant impact on religion. One unit increase in modernization (β=.354, $\rho \leq 0.05$, t $\geq$2) increases 0.354 units in religion. One unit increase in cultural integration (β=.151, $\rho \leq 0.05$, t $\geq$2) increases 0.151 units in religion. R square (R^2=0.657) explains the overall 15.1% change in the dependent variable due to independent variable. Cultural integration partially mediates the relation of Modernization and Religion.

iii.   Modernization, Cultural Integration and Employment Patterns

H3c: Cultural integration mediates between modernization and social transformation which results in a change in employment patter of Potohar. Thus, this hypothesis traces the relationship of modernization, cultural integration and employment patterns through the Table 4.14.

Table 4.14: MODERNIZATION, CULTURAL INTEGRATION AND EMPLOYMENT PATTERNS

		Coefficients				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	β		
1	(Constant)	.511	.021		0.312	.000
	Modernization	.321	.101	.340	3.042	.000
	Cultural Integr	.437	.137	.441	6.681	.000
a. Dependent Variable: Employment Patterns						

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + €$$

Employment pattern=.511+.321 (Modernization)+.437(Cultural integration) +E

Modernization has positive and significant impact on employment pattern. One unit increase in modernization (β=.321, $\rho \leq 0.05$, $t \geq 2$) increases 0.321 units in employment pattern. One unit increase in cultural integration (β=.437, $\rho \leq 0.05$, $t \geq 2$) increases 0.437 units in employment pattern. R square (R^2 =0.688) explains the overall 68.8% change in the dependent variable due to independent variable. Cultural integration partially mediates the relation of Modernization and Employment pattern.

iv.   Modernization, Cultural Integration and Lifestyles

H3d: Cultural integration mediates between modernization and social transformation which a changes lifestyle of the people. Thus, this hypothesis describes the relationship of modernization, cultural integration, and lifestyle through the Table 4.15.

Table 4.15: MODERNIZATION, CULTURAL INTEGRATION AND LIFESTYLES

		Coefficients				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	β		
1	(Constant)	.435	.036		6.143	.000
	Modernization	.487	.131	.490	5.032	.000
	Cultural Integr	.287	.181	.290	8.354	.000
a. Dependent Variable: Lifestyle						

$$y= \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{\euro}$$

Lifestyle =.435+487 (Modernization)+.287 (Cultural integration) +E

Modernization has positive and significant impact on lifestyle. One unit increase in modernization (β=.487, $\rho \leq 0.05$, t $\geq$2) increases 0.487 units in lifestyle. One unit increase in cultural integration (β=.287, $\rho \leq 0.05$, t $\geq$2) increases 0.287 units in lifestyle. R square (R^2 =0.411) explains that overall, 41.1% change in the dependent variable is due to independent variable. Cultural integration partially mediates the relation of modernization and lifestyle.

C. Modernization, Urbanization and Social Transformation

H4: Urbanization mediates between the relationship of modernization and social transformation. So, this hypothesis H4 exploring the relationship of modernization, urbanization and social transformation through the Table 4.16.

Table: 4.16: MODERNIZATION, URBANIZATION AND SOCIAL TRANSFORMATION

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
1 (Constant)	.588	.432		5.655	.000
Modernization	.288	.028	.290	3.654	.000
Urbanization	.387	.023	.391	10.533	.000
a. Dependent Variable: Social Transformation					

$$y= \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{\euro}$$

Social transformation=.588+.288 (Modernization)+.387 (Urbanization) +E

Modernization has positive and significant impact on social transformation. One unit increase in modernization (β=.288, $\rho \leq 0.05$, t $\geq$2) increases 0.288 units in social transformation. One unit increase in urbanization (β=.387, $\rho \leq 0.05$, t $\geq$2) increases 0.387 units in social

transformation. R square (R^2 =0.632) explains that overall, 63.2% change in the dependent variable is due to independent variable. Urbanization partially mediates the relation of modernization and social transformation.

i.   Modernization, Urbanization and Language

H4a: Mediation of urbanization between the aspects and modernization and social transformation results in a change in the language of a society. So, this hypothesis H4a tracing a relationship of modernization, urbanization, and language through the Table 4.17.

Table 4.17: MODERNIZATION URBANIZATION AND LANGUAGE

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
1 (Constant)	.073	.036		1.212	.484
Modernization	.455	.024	.458	5.353	.000
Urbanization	.282	.021	.284	2.103	.000
a. Dependent Variable: Language					

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + €$$

Language=.073+.455 (Modernization) +.282 (Urbanization)+E

Modernization has positive and significant impact on language. One unit increase in modernization (β=.455, ρ≤ 0.05, t ≥2) increases 0.455 units in language. One unit increase in urbanization (β=.282, ρ≤ 0.05, t ≥2) increases 0.282 units in language. R square (R^2=0.495) explains that overall, 49.5% change in the dependent variable is due to independent variable. Urbanization partially mediates the relation of Modernization and Language.

ii.   Modernization, Urbanization and Religion

H4b: Mediation of urbanization between the aspects and modernization and social transformation which causes in a change in religious practices. Thus, this hypothesis H4b tracing a relationship of, modernization, urbanization and religion through the Table 4.18.

Table 4.18: MODERNIZATION URBANIZATION AND RELIGION

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
1 (Constant)	.432	.036		7.433	.000
Modernization	.151	.112	.156	6.026	.000
Urbanization	.331	.026	.332	7.835	.000
a. Dependent Variable: Religion					

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{€}$$

Religion = .432 + .151 (Modernization) + .331 (Urbanization) + E

Modernization has positive and significant impact on religion. One unit increase in modernization ($\beta=.151$, $\rho \leq 0.05$, $t \geq 2$) increases 0.151 units in religion. One unit increase in urbanization ($\beta=.331$, $\rho \leq 0.05$, $t \geq 2$) increases 0.331 units in religion. R square ($R^2=0.375$) explains that overall, 37.5% change in the dependent variable is due to independent variable. Urbanization partially mediates the relation of modernization and religion.

iii.   Modernization, Urbanization and Employment Patterns

H4c: Mediation of Urbanization between the aspects and modernization and social transformation which reasons to a change in employment pattern. So, this hypothesis H4c exploring the link of, modernization, urbanization and employment patterns through the Table 4.19.

Table: 4.19: MODERNIZATION, URBANIZATION, AND EMPLOYMENT PATTERNS

	Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	β		
1	(Constant)	.212	.025		2.432	.000
	Modernization	.111	.301	.116	5.542	.000
	Urbanization	.229	.207	.240	8.880	.000
a. Dependent Variable: Employment Patterns						

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{€}$$

Employment pattern=.212+.111 (Modernization)+.229 (Urbanization)+E

Modernization has positive and significant impact on employment pattern. One unit increase in modernization (β=.111, $\rho \leq 0.05$, $t \geq 2$) increases 0.111 units in employment pattern. One unit increase in urbanization (β=.229, $\rho \leq 0.05$, $t \geq 2$) increases 0.229 units in employment pattern. R square (R^2=0.423) explains that overall, 42.3% change in the dependent variable is due to independent variable. Urbanization partially mediates the relation of modernization and employment pattern.

iv.   Modernization, Urbanization and Lifestyle

H4d: Mediation of urbanization between the aspects and modernization and social transformation which results in a change in the lifestyle of a society. So, this hypothesis H4d tracing a relationship of modernization, urbanization and lifestyle through the Table 4.20.

Table 4.20: MODERNIZATION, URBANIZATION AND LIFESTYLE

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	β		
1 (Constant)	.112	.021		4.122	.000
Modernization	.254	.051	.258	8.832	.000
Urbanization	.207	.081	.213	7.374	.000
a. Dependent Variable: Lifestyle					

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \text{€}$$

Lifestyle =.112+254 (Modernization)+.207 (Urbanization)+E

Modernization has positive and significant impact on lifestyle. One unit increase in modernization (β=.254, ρ≤ 0.05, t ≥2) increases 0.254 units in lifestyle. One unit increase in urbanization (β=.207, ρ≤ 0.05, t ≥2) increases 0.207 units in lifestyle. R square (R^2 =0. 472) explains that overall, 47.2% change in the dependent variable is due to independent variable. Urbanization partially mediates the relation of modernization and lifestyle.

4.1.2   Mediational Hypothesis

Mediational hypotheses are the kind of hypotheses in which it is assumed that the effect of an independent variable on a dependent variable is mediated by the process of a mediating variable and the independent variable may still affect the independent variable. In other words, in mediational hypothesis, the mediator variable is the intervening or the process variable. The mediational hypothesis assumes the complete mediation in the variables (Baron & Kenny, 1886: 96).

- ➢ Independent variable predicting the dependent variable

- ➢ Independent variable predicting the mediator

- ➢ Independent variable and mediator predicting the dependent variable

4.1.2.1 Modernization and Social Transformation

Technological Advancement, Cultural Integration and Urbanization

Table 4:21: TECHNOLOGICAL ADVANCEMENT, CULTURAL INTEGRATION AND URBANIZATION

Coefficients[a]						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	β		
1	(Constant)	1.182	1.469		.805	.421
	Technologocal adv	.102	.045	.105	2.244	.025
	CulturalInt	.070	.068	.050	1.019	.309
	Urbanization	.244	.083	.139	2.934	.004
a. Social Transformation						

$$y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \text{€}$$

Social Transformation = 1.182 + 0.102 (Technological advancement) + .070 (Cultural

integration) +.244 (Urbanization) + E

Cultural integration, technological Advancement and urbanization have positive and significant impact on social transformation. One unit increase in Urbanization (β=.244, $\rho \leq$ 0.05, $t \geq 2$) increases 0.244 units in social transformation. One unit increase in Technological Advancement (β=.102, $\rho \leq$ 0.05, $t \geq 2$) increases 0.102 units in social transformation. R square (R^2 =0.324) explains the overall 32.4% change in the dependant variable due to independent variable. Social Transformation partially mediates the relationship of urbanization and fully mediates the relationship of technological advancement and cultural integration.

Multicollinearity occurs when two or more predictors in the model are correlated and provide redundant information about the response. Multicollinearity was measured by variance

inflation factors (VIF) and tolerance. If VIF value exceeding 4.0, or by tolerance less than 0.2 then there is a problem with multicollinearity (Hair, 2010: 78). The VIF values were less than 5.

4.2 QUALITATIVE ANALYSIS

Thematic analysis is the best analysis tool for qualitative study. Thematic analysis is a method for identifying the themes of informal interviews in social sciences, according to Braun & Clarke (2006:67) suggest that it is the first qualitative method that should be learned which provides core skills that will be useful for conducting many other kinds of analysis. The themes were found through thematic analysis. In this research the researcher imposed its own structure of data and then analysed. The methods were helpful when researcher already found themes of diverse groups and interviews.

4.2.1 Results of Interviews

In research many methods were used to collect data and used different techniques for analyses them. For informal interviews, the technique is used to compute frequencies and percentage. Following are the results of thematic analysis.

4.2.1.1 Modernization, Social Transformation and Language

The purpose of this section to discuss the frequency of language change in Potohar region. The 35 percent respondents agree with the change of language in Potohar. 40 percent people said, the modernization is changing Potohar language and people are speaking national and foreign languages at their home. Language is changing rapidly due to social and cultural changes. Change in Potohar language is eliminating potohari language. Frequency shows, people getting effect of change in language. As the result they are mixing two or more languages and creating new one.

4.2.1.2 Modernization, Social Transformation and Religion

This section shows the link between religion and technology in Potohar region, as this relationship shows the effect of modernization through technology on religion. According to the respondent about the understanding of religion is 26 percent in Potohar region. People are using technology to get fast and the best knowledge for religion. The role of technology effecting on religion in both ways optimistic and pessimistic. Therefore, sometimes people have a clash in thoughts. Thus, this clash is found above the age of 60 who are less familiarize with the use of technology.

4.2.1.3 Modernization, Social Transformation and Employment Patterns

This section shows the frequency of employment level in Potohar region. the rate of vacancy is 35 percent in Potohar region, as the vacancy posting percentage is good, but the opportunities are less than that. The employment pattern of the population trend is high, and people are demanding more and getting less which create confusion in society. According to the respondents the skilled based job opportunities are less and compared to education. 25 percent skilled based job are available in Potohar, but the technical institutions are dwindling in specific area especially in rural areas.

4.2.1.4 Modernization, Social Transformation and Technology

The role of technology in Potohar region, which links to the independent variable of modernization in Potohar region. The awareness of technology in Potohar region and the 80 percent people who are using technology in different areas with all the facilitation. The technology and human life cannot be separate and working together. The way people using technology depend on its effect. People are working to do something for betterment of the society. Need of technology is less as compared to the effects of technology.

4.2.1.5 <u>Modernization, Social Transformation and Cultural Integration</u>

A Knowledge about social change and cultural integration in Potohar region is important for regional community. Modernization and cultural integration show that people are observing changes in society and culture as well. This change is gradual. Data revealed that people can observe the alteration in infrastructure, and rest of members have readiness for the social change and development of society. Similarly, this thing is observed in cultural change and integration as well. Maximum responses directed that; society is changing day by day through cultural integration. Cultural integration is changing traditions of society and replacing old traditions.

4.2.1.6 <u>Modernization, Social Transformation and Urbanization</u>

Modernization and urbanization, which depicted the major theme of urbanization in the Potohar region behind the process of social change. The results showed that most responses at the "change of Potohar region" the 40 percent agreed that Potohar region is changing day by day through urbanization process. Urbanization is increasing due to migration from rural to urban sites. As people are thinking, urban life has more opportunities as compared to rural life. Urbanization gives and changing employment pattern as well, which can give a better way of life.

Conclusion

This chapter analysed the quantitative and qualitative approached through SPSS software and thematic analysis. The results describe the relationship of independent and dependent variables. These results show in frequency and percentage, how the independent variables have impact of dependent variables? and making change in Potohar.

