Role of Modernization in Changing Normative Structure of Family System

(A case study of village Saligrah)

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"There is as yet no civilized society, but only a society in the process of becoming civilized. There is as yet no civilized nation, but only nations in the process of becoming civilized. From this standpoint, we can now speak of a collective task of humankind. The task of humanity is to build a genuine civilization".

(FELIX ADLER 1995)

"To put the world right in order, we must first put the nation in order; to put the nation in order, we must first put the family in order; to put the family in order, we must first cultivate our personal life; we must first set our hearts right".

(CONFUCIUS 1905)

DEDICATION

TO

My Father,

Raja Muhammad Ibrahim

Who has guided me in through out my studies and

Who has given me the confidence

And My Respectable Mother,

Who has given me the wisdom to avail of bounties endorsed to me by my father

ACKNOWLEDGEMENTS

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INTRODUCTION

1.1   INTRODUCTION

The purpose of the study is to have a look at the role of modernization in the changing normative structure of family system. Basic theme is to check the impact of modernization on the family system and its changing norms. Basically we deal with the term of nuclearization, which is the reason of modernization. "Modernization is, paradoxically an old and a relatively new word in the vocabulary of the social sciences. When we use the term modernization, it is of relatively recent origin, and social scientists use the term modernization as a word, generalizing the complex change occurring in the developed and developing areas". George[1] (1987: 88)

Thus this social change continues as a result of modernization, which is important because it is going to get a strong social and cultural position in present era. Modernization affects the socio-cultural issues of the society; which change the present condition of human society. As a result people adopt new traits, trends and technologies given the global perspective.

The application of advanced knowledge has occupied every social aspect of society. The socio-cultural aspects of society undergo changes through innovation and prove that people want to modify their living patterns.

According to Haviland[2] (2002) Modernization is one of the most frequently used terms to describe social and cultural changes as they are occurring today. This is most clearly defined as an all-encompassing global process of cultural and socio-economic changes, whereby the developing societies seek to acquire some of the characteristics common to

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[1] George, W. 1987. Modernization process and Demographic changes. Sociological Review 15 (1). New York. American. P.88
[2] Haviland. A,. 2002. Cultural Anthropology. (10th Edit). Harcourt College Publishers. USA. P. 423.

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industrial societies. The process of modernization may be best understood as consisting of four sub-processes, of which one is technological development. In the course of modernization, traditional knowledge and techniques give way to the application of scientific knowledge borrowed mainly from the West."

Due to modern technology, modernization creates the change in traditions and values. People are going to accept this because progress is both necessary and beneficial to society and the individual.

Now-a-days, the modernization efforts are surrounded by ethical, political and scientific controversies. Modernization has proved to be an extremely powerful but uncertain force in the perspective of human affairs. It has had serious impacts on environment and the social structure of the societies.

The other sub-processes involved in modernization are agricultural development, urbanization, industrialization and socio-cultural development. Bright[3] (2000) explains:

Modernization is a term that refers to the process of change through which traditional societies attempt to adapt themselves culturally, economically and politically to the requirements of the contemporary world. It is a combination of the Western influence with the efforts of the elites of the emerging nations of the third world. The term modernization is overly general. It is meant to refer to several processes assumed to occur simultaneously and uniformly in a wide range of socio-cultural system. But these actually operate according to distinct principles and in different ways.

It is generally considered to be an evolutionary advancement, the outcome of a superior capacity to survive. The modern societies are those, which have best adapted to their habitat.

3 Bright, W. 2000. Cultural Anthropology Today. CRM Books, Delmar. California. USA. Pp 155-156.

According to this point of view, when the modernization changes the present conditions of society, it affects all aspects and determines the socio-cultural indicators of development. Generally we can say evolution of advancement deliberates dynamic change in society which modern societies are adopting and thus experiencing a new change.