Chapter 5

MODERNIZATION AND LANGUAGE IN POTOHAR

Modernization is an encompassing process of massive social changes that tends to penetrate all domains of life, from economic activities to social life to political institutions and in a self-reinforcing process (Inglehart and Welzel, 2007: 3071). As said by Alberto (2005: 9) modernization means the sum of the processes of large-scale change through which a certain society tends to get the economic, political, social and cultural characteristics considered typical of modernity. Thus, modernization is affecting every aspect of human life and the processes of modernization are converging in a common goal (Berger 1996: 46). It means modernization cannot be explained by manipulation nor can it be carried out by simply copying institutions to make change. A Story of modernization is carried of four major models, which are based on modern, anti, post and neo thoughts of modernization, this idea is given by Alexander (1994: 165) he distinguishes four stages which coincide roughly with the last four decades of the 20th century: the 1960s, 1970s, 1980s and the 1990s. The model combines political development (state- and nation-building, participation and redistribution) economic growth and social mobilization with cultural rationalization, psychic mobilization and international transformation (Zapf 1969: 23 and Berger 1996: 53). Modernization is a concept of change and this change is related or depend on the collective behaviour of person. As analysed by Tiryakian (1998: 31) the concept of modernization is based on these points, 1) modernization is the result of actions by individuals and collectives, not an automatic development of systems. 2) it seeks new ways to achieve goals and fulfil values; but whether these aims can be carried out, will depend on resources. 3) modernization is not a consensual process, but a competition between innovators, conservatives, and bystanders. 4) science is a major driving force, but religion and tradition must not be underestimated. 5) the general criterion for the success of modernization is the welfare development of the entire population.

6) Centres of modernization may change and move. 7) modernization is not continuous-linear; it has also cycled and regressive crises. These septs given a broader concept of modernization process which is important for every society for social change and development. As said by Neal (2007: 4):

> *"Modernization may be regarded as a permanent revolution without a single goal or direction. As an on-going historical process, modernization stands for a continuous departure from the past and an emphasis on change and development. The endless quest for higher levels of efficiency in goal attainment places a premium on innovation."*

Thus, modernization carries a penetrating cognizance of change and innovation, linked with the knowledge and idea that human societies are systematic in social working.

The second part of this chapter talks about language change, language can be changed and develop by itself slowly. Language can change and develop because of adoptation of development and changes patterns such as level of education, social, culture and technology mastery (Harya, 2016: 32). Mantiri said (2010: 1) all languages change over time and change is inevitable for any living language. A language is a social fact a kind of social contract. It exists not in an individual, but in a community (Bauer, 2007: 3). Two factors are involved to make change in language, one is link with the internal factor and second one is related with external factors. As said by Harya (2016: 110) internal factors have very often to do with the establishment of morphological regularity, External factors have primarily to do with the symbolic role of language in society. Internal factors are related with the individual behaviour of speaker in every day's matters. The external matters are related with the sociolinguistics approaches. As said by Harya (2016: 113) in his research, changes in the external language is caused by the contact with other languages. The rate of change may vary from one place to

another but whether the changes are faster or slower, they do happen, and they happen for a worthy cause (Jones and Singh, 2005: 65). Due to modernization, language is changing its patterns of speaking, writing, and understanding. When the language is changed due to change in society it effect all the dimension of individual life. As said by Prifti (2009: 2):

> *"Sometimes, when a language buys more than it can sell, their speakers get alarmed and start to fear its death. But death has symptoms by which one can identify whether a language is going towards extinction or whether changes and the various transformations it goes through are the expression of nothing less than the vitality of that language and the ability to naturally adapt to the demands of present times".*

In the light of this note, in the interview of Professor David Crystal, who is foremost authority in language said:

> *A language dies when the last person who speaks it dies. Although some people argue that it dies when the second last person who speaks it dies, because then the last person has nobody to talk to.* (New Routes, January 2009).

As one dominant language becomes more economically and socially helpful to speak than another, some languages are naturally headed towards extinction due to modernization. (Prifti, 2009: 5).

The impact of modernization and its tools of technological advancement, cultural integration, and urbanization all impact on the language of Potohar region. The primary questions addressed the following issues under the topic of modernization and language transformation in Potohar region.

- How does language change with the use of technological attachments?

- Do people think, technology facilitate them every step of life?

- Is technology isolating them from real world and fulfil all the requirements of life?

- Why is cultural integration a powerful factor in creating change in language?

- How and how much has the aspect of urbanization become a factor of language change?

5.1 TECHNOLOGICAL ADVANCEMENT AND LANGUAGE

The ever-changing technology is creating difficulty for the native language users to keep track on new vocabulary and expressions (Mantiri, 2010: 66). As per data analysis, technology is affecting every aspect of human life in both the tangible as well as intangible ways (Kahn, 2002: 33) the shift from tangible to intangible assets has been dramatic which is getting importance in Potohar. Technological progress affects all the segments of social life and gradually the people get cognizant about its use as per demand and requirement. The 21st century is an area of modern technology and the technological advancement is a process to measure the social transformation in society. Kim, *et. al*. (2019: 65) defined the capability to get and use the existing technologies as well as the capability to create new ones. Technological developments include the use of internet, media (print and electronic) science and technology. Kim, (Ibid: 12) defined that technological development performance is generally direct and made up of short-term primary outcomes. According to Sasvari (2012: 3) technological perspective we live in an information society since information and telecommunication technologies play a constantly expanding role in all fields of social existence, which has shaken the foundations of social structures and processes and resulted in profound changes in politics, economy, culture, and everyday life. Thus, every mode of technology affects the human psyche and makes alterations in human needs. Initially, it was a step towards modernization, but later it had to head towards technological advancement.

In data analysis, researcher has observed the usage of technology and its role in respondent's life. The respondents discussed that, they understand, how and what they need to manage in different perspectives of a lifespan in the constraint of modernization? Similarly, many people

in Potohar are thinking that the technology changes not only perceptible but also like speaking and thinking. The respondents conceptualized the relationship of conventional thoughts and modern ones in the limelight of modern technology.

As said by Okonkwol (2011: 170) language and technology are two different areas of knowledge but are very dependent on one another. The relationship between technology and language is imperative due to the dynamism of Potohar region. The use of technology brought changes into the native language of Potohar. The Potohari dialect and accent changed each day. According to interviewees, different natives' languages are spoken at home such as Urdu, Punjabi, Sariki and Hindko. Lothers (2010: 42) reported Urdu as a preferred language of this region which stands for low prestige of the Potohari. English is used as the official language in government institutions of Potohar. Subsequently, the privatisation of schools and using of English and Urdu is also changing indigenous language in Potohar. Akram and Yasmeen (2011:38) showed that the people have more positive attitudes towards English language as compared to local language. This is a social problem related to languages. People are interested in both traditional and contemporary culture and are finding new ways to practice and preserve their cultural heritage. One way includes the use of computerized and digital multimedia technologies (Scott, 2007: 138). Elites classes prefer to shift their children English medium schools. They also undertake to speak English at home, which also eliminates the Potohari language.

One respondent pointed out:

Urdu: *Aj kal technology kay baghair kio guzara nahi. Most of the time main technology se mutafied hota hun. Technology se social change ayah hai. Logon nay native language chor di hai…ab to urdu maqaami language banti jarahi hai.*

English: We do not exist without technology. Most of the time we are using technology. Social change is technologically driven. Local people have abandoned their mother tongue. Today, Urdu is on the verge of becoming a native language.

Change is linked with the social cognition. People's ability to learn new language and shifting from native language is also based on social cognitive approach. According to Wilson (1992: 4) the language also serves the function of providing a vehicle for change; it marks out the "rules" as to how change is to be achieved. It can be understood best as a social strategy through which individuals and groups compete for positions of prestige, power, and social status. As Gee (1996: 90) points out, the socio-cognitive approach provides learners with the opportunity to interact in a genuine social context. It not only affects the consequence aspects but also social cognition. Young (2013: 32) proposes that people enhance their language awareness by using on-site games and discussions in different socio-cultural settings.

A data analysis shows that 21.9 percent of the changes have occurred in language due to the social transformation of language communication. It begins from the native to the national and then goes on to international languages. The modification layer is Potohari-Urdu-English because of the use of technology. According to thematic data, the mother tongue has changed 35 percent of the people (7 out of 20 respondents) in the Potohar area, rest of 65 percent are still speaking the Potohari language in their dwellings.

According to in-depth interviews, the younger generation is happier to speak two main languages: Urdu and English. From their perspective, these languages seem decent and efficient in this era. According to the perception of the younger generation, the technological-based social transformation in Potohar is important for infrastructure development and they considered it as a revolution of change.

Since technology is available at the various levels of linguistic approaches in the last few years, people are more cognisant to learn English. They are using all facilities of technology such as the internet, computer, and iPads in their daily lives, so, they are determined to change their traditional and social lives at home. Similarly, one of the study respondents, who was uneducated, said:

> Urdu: *Main b mobile use karta hun. Sms ka reply b karta hun.*
>
> *Okay, fine lakh lata hun. Icon b use karta hun. Emotions show*
>
> *karnay k laye.*
>
> English: I use a mobile phone. I can text back "OK" to OK. I
>
> use emojis to express emotions.

Therefore, technological advances affect not only the well-educated persons but also the rest of the community. Robert (1996: 44) suggests that the ways in which people act and communicate through computer networks destabilise many conventional social groups. The role of technology is also changing the way people talk to each other. The computer's role forces them to use different speech.

5.2 CULTURAL INTEGRATION AND LANGUAGE

Cultural integration and language have argumentation debate in the benchmark of modernization and social transformation in the Potohar region. Ideas and communication are based on cultural parameters like language, values, rituals and beliefs. According to the respondents, culture couriers to people in the dimensions of the language. Language learning is based on socialisation processes under the mark-up of social taboos. A respondent said that, if he has an awareness of the social taboos of society, he can properly interpret learning process and talking about terminology based on cultural barriers. Norton (1997: 22) states that every time language learners speak, they are not only exchanging information with their interlocutors, they are also constantly shaping and reshaping a sense of who they are and how they relate to

the social world. People with different level of social status respond and perceive things differently and vocabulary and phrases differently. (Finegan and Rickford, 2004: 62). Through interactions, people pick up unfamiliar words and assimilate them into a new way of speech. Some of them spread through the population and slowly change the language (Anonymous, 2011: 78).

Cultural integration is a positive concept in anthropology; thus, it is based on effective occurrences of society. In the cultural context, language is extremely important. If there is a modification in culture, language will be changed as per requirement. Widdowson (1998: 34) states that a language gets differently actualized over a period by communities adopting it to their changing needs. Acquiring knowledge about culture is founded in language. People transform things through language across generations. Tucker and Lambert (1973: 65) state that the ability to communicate fully in a second language depends on the level of non-ethnocentrism of the researcher. Refinement can be transplanted in many speeches, and native language is more competent to transfer cultural elements. Kramsch (2006: 55) clarifies the relationship between language and culture using three verbs expresses, embodies, symbolizes, that is, languages express, embody, and symbolize cultural realities. These elements are important to learn any culture and for cultural integration.

The present research demonstrates about cultural integration in Potohar, conventional words of Potohari language are changing into contemporary words. As per the data analysis, if one unit increases in cultural integration, 0.187 units increase in language, which is a total of 44.1 percent change in the native language.

Subsequently, the study of modernization and social transformation in Potohar, demonstrates an alteration in the native languages. Nowadays, language changes with no misunderstanding of the concept. In the opinion of the respondents, the Potohari language now includes both English and Urdu words which are replacing them.

In the native language of Potohar, the action, and the manner of speaking is the same, but some words have been exchanged with English and Urdu words. The native language coexists with the new language. It is also based in socialising of children at home. Parents claim that they speak with each other in their native language, but they speak English and Urdu with their kids at home. As said by Dastgoshadeh (2011: 661) it is believed that languages become endangered when they are not passed on to children or when a metropolitan language dominates over others. It is also noted that when a child talks to his parents, he/she admires the deliberate orientations in other cultural values. Although cultural integration affected the Potohari language, it has been observed that people are embarrassed to speak in their native language and are comfortable to talk and write in English. According to the respondents, English is used for social stratification purposes because it is hallmark of the elite classes and it is official language of Pakistan.

According to the respondents, because of the issue of cultural integration of the local people with their friends, relatives and other people coming from abroad, the evolution of the market, professions, globalisation, and westernisation, the Potohari language is losing its originality and purity. People sneak around with unrealistic stuff. They struggle with their feelings and actions towards Potohari languages. The region has seen social change and thus has moved into the new modern era. As per a young respondent, "We are demanded to compete with other nations. We are needed to learn different languages for our endurance. We need more scientific and modern knowledge to have a good future. If we fight over the traditions and customs of Potohar, then we cannot obtain good wisdom about the changes and globalisation. Cultural integration is the best way to open new doors for science and engineering". It is noted that traditions were important for the ancestors and they respected them. They enjoyed speaking Potohari languages, nonetheless for relevance and success of the community for a better future. Modernization through cultural inclusion enjoys a privileged status in Potohar, where

everything is updated. Respondents said, in the beginning, modernization was unrealistic for them. However, today everyone regards this system of change as an innovator and agent of change. It is a process of changes; it is up to the people to decide which change is better for them. Respondents added that they can find changes in society which are organised and based on systematic and practical approaches. When asked, the respondents aged above 60 stated that they had a different concept of modernization with reference to cultural integration. They said that this change should not occur in any society of Pakistan. The newer generations are forgetting their traditions, customs, values, and native speech. The elderly also consider that the young generations are forgetting their own subculture of Potohar, which was their identity to survive there. The agency of diverse cultures also links with the major changes in the native language and behaviour of the present generation.

5.3   URBANIZATION AND LANGUAGE

The essential cause of language change and hereafter of linguistic modification is the minute deviation occurring in the transmission of language from one generation to another. But other factors bequeath to the historical expansion of languages and regulate the spread of a language family over the world's surface. Due to urbanization not only, the language is changing but also making change in dialect of specific or native language. The movement of people from one area to other area is also affecting the language. In the present study, a change is seen in the relationship of urbanization and language in Potohar. This region is diverse in terms of people from various regional backgrounds who live there for better opportunities and lifestyle. Due to urbanization, Potohar carries the native discourse, due to cultural diversity, leading to the formation of new guilds throughout the region. Efimova *et. al*. (2015: 15) state that the impact of urbanization is expected to fully manifest itself in 20–25 years following a wage increase among second-generation urban dwellers living in lodges which is a long-term process to induce change through urbanization. According to respondents, the term "urban" is a genuine

issue for the present generation. Urbanization transforms things based on the needs of the city, making Potohar small and fully established societies with all the comforts of life start coming up. As said by Toren (1995: 34):

> "In the process of urbanization, standard language and dialects affect each other more deeply than usual. 'The most prestigious variant within a language, standard language, is accepted as "the most correct", "the most beautiful" form of language; and it makes the dialects regarded as "rough", "broken", "ugly" etc"

This is a major cause of local dialect change when people interact with other people and a local dialect lose its identity of native language. The People travel from rural to urban areas and this migration is reflected in urban civilisations and social language forms. Because of interactions arising due to urbanization, it is seen that the native language changes partially, and the vernaculars meet the danger of extinction. There is a two-sided interaction between urbanization and dialects. Firstly, its influence on the native language due to migration of people from rural area towards urban sides and secondly change occurring in lifestyle of people due to cultural integration and cultural change. In Potohar people changed their language and tried to adopt the urban life, and those who cling to the city become influenced by the rural culture and lifestyle.

Respondents showed that the governing body creates a social stratification such as in the city of Bahria Rawalpindi, which is isolated from the other communities.

People who live there face the problem of having a secluded life because these societies have no social life. According to Wang (1999: 34), the process of urbanization can be a

transformation from rural to urban. It clearly shows the impact of urban life on the Potohar's culture.

5.4 Case Study

A Case study was conducted in the Potohar region. Inayat Kaleem, who just moved from the local community to a new society, was one of the subjects. He lived in Rawalpindi at Mohala Sadaqabad. He is a bank manager and was living with his *Mamo* and *Chachu*. After investing his money (*jama poonji*), he built a new house in Bahria, Phase 1. He shared his personal life experience, when he was living with his extended family, he said "it was good: Everybody's been so helpful, whether it's *ghami* or *khushi*, we were incredibly pleased. We are originally from Potohar and we speak Potohari with family members. But when I shifted to Bahria, my life completely changed. People living within my abode do not know about me yet. They are not social. They do not act *male jol* with anyone. My children are really upset about this change. All the amenities are there, but social life is missing. Now my wife and I speak in Urdu and English at home because we try to mimic the environment of social clubs. We have all the facilities, but no native language and no *payer mohabet* with any neighbour. Urbanization has destroyed the culture and values".

The case study shows Inayat's feelings towards the change in his life and urbanization affects both the native speech and Potohar's string. Because of urbanization, families are turning from extended to nuclear ones. Relationship ties are also becoming weaker. To survive culturally, we must be guided by our cultural identity and original language.

According to the respondents, the change in their native language is related to the following aspects of urbanization: first, people are moving from rural to urban areas for beneficial opportunities of life and work; second, people seek better living facilities, so they sell their land and turn it into an urban city; third, uneducated people who have more assets chase closures to fund better facilities. In the race of life, citizens forget their native culture and language.

Fishman (1972: 89) emphasises on the language shift as the intergenerational shift in mother tongues in the favour of more widely spoken languages that underlie language consolidation. Listed below (Table 5.1) are a few changes in terminology which the respondent shared.

Table 5.1: CHANGE IN POTOHARI LANGUAGE

Conventional words	Contemporary words in practice	English Translation
Bahra	*Boti*	Piece of meat
Jhul	*Go*	*Go*
Aa	*Awo*	*Come*
Saap	*Sanp*	*Snake*
Buun	*Tahlay*	*Go down*
Par	*Laken*	*But*
Jal	*Pa'rahi*	*Water*
Chand	*Chand*	*Moon*
Kashak	*Chamach*	*Spoon*
Rakavi	*Plate*	*Plate*
Manda	*Roti*	*Loaf*
Bowa	*Darwaza*	*Door*
Po'wa	*Phopo*	*Aunti*
Chacha	*Chahu*	*Uncle*
Jama poonji	*Saving*	*Collection*
Ghami	*Afsoos*	*Sadness*
Khushi	*Khushi*	*Happiness*
Jol	*Milna*	*Meet*

It was noted that many words are amended in native language of Potohari. The Table 5.1 describes words in Potohari language, which have been replaced by new ones in Potohari language. Due to the urbanization and cultural integration, especially the pronunciations and meanings of the words.

Conclusion

This chapter concludes the effects of modernization and social transformation on language of Potohar. Language modification or loss both are issue for Potohar region. Language bereavement happens when a language loses its last native speaker. This bereavement depends on the natives' interest and choice of existence. Language is depending on two-way process;

one is link with the individual choice and second is based on immigration of communities. Cultural integration is a powerful tool to make modification in language, which describes the loss of ability in a first language of an individual and more competent to speak second language.

Chapter 6

MODERNIZATION AND RELIGION IN POTOHAR

The Process of modernization is both inevitable and overall a good thing (Charlton and Andras, 2003: 8). According to Bernstein (2007: 44) modernization is a process associated with social, political, and economic elements of society. It is a fundamental stimulant of technological change, cultural integration, and urbanization in Potohar region. This section examines, how religious beliefs are changing due to the elements of modernization i.e. technological progress, cultural integration, and urbanization in the region? According to Kornblum (2003: 345) the experience of industrialization, urbanization, and modernization are intricately linked with each other and this process occurs simultaneously. In the present research, it is important to understand, if a sensitive topic such as religion is being discussed openly, it is difficult to find the information without an ethnocentric sharing. In social sciences, religion is understood through a comprehensive approach.

According to Karamouriz and Fokides (2017: 78) technology has an important impact on all aspects of human activity, including religion. In the views of Krotoski (2011: 33) modern technology virtually influences every aspect of human life and technology in reshaping our basic feelings of who we are, and how we are related to any social aspect with it. As said by Latif, Shoukat and Zubaida (2019: 234) the modern technology transformed the society from traditional to more advanced. Social change is impressing on the religious institutions as well. In the views of Murumba and Odhiamba (2017: 5) technology has contributed to changes in the manner of religious worship and practice. According to Paul (2017: 56) technology presents a new conceptual reality, one that could potentially challenge religion in subtle ways. Technology allows the development of religious activities which go with traditional ones Clivaz (2014: 123) or even replace them (e.g., Digital prayer, and participation in religious rituals through the Internet) (Baesler and Chen 2013: 56).

Religion is a powerful force that affects the public and private life of an individual and groups through popular culture and social norms. People cherish the beliefs, standards and values taught by their religions. The world is tending now to more secular, rational, and open to change in religious context (Granto, Inglehart and Leblang, 1996: 345). However, different people may have different opinions and role models in this context. Such differences are caused by personal characteristics or perspective on religion, allowing them to live following their faith. Religion helps people to get an identity within a faith, providing them with standards and a path to follow, while beliefs help them develop and keep a culture. Faith and religion are being studied ever since societies found. People have constantly been following norms set by their religion. The concept of beliefs began essentially with the concept of scaring and believing in the domination of the mighty supremacy. Every religion has its own opinions and points of view, which give its own way of conceiving beliefs.

6.1 TECHNOLOGICAL ADVANCEMENT AND RELIGION

In Pakistan after 1947, technology was never used for spiritual trainings and educational activities. The *Madrasa* and other social institutions were not getting help from any type of technology for remedy matters. Back in 1980s, in the religious perspective, the use of technology was regarded as a defective work in human spirit and those who was using it were considered as a hostile person in society. After the first wave of modernization, it has changed above wisdom and ran on a cognitive birth of thinking just about the use of technology in society. The westernization and modernization have brought new concept of technology in daily life. The guild started to accept the aid of social and business skill to find resolution of many subjects.

In the religious prospective, modernization is not linear, it is not only working for the betterment of religion, but also making quite change in it. Technological advancement has different steps and phases to bring diversity in religious aspects according to its need and

dimension. According to Brown (2018: 67) "modern technology has also empowered religious leaders. Modern technology is radically altering thousands-years old systems of religious leadership". Every faith has a certain and a unified system of norms, opinions, and values (material and non-material). Granto, Inglehart and Leblang (1996: 432) state a single traditional strand religious is no longer the central part of the belief system. Cults, sects, and secular have specific vanishing religious principles (Roberton, 1981: 76). As said by Kornblum (2002: 13) the primary origin of social change is the contemporary trends that are jointly known as modernization including, technological advancement, urbanization, industrialization, and westernization.

As discussed in the first chapter, the Potohar region has fertile land where all the comforts of life are available, and people from different regions migrated to live here. Their movement depends on many things such as travel, business, and political issues. Certain items were based on conversion search and described in the underlying sense. As said by Shklar (1991: 67) empirical evidence also suggested that under the influence of modernity societies transform socially, economically, and culturally and even changes occurred in the level of religiosity. It happens, when societies are transformed, and people start getting scientific explanations of social and religious thoughts. According to Tamney (1980: 34) the transformation of old values and emergence of new ones with the process of modernization cum secularization brought changes in the thinking and acting of members of a society.

Research has found that the purpose of technology is much enhanced in region and people have awareness about its role in social and personal life. During study, in the survey and during informal and formal interviews, it was found that 80 percent of the participants (16 respondents out of 20) knew about the modalities of technology. Pure information is based on respondents' interest in sharing information with the researcher. They were familiar with the use of

technology in the form of mobile phones, smart TVs, data processors and smart home phones. They accept the economic consumption of technology in offices as well as its use at home.

The work of Durkheim (1995: 85) and Weber (1928: 545) has highlighted the concept of modernization in society and concluded that modernization created a gap between person and his religion. People are manipulating the religious aspect according to the feasibility and viability. As put forth by Paul (2019: 65) different traditional religions can co-exist in the cult of society. According to Durkheim (1995: 87) however, that all religions construct authoritative regimes of truth and moral obligations, organising the stage for conflict. As a Muslim, we know Islam is broad and clear about the rule of life, laws, social life and talks about liberation and redemption. Berger (1977: 39) says anthropological aspect in the pre-industrial society were bond because of their spiritual beliefs and values whereas modernization introduced many novel ways of thinking and more rational thought lose solidarity and unity and lose bold belief system. Before modernization, religion was based on collectively understanding and action, but right away it is concerned with the individual approach of human organisms. In the theoretical perspective, the model brought forward with the help of letters to key out the relationship of dependent and independent variables.

According to Berker (2006: 44) the domestication of technology is a more specific approach to media technologies that grow out of the custom of pagan works. The masses are more interested in getting information from spiritualists. The data proves that the people in Potohar know the effects of technical progress, which is changing their customs and lifestyle. It also determines their religious beliefs and traditions. Technology forces people to apply it everywhere, including religion. According to Wuthnow (2010: 23) an internet affects the process of thinking and connects religious traditions with religious practices. Technological advances pose a few challenges for the people of Potohar. These challenges are based on the way people think, behave and interact with the original rituals and other religious parameters.

In Islam, the role of applied science transformed the people of Potohar. When a data collected from natives about the religious understanding of Islam, they expressed that technology works both positively as well as negatively in this context. People use technology to understand religious practices, which is easier and more authentic for their self-interest.

According to the analysis, 37.7 percent respondents consider change to have taken place due to technological advancement, which used to prove an understanding of the religion and the impact of technology on religion. Many participants (26.6%) however, said that technology could not affect the religion and that people still have conventional knowledge of religion and practices. The respondents' views proved in the division of age and knowledge of religion and its practices. One of them (age approximately 60 years) claimed:

> Urdu: *Hum mazhab kay bary main wohi janty hain jeo hum nay apny bazorgo*
>
> *se suna hai. Aj tak wohi karty a rahy hain. Kuch galat nahi hota mazab main*
>
> English: We know our religion, as our elders told us about. We
>
> have been doing the same. Nothing is amiss with this.

Schuurman (2007: 156) claimed that religion has radical and integral importance as it concerns the deepest root of human beings and makes life a coherent whole. This illustrates that religious belief is not one single element to discuss about human life nonetheless a branch of natural processes and reactions of the human heart. Religion gives direction and guidelines to the members of society to live and survive there.

Technological advancement has a real impact on religious practices, as respondents said, change occurs in religious credence through advance development and change in technology. The data of informal interviews exposed that 26.6 percent participants use technology for the understanding of religion. However, advances in technology are progressing both positively and negatively.

Moreover, people use technology in different forms such as print and power media tools to present information to others. When information explained electronically or in print form, people get information or knowledge without assessing its credibility and authenticity. Sometimes ambiguous information could be problematic for different sects and can create mess in society.

6.1.1 Understanding of Religion Through Technology

One of the respondents' said he has extensive experience in using technology in the context of religious beliefs. Technology helped them solve many of their belief related issues. They could also help others and use technology in a productive and effective manner.

According to Ellul (1964: 24) through technology, we seek shelter from elements and predation, cure sickness and find out ways to make our lives safer, longer and more comfortable. This means that technology is not harmful for our generation, it rather depends on its use. Technology gives us an appreciation of religion. According to a respondent, technology has become the easiest means of understanding religious thoughts and other relevant things. Science gives us the wisdom to understand religion in diverse ways as technology tied science with religion. One respondent said that science supports all evidence of rituals and that now technology is utilised in religious practices in various areas. Through media, people now understand Islam and technology in similar way.

One of the respondents said:

Urdu: *Mian nay technology kay zariya bohat sei tadris ki hai ab main online Quran parhata hun. Jin ko main Quran pharhata hun who bachay USA se online hoty hain. Ak khas time rakha hota hai jab main unko Quran pharhata hun.*

English: I am an online teacher of the Quran. I have taught a lot through technology. Now I am teaching Quran online. I

teach the Quran to those children who are living in the USA.

A particular time is fixed, to teach them Quran.

Based on the data analysis, 80 percent (16 respondents out of 20) of the respondents accepted the use of technology for spiritual reasons. The thematic analysis shows that 60 percent (12 respondents out of 20) agreed that the use of technology is important in understanding spiritual beliefs and that technology is also changing as per religious demands and instructions. Technology is no one's enemy: but people need to understand what is best for humanity. Technology reshapes the minds of the new generation and the process of investigating any information through the internet or television. The new generation believes that any knowledge of religion can be true or manipulated. After Pakistan became independent, most of the schools and religious institutions were against the use of technology but gradually started favouring it. Some spiritual foundations are still against the usage of technology in Potohar areas. According to religious scholars, the use of technology can be analogous to anyone and this is harmful for the new generation. With the same idea, Armfield and Holbert (2003: 76) investigated the relationship between religion, internet usage and their survey data, based on a nationwide sample of Americans, indicated that "the more religious an individual is, the less likely he or she will use the Internet". Respondents said that technology always influences the minds and lives of humans. Researcher has seen that the technology changes beliefs and values of faith. The younger generation is spending more time on different internet applications and are using technology, giving less time to religious activities. Usually, they cannot manage the time to recite the Quran and offering prayers.

In Potohar's *madrasa*, only 10 percent (2 out of 20 respondents) of administrators were using technology. They said that their mode of learning is based on formal methods; they do not employ any kind of technological instruments.

Therefore, technology can bring a new change in proportion of life since religion believes in commitment and sense of duty.