Although modernization is the result of social changes in society, it strongly affects and modifies material and non-material culture with the passage of time. So modernization is the process by which cultures are force to accept traits from outside, and change their original shape.

According to Karl[4] (1961) Modernization is the process in which major clusters of old social economic and psychological commitments are eroded and broken, and people become available for new patterns in socialization and behavior. [we see] exposure to aspects of modern life through demonstrations of residence, urbanization, consumer goods, response to mass media, change of residence, change from agricultural occupations, literacy, and growth of per capita income"

Pakistani society has a cluster of old social-economic and psychological commitments which have reshaped over time. People become available for new patterns of socialization and behaviors. They want to change their selves in order to improve their position in the society as regards high status in village or strong economic position in village. These changes bring about social reforms in society through different social organizations and a new social system. This new set-up changes the minds of the people and the society.

According to Arnold and Hurn[5] (1966) Modernization refers to those social changes, which emerge through institutions and organizations like those found in different societies. Definitions of modernization all tend to include a similar list of these institutions or the processes through which they come into being, e.g. urbanization, socio-

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4 Karl D. (1961). Social Mobilization and Political. American political science review 55, (P, 17-24)

5 Arnold S. & Hurn C. 1966. The Experience of Modernization. University of California, Berkeley. Sociometry, Vol.29, No.4. Pp. 378-395.

cultural change, normative change, and other issues of the society. However various conceptions of modernization differ with regard to which of the processes are considered especially salient (primary, most basic, most difficult, etc.). Modernization necessarily involves an experience of social change for the modernizing of population. People must change their personalities and/or their occupations and or their values and or their loyalties."

If we study about modernization in society we can see social change is the result of modernization, which is generating institutions and organizations in society and giving a new outlook to society.

This is understood that modernization describes the process of change from a traditional, agrarian society to a modern, industrial society. As a result of industrialization, the social structure and beliefs of society have changed drastically.

According to Chaudhry[6] (2004) Modernization has increased urbanization in present time. The rural family develops more and more towards centrifugal tendencies. Its economic homogeneity based upon a single cumulative economic activity of its members; declines. Joint family property tends to be disrupted since its individual adult members being increasingly engaged in different occupations, because of this reason they are unable to reside together. The family members break away from the family restrictions. They develop their own initiatives for independence. The inevitable result is the weakening of the family authority, family ties and the family itself.

This statement emphasizes the impact of modernization on family structure. Family is a social unit, and cultural anthropologists have identified different fundamental types of family. The nuclear, extended and joint families are the major types of the family structure with adopt values, norms and beliefs from their ancestors so that they can formulate it, follow it, and can change it. Now at present our society is being modernized through media and communication, and even trade has a variable effect on the cultural and family norms.

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6 Chaudhary, A 2004. Rural Sociology. Dominant publishers and Distribution. New Delhi. P. 105

According to Hezel[7] (1991) Family may have as many definitions as there are cultures. Under the impact of modernization today, however, people almost everywhere are witnessing the breakdown of the traditional extended family into nuclear families. This is not to say that the traditional larger kin groupings have vanished; and families' function is changed and it's a negative impact on family.

Every culture has its own family set-up. And modernization is also has an effect on family system and its traditions. Now extended families' traditions are going to change through modernization.

Andrew Cherlin[8] (1983) the emergence of nuclear families was a result of modernization. Extended family consisting of the elderly household head and a wife, now has adults, (at least one of whom might be married), there are their grandchildren, and quite possibly aunts, uncles, and other kin. So in history most families were nuclear because few people lived long enough to be in a three-generation family for long. Further, inheritance practices forced sons who did not inherit the farm to leave when they married".

1.2 MODERNIZATION

The modernization process involves agricultural development, urbanization, industrialization and socio-cultural development.

According to Inkeles and Smith[9] (1974) Modernization fall's within two areas. Firstly personal modernity, which concerns change in individual attitudes and behavior and more rational decision-making, and secondly societal modernity, which describes such large-

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7 Hezel. F. X. 1991. The Dilemmas of Development Effects of Modernization on there Areas of Island. The University of Chicago. P. 3.