Faith is the road through which humans recover a sincere way to live. Technology is an autonomous variable and a function of human choices. It is presumptuous for the human mind. In practicality, technology is more beneficial for spreading religious belief across the globe. Pakistan is a developing country and has applied the technology for the development and social improvement in every arena of Potohar. To assess its positive and negative effects, a comparison from the group discussion is presented in the Table 6.1.

Table 6.1: GROUP DISCUSSION ON LEARNING PATTERNS

Age	Topic of Discussion	Point of View
20–35	Role of Technology for Religion	This is just for us; we easily do our work and task within a moment. We can take knowledge of religion and sort out our events.
36–45	Role of Technology and its effects	It is adept to fetch any information any time, but it is equally bad as good. We are sometime not getting knowledge in a correct way which creates problems for society.
45 and above	Is technology positive or negative	This is all wrong for a young generation. This creates issues and the new generation can't understand that it is because of less knowledge in spiritual matters.

Rendering to the group discussion, age groups determine the use of technology in the context of religion. Every age group holds a different wisdom bring technology in favour of its functions as well as the significance of technology in religious matters. A person uses technology in his own way. In 1947, knowledge kept in books but now it is a personal choice. The internet and social media expose different things in unlike ways. Only rites and practices change because of awareness and knowledge.

6.1.2 Spiritual Shaping and Technology

The term used by Campbell (2005: 76) addresses spiritual training in technology, where religious scholars frame technologies and try to make its aspects according to the religious community's demands.

In Pakistan, religious scholars are using websites and other links of applications to learn and teach spirituality. Not only do they serve the legitimate use of technology for religious practices but also use the involvement and investigation of technology as a source of information in religion and its practices. The theory of secularisation speaks of the relationship between religion and technology. It explains how religious scholars use media to communicate with society.

Interviews revealed that technology overlaps and that people use different apps for different questions. Sometimes such a focus creates problems for the younger generation who does not know what is true in faith. Rondolph (2007: 34) points out, the internet is a highly diverse but overlapping technology. We are, however, unable to explore which technologies are more capable of facilitating religious confessions, exploration and employment. Therefore, religious websites are more attractive to obtain religious knowledge and all these questions that are important to read and understand in daily life.

6.1.3   CASE STUDY

Ahmed is a science teacher at a government school. He teaches till the eighth grade. He shared his personal experience of technology usage and religious belief. He said that when he taught his students earlier, they asked him about the relationship between science and religion and how science proves concepts through religion or *vice versa*. He also said that as a teacher, it was sometimes difficult for him to answer such questions. He says:

> Then I started using the Internet. I started taking help from online conferences of famous Islamic professors and ideologists. After using technology to become familiar with their

inquiries, I gave them examples of Abdus-Islam, who has worked in the science subjects, religion, and technology. I said to my students that technology is a security instrument that examines every step of life based on the worth of humans, how they connect them to their faith and how they use technology to understand religion. Being teachers, we should understand and try to give a good knowledge to our pupils and recommend that they research the realities of scientific study and religion. They should have freedom of thought and speech to discuss the basics of faith and scientific discipline. Being teachers, if we are not permitted to organise a neat description of faith and scientific subjects, and if we always stop them from questioning on science and religion, then they may use different sources to get information which can potentially be more serious and sensitive to them.

Ahmed commented:

Urdu: *Galat almi is la'ilmi behtar hai*

English: A person who knows nothing with the reference of

religion is better than having bad knowledge.

Concluding from this study, as responsible members of the society, we should give all types of knowledge to students. Religion cannot be a barrier to knowledge, and it should ideally use to answer the questions.

The data collected for the present study predicts that the use of technology is dependent on two types of thoughts and persons: first, antagonistic observers who have hostility towards the purpose of applied science and motivate others to use it to seek and promote it; second, the people who are reluctant participants where cultural forces pressurise and avail opportunities to opt them according to different possibilities. Also, it is dependent on those who have the enthusiasm to offer official service to use of technology for religion. The use of applied

scientific discipline is based on the long-standing traditions that look to combine human thought and spiritual beliefs.

6.2 CULTURAL INTEGRATION AND RELIGION

Cultural integration and religious belief are unique concept in social sciences. Cultural integration is about migration and immigration in any area and is built on the notion of adjustment in society. According to the data analysis, the people of Potohar were more focused on the concept of social change adoption and planning. These social changes affect the spiritual practices and rituals. The Potohari people are more open to discussion particularly in their own *firqa* and people are wise to discuss it in their *firqa*.

> One of the respondents said:
>
> > Urdu: *Phaly se azadi Zaida hai apny anpy firqay ki, hum log Al-Tashi hain. Majlas b karty hain or sunnyao kay sath rahty bi hain. Kio muskil nahi hai her kio ak dosry ka ahtram karta hain.*
> >
> > > English: There is more freedom if you belong to any religious fraternity. We are twenties (*Shias*). We arranged *majlas* and also live with the *sunni*. There is no problem as everyone respect each other.

In Potohar, different religious rituals and traditions affect various parts of life. Many people come here from different regions of Pakistan and they live together and learn from the culture of hospitality and trust. This cultural integration is involved in the thoughts and minds of the individual. Potohari people change their spiritual tradition according to the social and cultural dimensions. In contextual approaches, religion is a matter of societal influence and culture gives a platform following rules and regulations of the area.

It was noted during the current research that when the culture is employed to run societies, it may induce psychological issues because every individual uses his/her own opinion about the

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different decisions which is problematic for religious practices. Another thing that is present in Potohar is that there is more interest in cultural integration than spiritual practices. People have less time to practice and worship according to a ritual. They are more conscious of cultural practices. In Potohar, the clash between religious practices and cultural norms is caused by cultural change. Many anthropologists have worked around the concept of ethnic integration and cultural influence parameters. The German and British diffusionists also argue that there were multiple forms of cultural centres in ancient times. Culture traits were diffused instead of being isolated elements; however, culture was complex due to the migration of many individuals belonging to other cultures affecting cultural influence on society as well as spiritual matters (Winthrop, 1991: 103)

6.3   URBANIZATION AND RELIGION

In Pakistan, urbanization increases daily as farmlands are being transformed into urban guilds. Masses are more interested in living in urban societies, compared to a rural area with the power of land and resources. In all the four regions of Potohar, people were more inclined towards living in urban areas as compared to rural ones as the former allows them to organise companies for more respectable support. People market their land to buyers and build palaces and clubs. As per the interview analysis of the present study, the people of Potohar can be divided into two classes: one that plans for better societies with all facilities of life and the second that believes societies eliminate the social life and people are more conscious about elite facilities. Urbanization has created issues in societies and people are leaving religious practices to follow a more materialistic approach of life, instead of remembering Allah. They desire shortcuts to make more money and have more facilities. They even have no time to visit the holy places to worship Allah and the number of *masjids* are increasing daily almost every street having one *masjid*. However, the strength of the population offering prayer is less.

One respondent indicated that:

Urdu: *Logo nay dunyia dari chor di hai, bal-kay deen ko b chor diya hai. Log*

bus bhag rahy hain dolat kay laye or zaindagi ki asaishon kay laye.

English: people left social as well as religion rudiments. They

are in pursuit of wealth and luxuries of life.

Urbanization affects people's mind and looks at the things and religious practices that are fulfilling their desire. Interviewees said people interfere in their social life and work. They have been used in various corporeal processes of society and are unaware of the spiritual exercises. This matter has also turned a part of socialisation with the next generation doing the same and thinking in an analogous manner.

Conclusion

This chapter carried out the important facts of modernization in Potohar region. The religious faith and belief associated with modernisation and social transformation in Potohar. Impact of modernization is changing practices and ritual of religion. The extent of religious ideas and beliefs has become inferior in day-to-day life of people due to social transformation. As a major outcome of the modernisation process - and the declining extent of religiosity can be affirmed in Potohar region.

Chapter 7

MODERNIZATION AND EMPLOYMENT PATTERNS IN POTOHAR

Modernization is an idea recognised in many social science disciplines and generally it is understood as a procedure of continuous development, informing and advancement. (Woźniak, 2012: 75). A core of modernization may be defined as a modification that improves the competence of movements and delivers assistances for society (Kleer, 2012: 111). Changes in infra-structure, semi-structure and structure in employment patterns is not new for any society. This is also related to the socio-economic conditions of societies. However, today modernization is defined by industrialization and knowledge-based economy with development in under-developing societies (De Backer *et. al*. 2015: 55). The existing emblem of institutional effects on demographic working patterns is feeble as compared to income differential effects (Blau and Kahn 2002: 33). As said by Beneria (2001: 1) the changes have forcefully affected productive processes, transforming the functions firms and styles of process as well as employment patterns and capital relation. Thus, the changes in employment patterns is requirement of all societies. Capelli (1999: 17) even claims that "the old employment system secure, lifetime jobs with predictable advancement. Now stable pay is dead". In results, deteriorating employment, and other types of security in Job, people are less motivated to do work due to risk in job insecurity less salary. People are more interested to do local business.

7.1 TECHNOLOGICAL ADVANCEMENT AND EMPLOYMENT PATTERNS

Employment is based on the pragmatic implementation of the work in the Potohar region. This chapter analyses how the people change their employment regime and how do organisations change them daily? This chapter describes the behaviours and attitudes of the Potohari people towards work and enforcement. In this section, three issues have been discussed:

1. What is the link between technological development and usage practice?

2. How does cultural integration influence employers' performance?

3. How does urbanization expand models for employment?

Modernization and its indicators not only affect the rest of the variables but also have accentuated a change in usage practices. After conducting a survey on the employment model in Potohar, a few rulings were carried out to briefly present the social structure:

- Downsizing affects

- Self-employment opportunity

- Part-time and contract work

- Contractors

- Permanent and temporary employment

- Daily wages

The *ILO* (International labour organization) Report (2006: 4) the procedure of innovation and diffusion of current information technologies (ITs) that took off in the 1990s constitutes a fundamental transformation of the means of production, distribution and exchange. Technological advancement and employment patterns are co-related with each other. When the technology initiated in Pakistan, the diverse changes happened, changing many things in employment practices. One approach Schumpeter (2017: 23) writes down that technological advancement goes to procedure and produce innovation, which in turn, leads to occupational creation. It means that the technological advancement leads to many doors of employment in Potohar region. On one hand, technological change diminishes jobs in Potohar, increasing unemployment. This way, technological development negatively affects the employment trends. On other hand in practical approaches, technological progress introduces many new jobs in the Potohar region as the old writing system is replaced with machine writing, which is faster because it is electronic. It makes for a quick means of communication, professional work and takes less time and good management (Feldmann, 2013: 33)

After surveying, it was found that industries have introduced new commercial initiatives in many residential areas. Technological advancement is more effective in easing changes at work without making anyone lose a job. After the surge in technology in developing countries, new jobs have become more technical and professional. It concentrates more on introducing new types of jobs such as warehouses, soft clothing and telecommunication companies. A respondent said they are more comfortable working with technological tools such as electronic mails, online degrees, SMS, mobiles apps and online banking.

7.1.1 Technological Advancement and Employment Opportunities

Since 1947, many social, economic, political and cultural changes have taken place in Pakistan. Pakistan is blessed with many scientists, engravings, and social skills, which are paving every step of the nation. Politicians have made various improvements in instructions and have adopted many concepts of technological advancement from globalisation and modernization. The development started after the first experience of higher education and more work has been done after 2002 when Professor Atta-ur-Rehman set up and implemented the first information technology policy.

According to the data, after the information technology revolution in Potohar, Pakistan is more influential. A considerable change of 37.7 percent occurred in employment patterns due to modernization through technological advancement. In result of in-depth interviews, jobs have increased by 35 percent (7 respondents out of 20) and people are more interested in information technological companies. Therefore, information technology is changing and reshaping work in diverse ways. After 1970 the first phase in Pakistan was the revolution of industrialization and the second is linked with the skill-based work that also redefined human thought and content. Throughout the study, it was noted that tradition and scientific work are based on technical study. Manual labour is transformed into mechanical things, which means that Potohar has changed most of its work, which is now based on technology and skills.

In Potohar companies, schools and colleges use technological advancement for better productivity and utilisation. According to the data analysis, technology has led to the creation of many jobs in the region and the vacancy rate has increased due to modernization. In-depth interviews depict a realistic overview of job opportunities. Although information technology advertises, many jobs in the IT (Information technology) sectors, students graduate in CS (computer sciences), ES (electrical sciences), CIT (computer information technology) and EE (electrical engineering) , which are skills-based diplomas. The IT networking is about operating software part of enterprises. According to Atkinson and Wu (2017: 120) in their collective thought, technological advancement contributed to the substantial growth in the number of unemployment. As one of the respondents said that degree in information technology is more helpful for us. We can easily get a job in any company or institution. Technology in Potohar is a branch of innovation, which brings more pathways to business opportunities.

In theoretical applications, Potohar takes advantage of the fresh wave of technical setup. According to a respondent, modern technology is beneficial to the agrarian sector in introducing new ways of cultivation. This new type of engineering is improving work in fields and cultivation. As the *DECD* (Department of Economic and Community Development) and *FAO* (Food and Agriculture Organization) (2016: 22) Reports mention, mechanisation and artificial intelligence also play an important role in the agricultural sector, mainly as the needs for global goods and services grow. Masses are more interested in using sustainable and productive processes in agricultural land and farming. Some studies, such as by Jayne, *et. al.* (2018: 231) write down that smart farming increases productivity by using the internet for data-integrated and monitoring systems to create best conditions for sowing, watering, fertilising and harvesting.

Interviews' analyses reveal that, technological progress offers a more serious approach to grow and increase products in agricultural practices and development work in the agricultural areas

of Attock, Chakwal and Jhelum. Farmers use innovative ideas to improve their crop growth and rotation. The following considerations are important for reviewing these details:

- The policy must be overstated to introduce and implement any IT policy.

- What kind of policy and technology is important for third world nations?

7.1.2 Technological Advancement and Joblessness

According to Thompson (2015: 67), "If people have the talent to devise new machines that cast people out of work, then they have the talent to lay those people back to cultivate". This shows that work balance must be measured. To measure this sector, a focus group discussion was conducted among a particular age group of Potohar region. The data revealed in the Table 7.1 an increase in jobs due to technological advancement and a decrease due to the same variable in urban and rural area.

Table 7.1: TECHNOLOGICAL ADVANCEMENT AND EMPLOYMENT PATTERNS

Employment and Unemployment as a Result of Technological Progress		
Group 1	Group 2	
Job opportunities	Decreasing job opportunities	Contradictions can give more realistic aspect to use of technology
Human more realistic to adopt technology	Moving from nonmaterialistic to matristic aspect	
More use of technology in daily life	Human machine-made thought	
Rational thoughts are converted into machine	No physical work	
Logical reasoning to choose things	The thought of money making in short time	

The data analysis shows that the fear of unemployment is growing daily in Potohar and that people are more aware of how to opt for youth unemployment sanctums because of technological advancement. According to one of the study respondents', unemployment is rising in different sectors of Potohar such as education, industrial areas and skills-based tasks. The computer has replaced human work, skills and abilities. Today the human are not needed much in factories, same as French Revolution in 1870 when the machine replaced human.

The concept of unemployment and technology is controversial in various areas. Technological progress has increased stress in the society as well as for individuals. Ford (2015: 18) states that in the past, "machines have always been tools that have been used by people", but now machines are replacing humans and redesign work to be done in a few minutes, hours or days. According to Pakistan's economic trends, the unemployment rate has risen from 1970 to 2017 it is in a 5.79 layer due to less job opportunities. The rate of unemployment or joblessness, which is increasing due to the prominent level of technological advancement in Pakistan, thus, no working is done in the same replacement for physical exertion. Postal services are replaced by email communications, libraries by digital ones, physical banking by online banking, physical practice sessions by exercise machines and human communication by telephonic ones. Although technology eases convenience for human beings, sadly, it also destroys human thoughts and social interactions.

Technology is more than a concept of diffusion and clarity for human thoughts. Cultural agility offers them the political program for enchantments and promotion. Cultural flexibility enhances technology advancement systems and creates awareness for the use of technology in business, training, and marketing. Technological progress has removed unskilled workers in Potohar. Data processing system performs tasks in minutes or hours, replacing skilled and unskilled labour who take longer time?

Caselli and John (2006: 16) claim that, industrialized countries use skilled labour more efficiently than emerging countries because of technology adoption. Since the developed countries are skilled-labour are abundant and they choose technologies suitable for skilled labour. Developing nations are low in skilled labours and use technologies to replace inexpert labour. Karl Marx's (1968: 198) theory of compensation economics is linked to the role of technological progress in Potohar which is based on new machines introducing lower wages

and prices. These drop prices are resulting in anxiety in the society. The masses live in a case of technology, their diet, observation, games and reading are all taking place subconsciously.

According to the analysis, the present golden age of technological advancement is available for the present and the next generation. Potohar has changed significantly and cumulates unemployment across the region. As one respondent said, this mass is called modernization and westernisation in Pakistan, offering a safer future for our next generation but also bringing unemployment in community.

According to interviewees, if the fear of unemployment is not reduced in the society, the tension will increase every day. Through the key informants, the researcher got a chance to question the businessmen about the role of technology in Potohar, according to them Potohar is good for economic growth and development in Pakistan and it is also link with employment in Potohar. However, if more jobs are not created, it will be difficult to stand up for the lower and non-working classes. The government should consider all scenarios of social change and development through technology. The regime should understand a technological advancement related policy before approving it.

Ahrens (1999: 78) states that governments play an important and dynamic role in strengthening technological advancement. Therefore, the government is solely responsible in creating a road map for the implementation of technology in both urban and rural areas. Further, Lee (2006: 12) believed, it is difficult for governments to defend the industry due to the problems caused owing to regulatory norms. Since the governments should understand the dimension of technological advancement, it is either a diffusion-based technology or a mission-based technology for societal change and growth in the Potohar region.

7.2 CULTURAL INTEGRATION AND EMPLOYMENT PATTERNS

Cultural integration is now an important part of the socio-economic and political aspects of any society. It is a process through which cultures transform. Referring to the data analysis, ethnic

integration is also a determinant of employment rates as it pertains to the conduct and attitudes of employers. In Potohar, cultural diversity, ethnicity and cultural recognition are changing across all regions. Cultural integration is a positive aspect in social science because it does work for other cultural components. Implications and consequences can help evaluate the different perspectives in Potohar.

Research shows that the patterns of job have been changed, which can be seen in process of job intake, test, interviews and online hiring which is appreciated in multi-organisational structures and institutions. Following the survey analysis, overall employment trends rise 37.7 percent which is a main chunk of the study sample.

According to respondents, cultural integration introduces new patterns of employment for skilled and unskilled workers in Potohar. People travel to other countries and learn new ways of working later then introduced to the rest of the community.

In the diachronic contextual analysis, cultural integration was noted to modify Potohar's culture, which is a negative way to understand Potohar's culture, and holds without obstruction cultures of various regions. One of the respondents said, we are adopting changes to get rid of our own traditions, like females they may work till late at night and they work in professions like call centre for 12 hours. These recurring themes are changing due to cultural integration in our society which is a new vision of ethnic integration and the power of modernization in Potohar. Kurna (2002: 65) states, "theoretical explanation of cultural homogenisation realised by two mechanisms: behavioural adoption motivated by coordination and preference changes shaped by socialisation and the other is need for self-consistency". Hence, the potency is present in every part of the civilisation, making a fresh dimension of modernization and social change.

As a result of cultural integration, organisations are changing their structure and infrastructure, and tapping modern technologies and cultural flexibility in Potohar. The system now works

according to the contemporary trends and deals. According to the survey, respondents said, cultural integration influences employment opportunities of women and alters behaviours in the society towards women working in Potohar. Modernization is the result of cultural integration, innovation in business start-ups and the hiring of workers who account for 50 percent women and men in a society. It is noted that the concept of females working is changing in the area. Families and spouses are encompassing them with trust and assurance to work at different organisations.

Cultural integration is defining new norms and values for employment figures, which are based on the encouragement, discouragement, appreciations and rewards, and accepting the raw dimensions of modernization, people choose part-time jobs. Some of the respondents said they are happy to do a private job instead of a government one as they are paying less in comparison. On the other hand, private jobs provide no job security. As stated by Capelli (1999: 19) the old system of employment was safe and based on skills. Therefore, cultural integration and the evolution of employment strategies are linked.

7.3 URBANIZATION AND EMPLOYMENT PATTERNS

Urbanization is the way that population shift from rural to urban areas, "the gradual increase in the proportion of people living in urban areas", and the ways in which each society adopts to the change (Sanyaolu and okasun, 2018: 22). The features of urbanization include, structured facilities, employment centre, residential, infrastructural facilities, communication network density of population, family, occupation, class extremes, marriage, social heterogeneity, system of interaction, social distance, and mobility (Sanyaolu and Okasun, 2018: 24). The process of urbanization has been discussed in many ways, as said by Romero & Ordines (2004: 197) the process includes migration from rural areas to urban, absolute growth in the urban population (urban growth) and urban growth that is faster than rural growth. Migration is the main reason for urbanization. Urbanization mobility trend can be in any of the following

forms, rural-urban, urban-rural, and rural-rural. As said by Shaoquen *et.al.* (2004: 4) "Urbanization essentially involves a transition of labor from traditional industries to modern industries. Employment of laborers is therefore a major subject in studies of urbanization". The urbanization process usually takes place in 3 phases: an initial phase, with a low level of urbanization; an acceleration phase, with rapid population concentration in urban areas; and a terminal phase, with slow development or even stagnation of the urbanization process (Northam, 1979: 98). The relationship between urbanization and employment is based on the structural and functionalism approaches. If a change takes place in the structure of the society, it influences the training strategies and changes the function of employment. The same applies to the Potohar region. The variables are thus linked with one another and are based on Potohar's unique relationship with societal changes and development. The present research produced two major arguments about the value of the cause-and-effect relationship of urbanization and employment:

1. Does urbanization increase job opportunities in Potohar?

2. Are employment opportunities decreasing due to urbanization?

Employment trends are directly driven by urbanization. The population increases every day, the level of employment increases and decreases in response to the demand. The data analysis shows that many people travel from rural to town areas in search of safe businesses. The higher demand in jobs and criteria of the job is also changed. Currently, organisations and institutions need higher education, good skills, more experience, and ability in tasks.

According to interviewees, urbanization has plagued cities and the Potohari masses are now expecting more jobs in Potohar, while the economic growth depends on changes in the working population and ultimately, changes in employment practices. Numerous studies have previously found that the level of urbanization is closely correlated to the level of GDP per capita, meaning that economic growth is linked with urbanization, employment practices and

their growth in society. Considering literature review, the ratio of employment and population has increased in Potohar in the last 20 years. The Table 7.2 has given a detail about the total population of all regions and the Table 7.3 overview the employment rates in Potohar.

Table 7.2: POPULATION COMPARSION BETWEEN 1998 AND 2017

Population in Potohar Regions							
Chakwal		**Jhulam**		**Attock**		**Rawalpindi**	
1998	**2017**	1998	2017	1998	2017	1998	2017
1,083,725	**1,495,982**	936,957	1,222,650	1,274,935	1,883,556	1,409,768	2,098,231
U	R	U	R	U	R	U	R	U	R	U	R	U	R	U	R
12%	87%	19%	81%	18%	82%	29%	71%	17%	83%	26%	74%	35%	65%	53%	47%
100%		**100%**		**100%**		**100%**		**100%**		**100%**		**100%**		**100%**	

Source: *Population Census Report 2017*

According to population estimates, urbanization affects jobs and unemployment in Potohar. Figure 7.3 shows the percentage of unemployment in Potohar and Figure 7.1 shows that the employment and unemployment rate in Potohar in lieu of total population.

Table 7.3: EMPLOYMENT AND UNEMPLOYMENT RATE IN POTOHAR

Regions	Employment Rate	Unemployment Rate
Attock	90.4	9.6
Chakwal	87.9	12.1
Jhelum	86.6	11.4
Rawalpindi	84.3	15.7

Source: *Pakistan Bureau of Statistics: Government of Pakistan*
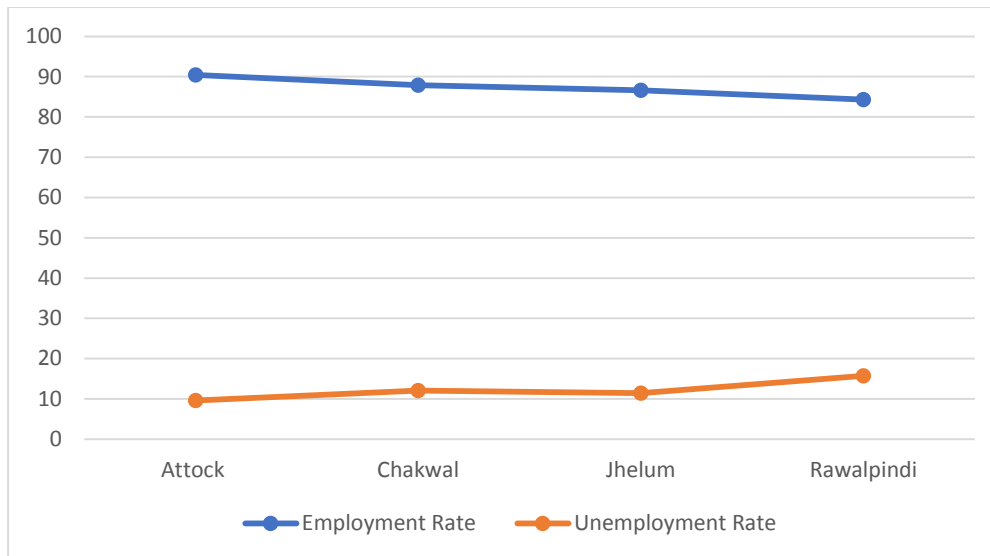
FIGURE 7.1: Percentage of Employment and Unemployment in Potohar

Men have more opportunities to study and they have more chances of getting a job in the Potohar area. However, the government has announced different job opportunities for females in Potohar, such as joining the Army, Air Force, medical field etc. As per statistics, females are now working in banks, NGOs, call centres and many other organizations. These changes have come out due to the exchange of ideas and the obligation for women to work according to rules and regulation.

Population growth depends on the needs of people. Urbanization is a process of transformation which has changed the face of Potohar since 1947. The original agricultural practices are changing. Michaels *et. al.* (2012: 88) reports, both a formal model of urbanization and structural transition change all employment structures, ranging from agricultural to non-agricultural industries. In this respect, socio-political factors are also considered to bring about a change in the employment model. According to skilled workers, their ability and the traditional way of work failed because they were replaced by computer machinery in urban areas. This discourages skilled labours and eliminates the ability of people to do decent work for others. According to the UNFPA (2007) Report, Asia and Africa are the two continents

expected to experience the fastest urban change; currently, they account for an increase of more than 80 percent.

Conclusion

This study concludes the relative competence of modernization and employment. The result shows when transforming employment in four regions into socioeconomic cohesion. It measures the reliable effects from modernization processes into a facility, skills, and knowledge-based economy in present area. Socioeconomic change consistency is researched in its two scopes: employment and unemployment patterns. Modernization is changing infrastructure of employment patterns in Potohar. It is of different position in the social condition when economic eccentricity, intensifying social tensions as well as strong change in Potohar. The main findings support the view that modernization and social transformation in employment structures are productive for socioeconomic reliability. The study provides some arguments and negative aspects and implications of modernization. Research found that the modernization and social transformation making change in employment patterns according to the processes of technological advancement, cultural integration, and urbanization.

Chapter 8

MODERNIZATION AND LIFESTYLE IN POTOHAR

Modernization defines those processes that upsurge the amount of specialization and difference of structure in societies resulting in the move from an undeveloped to developed and to technologically driven society (Irwin 1975: 78). As modernization surges, the society becomes more bureaucratized where interaction is shaped by formal organizations. Subsequently, the traditional ties of kinship and neighbourhood diminish and the members of the society begin to develop feelings of uncertainty and helplessness (Paniahi, 2015: 15). Modernization refers to the provisional process of moving from traditional to modern societies. These changes are altering every segment of life as like lifestyle. The word lifestyle is not often used in researches. Max Weber argued that divisions in society arise not only from class, which is based on economic relationships, but also from status, which is based on honour. A 'status group' is distinguished by the honour given to it by the rest of society, but also by its style of life (Weber, 1978: 187). The style of life adopted by a status group serves to mark the boundaries of the group and to reinforce the honour system which underpins the group's status (Veal, 2006: 5). Scheys (1987: 249) extends the Weberian concept in arguing that lifestyle is a set of symbols, or symbolic acts/behaviours associated with different prestige groups in a society. The lifestyle is also linked with the culture, sub-culture, psychological, social and economic aspects. There are many concepts and ideas given by different researchers to elaborate the concept of lifestyle. however, Veal (2013: 56) associated this concept of lifestyle with activities/behaviour of groups versus individuals group interaction coherence, values and attitudes, recognizability and choice. However, Lifestyle is the idiosyncratic pattern of individual and social behaviour characteristic of an individual or a group.

> *"The following are the most important sources of the development of*
>
> *distinct strata: (a) The most important is by the development of a peculiar*

style of life including, particularly, the type of occupation pursued. (b) The second is hereditary charisma arising from the successful claim to a position of prestige by virtue of birth. (c) The third is the appropriation of political or hierocratic authority as a monopoly by socially distinct groups" (Weber, 1948: 429).

Lifestyle is most essential element of individual life for his/her social status.

"In considering the structure of a personality, the chief difficulty is that its unity, its style of life and goal, is not built upon objective reality, but upon the subjective view the individual takes of the facts of life ". (Adler, 1956: 183)

Lifestyle is meaningful word of individual life; it has some determination towards something which is linked with the psychological and social dimensions. It is seen as the individual means of shaping parts of his/her personal and social identity. This does not mean, though, that the directedness of lifestyle is always known to the individual (Thyra, 1996: 10). Lifestyle may be understood as a material expression of the individual's identity (Wilska, 2002: 23). Lifestyles are patterned ways of investing certain aspects of everyday life with social or symbolic value; but this also means that they are ways of playing with identity (Chaney, 1996: 44).

"A lifestyle can be defined as a more or less integrated set of practices which an individual embrace, not only because such practices fulfil utilitarian needs, but because they give material form to a particular narrative of self-identity" (Giddens, 1991: 81)

Lifestyles are sets of practices and attitudes that make sense in particular contexts (Chaney, 1996: 48).

Now the next section will discuss the role of independent and dependent variables, research goals and assumptions, how technological advances affect lifestyles; and how life changes every day because of cultural integration and urbanization.

8.1 TECHNOLOGICAL ADVANCEMENT AND LIFESTYLE

Technological alteration is often seen as an important part of the solutions to social problems. Technological advancement looks at the role of technology and its implications in human life. According to Jan (2009: 89) the role of technology is easily available and widely promoted in the society. Rogers (2003: 32) said, innovative ideas need to be more comprehensive than technology, replacing everything according to peoples' needs and desires as per their age limits. From this perspective, research demonstrates that technological advancement requires a comprehensive understanding of social change. Societal shift is based on structural and functional approaches, and if the shift occurs structurally, it will affect the rest of the sectors as well. The modern technology is related not only to computers and cell phones but also with social media, which is a causal agent of societal change.

Rabab and Al-Gammal (2013: 85) highlight the impact of new media (social networking via the internet) on the values and morals of young people in a society. It was found that technology is available to everyone, but its usage is based on individual choices.

Technology changes infrastructures that relate to many things in the society. Based on the analysis of data, 72.2 percent of the changes have been exposed in social life of Potohar. This change is more complicated and accessible to all the members of society. A new wave of technological advances such as the internet, Wi-Fi, computers and online shopping have become a part of life in Potohar. People are more interested in these types of technology, resulting in changes in everyday life. The data was gathered from youth and seniors through focus group discussions which were held in four areas of Potohar. The Table 8.1 presents extracts from all the discussions on the use of technology and its impact on young people.

Table 8.1: FOCUSED GROUP DISCUSSION ON USAGES OF TECHNOLOGY

Perspective of young people.	More about facilitation	More accessible to do the work	More benefits to do the task	Easy to solve matters
Perspective of elders	Communication gap is more visible. Eliminating traditions and values of society	Ideas conflict	Poor socialization	Less emotional life for household members. Health and psychological matters.

The Table 8.1 illustrates the interests in and practical approaches to technology in the Potohar region. Focus group discussions show that the youth is more satisfied to use technology as compared to their elders. The youth want to do things to avoid the old values and are more interested in utilising technology at every moment of social life. The data implies that the younger generation easily forgets old traditions and values. They keep using it without the awareness about the downsides of technology. According to the older people, technology should only lead to progress without spoiling any social life. According to survey, the given Table 8.2 demonstrates the percentage of the use of technology in Potohar region.

Table: 8.2. Use of Technology in Potohar

Age Group	Average Percentage
18-25	41%
26-35	25%
36-45	20%
Above 46	14%
Total	**100%**

According to Leung (1998: 781) the way of life is found and classified to improve the growth of social identity through peoples' actions, prosecutions and beliefs. Yan *et. al.* (2002: 102) state that lifestyle is recognised as a broad range of activities, interests and feelings, implying that the use of technology is a choice based on individuals' needs. Throughout the research, respondents were asked about how do they spend their life with the deterministic approaches they use about technology? Their responses are categorised in different situations as per their cognitive approaches. Respondents categories according to given figure. 8.1.
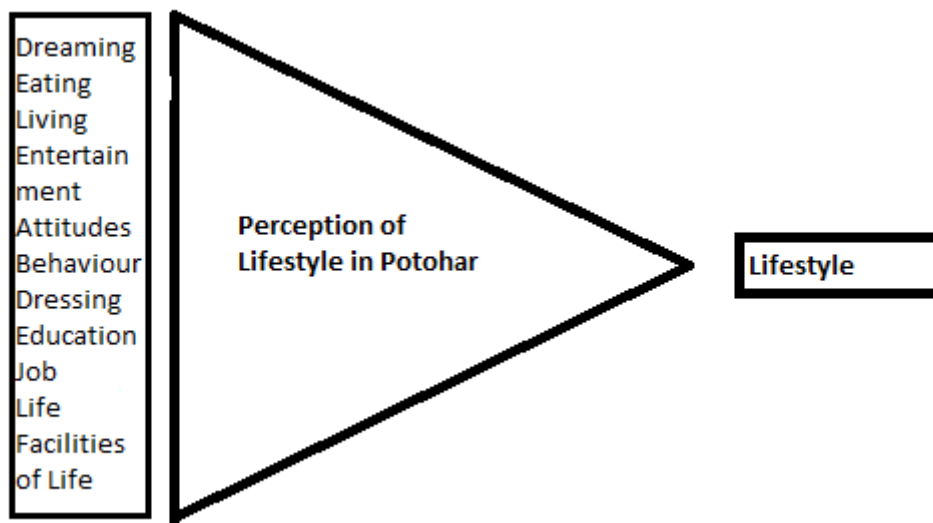
FIGURE 8.1: Concept of Lifestyle

During the present study, it was found that technology has both positive as well as negative aspects in Potohar. According to the interviews and quantitative data, Potohar was found to have experienced many technological impacts.

Table 8.3: COMPARISON BETWEEN EFFECTS OF TECHNOLOGY

Positive Aspects	Negative aspects
Access to information and knowledge	Affecting human behaviour
Step to innovation	Changing old traditions
Facilities of health	Modifying values
Cities networking like a globalization	Changing life standers
Job opportunities	Copying western dress patterns
E-business	Increasing violence in society
Behaviour towards modernization and westernization	Youth is more demanding
Religion and technological advancement	Get away from religion
Sharpness	Affecting social behaviour
Technology and security	Technology and insecurity

One of the main informants, Mr. Ali, stated: "Technology is also affecting our existing patterns, like female can go anywhere by calling Uber and Caream for a ride. We can make calls and deliver food at doorstep. The easy approach is changing our food habits; it goes from traditional to innovative fast food, which is not beneficial for health".

Yousaf and Zoubi (2015: 82) highlighted the use of technology in healthcare. They concluded that the use of applied sciences and the internet is an example of dependence, which leads to individual perception loss, self-control loss, poor household relationships and communication and family relationships. These events also create psychological and social issues for people. On the other hand, technology facilitates to people and provides safety at home with alarms and cameras. These cameras can connect to Technological Apps that can be accessed on a phone. One respondent said that advances in technology have also easily altered their life patterns. Social circles are connected over the phone, but family circles are becoming neglected because of less communication among members such as wife, kids and parents. A 65-years-old respondent Allah Wali, illustrated the use of the telephone:

> Urdu: *main taras gi hun apny betay se baat karny ko, woh her waqat phone par busy hota hai. Jab baat karti hun jawab nahi dayta.*
>
> > English: I Commiserat to talk to my son; he is always busy on telephone. When I talk to him, he won't answer.

She also explained:

> Urdu: *Who apni achi adaat ko karab kar raha hai, na biwi ko waqat data hai na bacho ko. Ab main iss ko kiy samjhaon k yeah theek nahin?*
>
> > English: He is spoiling his good habits. He is not imparting a time with his wife as well as kids. How am I supposed to tell him it is not good?

This implies that technology is an adjunct of human life. People do not have the ability to critically and creatively deliberate. Artificial intelligence is a component of the same.

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Youngsters are overloaded with unverified information and knowledge. Their psychological capability is reducing and becoming dependent on information technology and artificial intelligence. The brain systematises itself in many ways to avoid natural sources and recommend artificial things, as opposed to wanting water, vegetables and other natural foods. Thus, technology is a spirit caught from humans in Potohar.

8.2 CULTURAL INTEGRATION AND LIFESTYLE

In any society, civilisation is a way of life and lifestyle can be a judgment of culture. Refinement can be seen in behaviour, attitude, participation, personal preferences, personal availability and social actions. The presence of such elements in the society is referred to as culture and lifestyle. People eat, think and behave according to culture. When this culture interacts with another, it can be integrated and assimilated. Cultural integration is a carrier of changing lifestyle. It is not a static process; it changes through various indicators such as the notion of cultural assimilation in anthropology, game theory, mutual theory and behavioural theory in psychology, which were used to define its indicators in the Potohar region.

 In Potohar, many cultures coexist and present the global and local culture within the local community. Sometimes, one culture does not interrupt the other and people act according to it. The data analysis shows that the Potohari culture transmits a concept of assimilation and the enculturation and observations of the participants show that, each culture has norms and values based on their own opinions and cultural individuality. Each civilisation has various traditions and lifestyles. However, when a culture merges with others, it changes progressively. People are more aware of how they must survive and spend their lives. According to Todorov (2010: 419) cultural co-existence is the lead of the majority culture that exists together with the global and majority cultures, they don't interact and the majorities are isolated from the society and the repose of the universe. Cultural interaction depends on people's interest and awareness of the concept which is tied to the cultural preservation as well as lifestyle of individuals.

The second thought pertains to the policy of cultural exchange. When people move from one region to another for more beneficial life opportunities, they live in the area and they share or replace their culture with other communities. This also changes the lifestyle of the existing culture.

Every community has policy agenda of ethnic integration and social interaction. Some cultures lose their identity, while others merge with diverse cultures. The value of lifestyle changes as a result of loss of identity of the Potohar culture. The food, clothing, and communication changed as per the demand and expectations of other cultures. When any member of the society consumes cultural values and goods, it affects the routine life of the people. Recreational cultural activities are significant in Potohar and its culture. In Potohar, it takes place through education, internet, media and migration. Socialisation is also an essential element of cultural exchange, which is a process that is passed on from one generation to the next. The Figure 8.2 shows that 10 percent peoples' eating habits changed due to cultural integration; living and lifestyle values changed in 10 percent, traditions changed 30 percent, norms 20 percent changed and 30 percent of the lifestyle of the people of Potohar has changed.
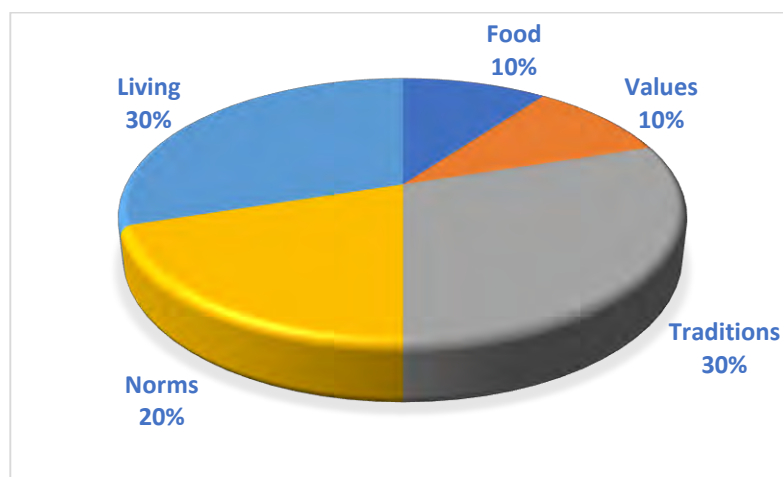
FIGURE 8.2: Cultural Integration and Lifestyle

Lifestyle and benefits are also transformed by modernization and cultural integration. One of the interviewees indicated:

Urdu: *Hum ravayat par depend karty hain k hum nay kis traha ki zindagi guzarni hain. Ab bohat kuch badal gaya hai, bohat si traditions badal gai hain, khana pina, bolna sub kuch.*

English: We depend on customs, how we must spend a life. But mostly things have changed. Many traditions have changed like food habits and way of talk.

This change is present not in just one age group but across all ages in the Potohar area. The masses change things according to the updated version of everything due to cultural invention and loss. Sometimes, these innovations are based on technological advancement and ideological views. Afterwards, the old culture is replaced with fresh ideas in Potohar, disturbing those who do not want to accept social change.

8.3 URBANIZATION AND LIFESTYLE

According to Uttara *et. al.* (2003: 33) urbanization refers to an overall increase in population and the degree of industrialisation in a society. Therefore, urbanization is not solely linked to the increment in population but also the living pattern of citizens and their work habits. In the recent years, the population of Potohar has increased due to the migration of masses from different regions, including East Punjab and other northern areas. The population has become a hub of urbanization. The globally growing trend of urban population is creating socioeconomic problems for developing countries such as delivery of services to the public, population overload, housing problems, breeding and health issues and unemployment (Bloom, Canning, & Fink, 2008: 45-56). In their view, urbanization in not only related to the facilities of life but also the issues and problems.

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Migration is influenced in the urban settings of the Potohar region. It has affected education, health and politics, among other changes such as:

1. Social interaction,

2. Behaviours and attitudes,

3. Traditional eating habits and lifestyle trends.

The analysis of socioeconomic surveys and the data collected show that the concept of urbanization is not new. Since 1998 people are more interested in getting out of rural areas and live in cities. The interviews were given by such people who came to Jhelum and Chakwal from rural areas. These participants revealed that urban life is better than rural life. The movement of people is thus leading to innovative ideas and culture in the Potohar region. As said by Popkin (1999: 45) urbanization is a crucial factor that can help the community understand lifestyle changes. According to Bell, Ge and Popkin (2002: 78) lifestyle at the global level is changing and is increasingly becoming sedentary due to a shift from energy to automated lines by changes in transportation. In Potohar, industrialization is a major factor for urbanization which is attracting people from rural areas to settle in urban. Due to some other factors such as poverty in agricultural areas, lack of facilities, fewer educational opportunities, healthcare and infrastructure issues are also included in the reasons of migration. This is pushing people to go to the metropolis. The ratio of urbanization is given in the Table 8.4.

Table 8.4: URBANIZATION IN POTOHAR

Region	Urban	Rural	Total
Rawalpindi	53%	47%	100%
Attock	26%	74%	100%
Jhelum	29%	71%	100%
Chakwal	19%	81%	100%

Source: *Pakistan Census Report 2017*

The situation has completely changed in the district of Rawalpindi where 53 percent of the population lives in cities and 47 percent in rural areas for occupation reasons. After a few years, the norm will be spliced into the same panel of icons. The proportion of the population in both urban and rural areas differ in the Attock area, where 26 percent of the people live in cities and 74 percent work in agriculture. The Table shows the urbanization ration of Jhelum in Potohar; 29 percent of the population is urban and 71 percent rural. Moreover, the rate of migration has been increasing since 2000. People are mostly interested in living in urban areas. It portrays the concept of urbanization within Potohar; 19 percent people now live-in cities and 81 percent have farming occupations.

Agricultural land is directly converted into urban hub, like Jannah Society, Bahira Town, Soan Garden and Gulshan Society. The businessmen bought land from farm owners and built houses, and farms houses. This is a first step towards urbanization in Pakistan after the industrialization revolution in the country. The rest of the districts are now working on urbanization, which is also related to the social change and modernization in Pakistan. The masses in rural areas are bringing awareness to sell their land to buyer and want to move towards the cities for more beneficial opportunities in urban areas.

8.3.1 Shift from Traditional To Modern Lifestyle

Traditional lifestyle refers to the common ways to live and eat which are based on the historical practices of culture. These habits can be traced to the subjective experiences and opinions of ancestors and as told in folklore. The uniqueness of a culture rests upon the practice of these customs, values and norms. The Potohar culture is similarly based on the above-mentioned factors. It includes traditional dresses, food, social interaction, attitude and behaviours of people towards a fixed way of life.

Subsequent analysis of the data shows that urbanization affects individual conduct and adherence to the traditions and values of the region. Traditional values depict natural processes

and set explicit standards showing actions that an individual learns from the people around him which are passed down from generation to generation. Potohar traditions are not only associated with the living and social life.

According to the *Pakistan Economic survey 2019* in Pakistan, 36.4 percent of the population lives in an urban area that grows and changes daily. Furthermore, the alterations affect the retention of traditional norms. One respondent said that the traditional housing style is changing, and that people are now following the modern style of housing design. The new social set-up emergence is affecting the housing style and villages which have changed into urban environment. Consequently, these societies amplify the behaviour and attitude of the youth and the next generation to change their way of life.

Globalisation makes the global flat; lifestyle and taste are globally influenced and change rapidly (Berghahn, 2007: 77). A respondent said that modernization and globalisation play an essential role in the evolution of the way of life. Change is a mechanical approach in which a person takes out members if they are inflexible and uninterested in another style of living. Expert Ntshangase *et. al.* (2018: 245) says that the urbanization affects people culturally because they are governed by western cultures, which change the way of life, level of social stratification and norms. Thus, respondents say, when people go back to rural areas, it affects them.

The second major change that took place in Potohar is the change in the family and in the normative structure of households. It has gone from extended families to nuclear families. The elder members are being shifted to old age homes for the rest of their lifetimes. Nuclear families tend to be more preoccupied in peaceful societies and want to distance themselves from the elderly. Respondents and key informants mentioned that families like to stay away from their parents for their freedom and do not want intrusion. This is an alarming change in the original culture.

- **M. Waseem is a banker. He is the father of four kids. Waseem's parents were living with him. His father died this past year. As he said, his mother was mentally unfit after his father death. She was always asking about her husband (Waseem's father). Waseem said that after a few months, I was tired of getting check-up of her and taking care of her. I sent her to old age home "Baghbaan old age home" I used to see her once in a month. I do not have much time to get there and speak to her. I must care for my kids and I am too busy with them and in my job. Waseem's story tells us how the way of thinking changes due to the materialist approach and focuses more on the employment and future of children. Relationships are changing through modernization and social diversity in Potohar.**

- **Inayat is an instructor at a university. He has three children and lived with his married brothers at the motherhouse, recently he changed his house and shifted to Jinnah Garden in Rawalpindi. When asked, why did he leave his extended home and live with unknown members? He told about interference being a major problem in our families. Kia karty ho, kha ja rahy ho, kids, yeah kyn kia hai, (what do you do, where are you going, why are you doing this) many questions raised by family manners, then I thought why not move from there and live a peaceful life for a better future.**

The Box: 1, describes the practical reasons behind why traditions are changing through urbanization and modern thoughts. The Table 8.5 describes the gap between the old and the new ways of thinking in Potohar among different age groups.

Table 8.5: URBANIZATION AND LIFESTYLE

Elder people perspective	Youth perspective
Get time to talk with parents and spend time with them	To complete task in a minute
Better to spend life with family	The cell telephone is like a computer to execute the job
Happy to live in an extended household	Nuclear families are better
Traditional foods (Makhan, maki ki roti, lassi and saag)	Love to eat fast food (McDonalds, KFC and Hungry birds) traditional food make you productive.

The Table. 8.5 compares the changes in the Potohari way of life which have been created discrepancies between the old and the new generation. It is losing the traditions of the Potohari

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way of life and becoming a modern one. The city life having only nuclear families also changing the attitudes and behaviour of the masses.

Hence, every social and cultural change presents an enhancement of a person's lifestyle not only in Potohar but also across Pakistan. Material culture and the preservation of traditions are of immense importance for the distinctive traits and ethical development of the indigenous peoples of Potohar.

A 70-years-old respondent said the following about the change in traditions in Potohar:

> Urdu: *Hummary time main ais nahin hota tha, shadi ki bohat alag rawayat thi, muslan, jab mary bachy ki pedaish hui to ak rawayat hoti thi "Bal porochi" jis main jab mein nay apny batay kay phaly baal utarway to paros main se ak choty bachy nay hath nichy rakha to who omer bar ka dost ban gaya mary baty ka or us ki shadi main bhi aya tha ak dost ki tarah, par ab asa nahin hota. Log inko fazul bolty hain laken us se payar barta tha or lag us ko acha samjty thay…omer bhar ki mohabet rahti thi. Shadi par walain karwi jati thi…tail lagta tha..ab to shahdi par bus photos banaty hain or kuch bhi nahi hota..log bus a jaty hain. Koi payer nahi karta ak dosray se:*

>> English: In our times nothing was like that, there were different traditions of marriage ceremonies. When my son born, there was the oldest traditions in our family, on my sons' first haircut, I called my friend to come with her son, he spread his hands under the head of my son to get his heir in hands to make a relationship of friendship and gets strong. At the time of my sons' marriage, he took part with all his family members to share joy and felicity. Today things have been changed. No love and respect of elders. No sharing of love and joys with each other's. In old time people

exchange gift and other things to prove their love and respect. The people just attend such ceremonies as a formality devoid of any search of love infinity or affection. Now people only making photos on weddings.

In the last point focused on the dimension of traditional change in Potohar. As a researcher we need to think how to preserve cultural things.

Conclusion

Modernization is changing lifestyle of Potohar region. The lifestyle of people has changed drastically due to modernization and social transformation. Traditional way of life has been changing into modern ones. Social relationships are losing their sanctity. Modernization, which is the outcome of the technology, must be used judiciously keeping in mind the aces and scams of how they will affect the day-to-day life. The change in the lifestyle of the people due to modernization is a never-ending process if technological advances take place.

Chapter 9

MODERNIZATION AND SOCIAL TRANSFORMATION

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.

This chapter focuses on 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, objectives 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 by the 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.

9.1 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' perception 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 9.1 presents the formal and informal discussions thematically:

Table 9.1: FOCUSED GROUP DISCUSSIONS

Age	Topic	Interpretations
20-30	Is it a good idea of modernization in society as per demand? Acceptance of modernization	Yes, it is good we need to update our knowledge and compare with developing nations.
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 perceptions 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.

9.2   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 effective for the communities to take part in the process of 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 perception 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.

9.3   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.

Modernization and Social transformation are not only linked with social change of societies, it is also related with women conditions. Over the passing years, the movement of women rights continued to rise. Women fought for equality repeatedly, yet the struggle continued. The first female Prime Minister of Pakistan, Benazir Bhutto became a historical example for the empowerment of women in Pakistan however was assassinated during her regime. Since then, it has just been a battle that women have been fighting and that too till date. Even though, in the recent years' women have been seen being individually and socially more active, the country and Pakistani community still has a long way to go to support them their basic individual human rights and status in the society.

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.

SUMMARY AND CONCLUSION

The purpose of this study is to investigate the relationship of modernization and social transformation in Potohar region. The goals of the thesis are determining the relationship of independent variable with dependent variables. The study is conducted in Potohar region which is in Punjab Pakistan. The Potohar plateau region is in Northern Punjab i.e. it is in the North-East part of Punjab. Potohar is known for its distinctive parlances and culture. The Potohar Plateau encompasses the regions of Attock, Jhelum, Chakwal and Rawalpindi. The region is bestowed with several rivers and mountain ranges including the River Jhelum and the River Indus; the mountain ranges include the Salt Range and the Kala Chitta Range. Apart from agriculture, the Potohar plateau region boasts of several oil and gas exploration sites which clearly indicates that the area is rich as far as natural resources are concerned. Till this date Potohari dialect of the Punjabi language is widely spoken in this region, Majhi dialect and Hindko are also popular and widely spoken in the area. Dhani, Shapuri and Chacchi dialects are also in the wide use in this area.

There are several indirect changes taking place in Pakistan, which gradually have affected the Pakistani society. There are several signs portraying development, including a rise in income of the people along with a rise in the employment of household equipment; however, poverty and inequality persist and other social indicators pertaining to education and health are still depressing. It is even arguable as to how and what is being carried out? While moderate levels of economic development could be seen in Pakistan in the past ten years, the methods through which this has been converted into lowering poverty levels are ambiguous, because of the disjointed and muddled policies drafted and carried out across the land.

Contrary to this, it is yet clear that the financial development could profoundly alter the social landscape of Pakistani people. A hike in the income earned by people is going to lead to a cost increase in the education levels, broadening of the skills held by the people, diverse businesses,

enhanced social and geographical mobility, and elaboration of comprehensive tastes and pursuits. At the present time, when the internet and media are aiding enhanced exposure to the universe, it would be wrong to presume that the opinions and conventions of the days gone by would be indisputably accepted by this youth.

Cultural change and social transformation are important aspects of the growth procedure. They both complement and sustain the modernization or development process. Researchers and historians both have agreed that the development of the West of wealth from poverty is the consequence of enhancements in business, savings, and productivity and of emerging norms related to logic and associations (Rosenberg and Birdzell, 1986: 213). Modernization is crucially an occurrence that happens due to cultural modification. The recognition of the function enacted by cultural and social views in development has remained mainly conceptual and converted into real reality. Development policies generally have always considered cultural and social aspects to be exogenous. This is especially true for planning and practices in Pakistan. In five decades of planning, Pakistan has always dominated the social and cultural aspects of growth.

The self-adequacy was dared during the 1960s, which amplified the agrarian production to many folds. The trek in the output of terrestrial made it possible for agriculturalists to sell their crops in distant "bazaars" and so making them accessible to a cash element in their rural life. Onward, the agricultural budget grown and allowed rural populations of Pakistan to get an increment in their income. The essential for fresh services to survive and preserve farmhouse technologies made artisans to work for cash, which provided them better switch over their assets. These changes slowly led to the flagging of class and occupation links and cultivated the potentials of social flexibility and social acceptance. A process of relocation to cities started. This 'Post-Green' relocation was qualitatively different from earlier migrations as it often occurred in the awaken of failing political and social schemes in rural areas. The earlier

system of management grounded on caste was demolished; crop' of the *'Maki'*, the *'Petal'* and the *'Panchayat'* were lost; the *'Nambardar'* became redundant.

Pakistan has experienced two different procedures of development. The urban world is growing at the rate of 3.45 percent every year in contrast to 2.24 percent rate of the rural world. Regardless of the metric employed, whether longitudinal or cross-sectional, proportion of Pakistan's populace living in urban domains is on the consistent rise, to hire a well-known metaphor, as are the number of and regions being allocated to urban neighbourhoods. This is the explanation of traditional development of the urban areas arising because of a rise in the populace inhabiting the cities and townships. Its framework and effects have been clearly placed. The other process of development stays unidentified and is becoming evident day after daylight. This is the process of development, because of the compaction of the rural regions thanks to the fast-rising populace. The small towns are bursting and are becoming scattered hones and hamlets across the countryside; contrariwise homes unite together which results in bands of linear settlements. Either way, the vast landscape is changed into a sequence of consistent villages and is spread amongst the towns and the cities. The village settlement system has emerged in the rural areas which in turn have urban level densities, (about 400 people per sq. Km) (District Report 1998: 38). This density benchmark is a generic metric to describe urban localities, especially in the newly urbanizing areas. It is assumed that at this density the spatial organization and residential land economy of the region develops the urban attributes. Rural areas that have reached or crossed this density level are denoted to as Ruralopolises (Qadeer, 2000: 33). They are a unique form of village system agrarian in financial arrangement but being urban in spatial organization and state economy.

While urbanization, not merely city living, has encircled most of the Pakistan's populace into a significant majority comprising of the rural areas of arid western Punjab, upper Sind, Baluchistan and southern KP but it also impacted by the urbanized way of living at least at the

material level. Urbanization is by and large a spatial occurrence, urbanism as a (urban) lifestyle is spreading across the country. Pakistan's rural and urban societies are two different sides of the national culture, gone over in differing degrees in its societal organizations. The cash economy, the centralized state and the conveyance and communication technologies have reduced the rural and urban variations to a heavy stage. The cities are witnessing realism due to the switch from the villages. The contrariwise villages are witnessing the influx of motorcycles, automobiles, televisions, coffee shops, video clubs, mobiles etc. This indicates that modernism has affected the cultural artefacts generally linked to the urban living. The rural areas in Pakistan are becoming equal with an occupational specialization in agriculture and its related sectors. The purely rural social systems and ethnic customs are mainly the subculture of this agricultural class. Hence, the rural and urban variations are mainly particular to the sectoral and class formations of social arrangements and cultural organizations.

Finally, it may be understood that the pure rural populace has become a minority in Pakistan, and it is on its way of quickly being modernized. The bulk of the Pakistani nationals are urbanized at both the spatial and technical degrees. In all, Pakistan may be appropriately explained to be in Abu-Lughod's phrase "Urbanization of Everybody" (Abu-Lughod, 1991: 145).

The present research has traced the nature of relationship between modernization and social transformation. The study focuses on Potohar in Pakistan and assesses all the parameters and concepts of modernization in the region. The researcher studied how Potohar region is changing each day due to modernization and the social transformation in the evolving areas of Pakistan. The study intends to explore that how does the process of modernization lead to social transformation in the Potohar region, affecting its social conditions? This objective defines the relationship between modernization and social transformation and answers the following questions: How do the independent variables affect dependent variables as they relate to some

other factors? This objective also enables us to analyse the important indicators of modernization in Potohar.

The study has also evaluated the impact of technological advances on language, religion, employment and way of life. This objective focuses on a practical approach to the advancement of technology in society and that how does the community perceive using technology to enliven it? The study also focuses on the impact of technological advancements on language, religion, employment patterns and lifestyle. Second, technical progress *vis-à-vis* work practices is also focused along with the influence of technological progress on the lifestyle in Potohar.

The study has also intended to examine the effect of cultural integration through social transformation on language, religion, employment practices and lifestyle. For this objective, the present study found that cultural integration affects language in everyday life and that how cultural integration reshapes religion? The result identifies changes in the employment model due to cultural integration and a relationship between cultural integration and the way of life in the region.

To analyse how urbanization affects language, religion, employment patterns and lifestyle: the study was mode of the relationship of urbanization with the dependent variables, namely linguistic communication, religion and employment practices in Potohar. Finally, the impact of urbanization on the lifestyle of the Potohari people was also studied.

The above-mentioned aims show the impact and results of one variable on the others. The first aim of the research finds the relationship of modernization with social transformation and how it affects and changes the social setup of the Pakistani society. The second aim shows the impact of technological progress on both the day-to-day language and the native language of the Potohar region.

Technological progress paves way for religious transformation in society. The masses are more attuned to the values and rituals of the most accessible religion. This way, technological

progress also affects the employment system in Potohar. The present research studies how these changes are linked to modernization in the region and how the lifestyle of the region changes because of modernization. The third aim focuses on cultural integration through the social transformation of language, religion and employment practices. Finally, the fourth aim relates to the role of urbanization in changes in language, religion and employment practices and lifestyle.

The research method used in the present study is a blend of quantitative and qualitative methods of enquiry. In social science research, it is important to understand both subjective (individual), inter-subjective (linguistic, conversational, cultural integration, cultural and social change) and objective (material and causal) realities of the world. While it is important not to influence or distort what has been previously seen by researchers, it is equally important to understand the meanings and perspectives of the cultural dimension and better knowledge of the society. In mixed methods studies, the researcher uses a mixture or combination of quantitative and qualitative methods, approaches or concepts in a single study or associated set of studies. The qualitative and quantitative parts of a research area are conducted simultaneously (leading to two parts) or sequentially (leading to two separate parts) to address the research issue or a set of interrelated issues. Both quantitative and qualitative values of human behaviour are highlighted in mixed methods research. This study's methods include, participant observation, formal and informal interviews, key informants, case study, sampling and questionnaire.

A research always leaves scope for further study, which is also a limitation to the research. Several limitations of the present research. This study is geographically limited as it was conducted in the Potohar region in Pakistan. Only three factors (Technological advancement, cultural integration and urbanization) were selected to evaluate social transformation due to modernization; thus, it is limited in theme. Social transformation takes place in many areas, but

this research covers only four criteria: religion, employment patterns, language and lifestyle. Again, it is limited in themes.

In view of results, quantitative analysis is presented in tables and frequencies and in qualitative methods the thematic analysis was used to describe results. In data analysis, researcher has observed the usage of technology and its role in respondent's life. The respondents discussed that, they understand, how and what they need to manage in different perspectives of a lifespan in the constraint of modernization. Similarly, many people in Potohar are thinking that the technology changes not only perceptible but also like speaking and thinking. The respondents conceptualized the relationship of conventional thoughts and modern ones in the limelight of modern technology. The effect of modernization and social transformation on language of Potohar, language modification or loss both are issues for Potohar region. Language bereavement happens when a language loses its last native speaker. This bereavement depends on the natives' interest and choice of existence. Language is depending on two-way process; one is link with the individual choice and second is based on immigration of communities. Cultural integration is a powerful tool to make modification in language, which describes the loss of ability in a first language of an individual and more competent to speak second language. This study concludes the relative competence of modernization and employment. The result shows transforming employment in four regions into socioeconomic cohesion. It measures the reliable effects from modernization processes into a facility, skills, and knowledge-based economy in present area. Socioeconomic change consistency is researched in its two scopes: employment and unemployment patterns. Modernization is changing infrastructure of employment patterns in Potohar. It is of different position in the social condition when economic eccentricity is intensifying social tensions as well as strong change in Potohar. The main findings support the view that modernization and social transformation in employment structures are productive for socioeconomic reliability. The study provides some arguments

and negative aspects and implications of modernization. Research found that the modernization and social transformation making change in employment patterns according to the processes of technological advancement, cultural integration, and urbanization.

The present research is based on modernization and social transformation in the Potohar region and concludes that the traditional value system of Pakistan is changing due to modernization. Many factors are accountable for it, out of which three factors, namely technological advancement, cultural integration and urbanization, were examined. Modern trends are replacing traditional values. Additionally, materialism is encouraging people to leave behind their traditional values and accept modern values and lifestyles, allowing them to express their freedom of manifestation. Cultural integration provides various directions to Muslim world countries.

Our traditional values are losing their effectiveness due to the worldwide spread of electronic and print media. Due to these cultural changes, the youth is confronting many difficulties related to the shift in the value system. A small percentage of well-educated masses in traditional communities understand the importance of values. It requires participation in the local culture and bearing on traditional values, particularly folk and religious values, while, at the same time, taking on the universal cultural code and taking part in global culture.

RECOMMENDATIONS

The following list presents some recommendations on how things can be solved for a better society and for the benefit of the society in Pakistan:

1. Any modification in society should be accepted if it does not result in losing culture traditional and cultural identity and means of life. A social transformation and modernization should be accepted while also honouring our own culture, values, customs and norms.

2. Social transformation should be defined well in its proportion; every change is not just for the society; modernization could affect other components of person life such as behaviour and sentiments thus, affecting cultural identity. Therefore, it is better that people preserve some cultural identity with the understanding of modernization. Sometimes modernization can be hazardous as it is uncontrollable. After a few years, people may behave like a golem.

3. Technological progress is based on adoption, which is in turn based on the fastest process to cause changes. The government should set up policies to stop technologies that are not beneficial for the society. A plan should be prepared to keep save next generation from adapting robotic thoughts and activities.

4. Cultural integration results in the loss of other cultures. People should therefore be aware about the best culture for them. The communication gap between the younger and older generations should be exterminated.

5. The government should pass bills on urbanization since it is increasing day by day and masses are exchanging their body tactful, which eliminates rural and farmlands and leading to people migrating to urban regions.

6. Modernization is lined with the societal semi- and super-social organisations of the society. Modernization should not make people change social systems that lead to loss of cultural identity and ethnic norms.

7. Modernization should be set up on the parameters of the country's demands. It should not convert factory farms to non-farming skills and body politic.

8. Technological advancement should give benefits to religious thoughts and teachings rather than encouraging its destruction.

9. Modernization should not change the original words and ideas of people. Language is the identity of people and if technological advancement, cultural identity and urbanization are eliminating it, this should be changed.

10. The attainment of modernization is based on the standards of the people. It should not focus on the one element of civilisation or society.

11. As lifestyles are changing due to modernization in Potohar, it should not allow to change familial and relationship and normative structure of family system. People should live with modernization and social change but should not allow them to erase their culture and traditional lifestyles such as foods, dresses, festivals and life. People should elevate their own individuality.

GLOSSARY

Allah	God
Bazzar	Market
Chaho	Brother of Father
Dhol	Drum
Dupatta	Scarf
Firqa	Sect
Ghami	Grief
Harr	Drift of Water
Jama Ponji	Assets
Khattak	Specific Name of Dance in Attock
Kazeem	Shirt
Khushi	Happiness
Lassi	Drink Made from Yogurt
Log	People
Madrasa	Religious Institution
Majlas	Mourning Procession
Makhen	Butter
Maki Ki Roti	Corn Flour Bread
Mel-Jol	Greeting
Mamo	Brother of Mother
Masjid	Mosque
Mohalla	Town
Payer Mohabat	Lovely Relationships
Potohari	Name of Language Spoken In Potohar
Putha	Opposite
Saag	Dish of Vegetable
Sadaqabad	Name of area

Shalwar	Trouser
Sunni	Muslim (Sect)
Tahwars	Festivals

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Annexure I

سوالنامہ

خطہ پوٹھوہار میں جدت اور سماجی تبدیلیاں محترمہ مد عاعلیہ میں شکیلہ راجہ ابراہیم قائدِ اعظم یونیورسٹی سے ایشین سٹڈیز میں پی ایچ ڈی کر رہی ہوں۔ اس تحقیق کا مقصد خطہ پوٹھوہار میں سماجی تبدیلیوں اور نظریہ جدت کے بارے میں سیکھنا ہے۔اس کے ساتھ کس طرح یہ تبدیلیاں خطہ پوٹھوہار میں انفرادی زندگیوں پر اثر انداز ہوتی ہیں۔ انفرادی وجوہات خفیہ رکھے جائیں گے اور صرف تحقیقی مقاصد کے لئے استعمال ہوں گے۔

نام: _____ عمر: _____

تعلیم: _____ پیشہ: _____ علاقہ: _____

برائے مہربانی ہر سوال کے لئے کسی ایک جواب کو منتخب کریں۔

زیادہ متفق	متفق	غیر جانبدار	غیر متفق	زیادہ غیر متفق	سوالات	
					تکنیکی جدت	
					کیا آپ تکنیکی جدت سے آگاہ / باخبر ہیں؟	1
					کیا آپ سمجھتے ہیں کہ تکنیکی جدت آپ کو زندگی کے ہر قدم پر آسانی فراہم کر رہی ہے؟	2
					کیا تکنیکی جدت ہمیں حقیقی دنیا سے الگ کر رہی ہے؟	3
					کیا تکنیکی جدت آپ کی ساری ضروریات کو پورا کر رہی ہے؟	4
					آپ کیا سمجھتے ہیں کہ تکنیکی جدت آپ کے لئے مثبت ہے؟	5
					کیا تکنیکی جدت کام کرنے کے لئے آپ کا وقت بچاتی ہے؟	6
زیادہ متفق	متفق	غیر جانبدار	غیر متفق	زیادہ غیر متفق	**ثقافتی ہم آہنگی**	
					کیا پوٹھوہار کی طرزِ زندگی تکنیکی جدت کی وجہ سے تبدیل ہو رہی ہے؟	1
					کیا آپ سمجھتے ہیں کہ تکنیکی جدت پوٹھوہاری ثقافت کو تبدیل کر رہی ہے؟	2
					کیا آپ سمجھتے ہیں کہ پوٹھوہاری ثقافت جدت کی وجہ سے تبدیل ہو رہی ہے؟	3
					کیا آپ سمجھتے ہیں کہ پوٹھوہاری لوگ اپنی پرانی روایات، رسومات اور اقدار کو تبدیل کرنے میں زیادہ دل چسپی رکھتے ہیں؟	4

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Annexure II

QUESTIONNAIRE

Modernization and Social Transformation

(A case Study of Potohar Region)

Dear Respondent, I, am ***Shakeela Ibrahim,*** currently pursuing PhD, at QAU, Islamabad major in Asian Studies. I am conducting a survey to study **"Modernization and social transformation: A case study of Potohar region"**. The purpose of this study is to learn about the impact of modernization in Potohar region. Rest assured that all data gathered from you will be kept in the highest level of confidentiality.

Name ------------------------------   Age--------------------------------------

Occupation--------------------------   Education-------------------------------

Locality-----------------------------

Please tick one box for each statement below to show, how much do you agree or disagree with it.

S. No.	Questions	Options				
		Strongly agree	Agree	Neutral	Strongly disagree	Strongly disagree
	Technological Advancement					
1	Are you aware of technology?					
2	Do you think technology facilitates you in every step of life?					
3	Is technology isolating you from real world?					
4	Does technology fulfill all the requirements of your needs?					

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5	Do you think, technology is positive for you?					
6	Is technology is saving your time to do work?					
	Cultural Integration					
1	Do you think people are more conscious about changes in language due to modern way of life?					
2	Is technology changing Potohar lifestyle?					
3	Do you think technology is changing photohar culture?					
4	Do you think Potohar culture is changing due to modernization?					
5	Do you think potohari people are more interested in changing their old traditions, norms and values?					
	Urbanization					
1	Do you think urbanization is increasing day by day in Potohar region?					
2	Do you think people have migrated from Potohar region to other countries/areas?					
3	Do you think people in Potohar are more interested in urban life in comparison to rural life?					
4	Do you think government is responsible for urbanization?					
	Social Transformation					
1	Do you know about social transformation in society?					
2	Do you think social transformation is positive for society?					

3	Do you think this transformation is gradual in your area?					
4	Do you think this transformation is clashing with your traditions?					
5	Do you think this transformation is changing your traditions					
	Language					
1	Is technology changing your language?					
2	Is technology improving your language?					
3	Is technology affecting native language in Potohar?					
4	Is pothoari language changing due to the modernization?					
	Religion					
1	How technology is playing vital role in religious understanding?					
2	Do you think technology is isolating youth from religion?					
	Employment Patterns					
1	Is Potohar changing its employment pattern due to modernization?					
2	Are you more interested to work in Potohar region or going to other regions?					
3	Is modernization increasing employment in Potohar region?					
4	Do you think people are adopting new modernized strategies to run new business in Potohar region?					

		193				
	Lifestyle					
1	Do people say goodbye to Potohar region after good lifestyle?					
2	Do you think people are leaving rural area due to lack of facilities?					
	Open Ended Questions					
1	Has modernization facilitated life?					
2	Is social transformation positive in your opinion?					
3	Who is affected more by social transformation?					
4	What are the major factors of social transformation or modernization in Potohar?					
5	Has modernization helped you to improve your traditional set-up?					