8 Annual review of sociology, Vol. ((1983), pp. 51-66. (Changing family and household: contemporary Lessons from Historical research) (Department is social relations. John hopkins university, Baltimore, Maryland 21218. The following themes in the historical are discussed household and family structure, production and reproduction, life course transitions, the emotional content of family life

9 Inkeles, k. & D. Smith. 1974. Becoming Modern: Individual Change in Six Developing Countries. Cambridge, Mass: Harvard university press. P. 311

scale social shifts as economic development, new communications, higher rates of literacy and secularization."

1.3 MODERNIZATION AND BEING MODERN IN PRESENT ERA

The term modernization is defined as the process of change and this change could be in cultural and socio-economic realm of society. As modernization occurs, other changes are likely to follow. We can find continuous change in political level rather than social and cultural level.

One aspect of modernization, the technological explosion, has made it possible to transport human beings and ideas from one place to another with astounding speed and in great numbers. A new medium is not always an addition to an old one, nor does it leave the old one in peace. It never ceases to oppress the older medium until it finds new shapes and positions for them. In today's world, becoming modern is not a big task. In fact one can be called as modern if he or she goes with the adoption of the modern development trends. These trends might include the technological advancement, more developed agricultural ways, the most frequent or strong source might be industrialization and the last one can be the population movements from rural settlements into big cities and we can call it urbanization. With the passage of time we are going to change our mind and accept everything rapidly. All these aspects affect the minds of people and they change their way of life.

Pakistan has been facing a list of social dilemmas from its very inception. The early dilemma of modernization or westernization was the biggest of all and external in nature. In this regard media, especially the electronic media has been held responsible. People are adopting the western culture without giving much thought to their eastern values.

1.4 RELATIONSHIP BETWEEN MODERNIZATION AND DEVELOPMENT

There is very strong relationship between modernization and development. Sometimes we mix-up these terms and give them same meaning. However, development and modernization have little difference, according to Dube[10] (1995):

"Development has not being a simple matter of making calculated inputs to raise the output to the desired level. The transfer of technological bristles with difficulties: the transfer of institutions, even if desirable, is almost impossible to accomplish. The adaptation of technology is a time consuming process that needs patience and innovation that involves a great deal of trial and error."

When the development is rising in society and is modifying different institutions of the society to compel people to change the present situation then modernization starts taking place. This is a fact that one of the greatest resistances in human development is the adaptation of new ideas. It makes you think that after all; our favorite notions may be wrong; our firmest belief may be ill founded. But even then this is the common man who goes for adopting the new ideas leaving the older one behind and therefore makes a big contribution in the change process. No matter the consequences might be, either positive or negative, innovation makes its way to a social change most of the times.

1.5   MODERNIZATIONS AND CULTURAL DECLINE

Most of the people tend to think of change as an accumulation of innovations adding new things to those which are already there. They think so because this seems so much a part of the way they live. A little reflection, however, leads to the realization that so often the acceptance of a new innovation leads to the reduction in importance of an older one. This sort of replacement is not just a feature of western civilization. For example, now we are adopting western pattern of life, we want to see ourselves modernized through their culture. This modernization affects our life and we change our culture in order to bring improvement in ourselves. However, this cultural change could be positive or negative for us.

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10 Dube, S. C. 1995. Traditions and Development. Vikas Publishing House. USA. P. 2.

According to Ronald[11] (2000) Modernization is the evidence of massive cultural change and the persistence of distinctive cultural traditions. This change is associated with shifts, away from absolute norms and values that are increasing rational, tolerant, trusting, and participatory modernization. That are widely viewed as a uniquely western process that non-western societies could follow only in so far as they abandoned technologically and morally. The cultural change is the reason for modernization and bringing change in its characteristics.

1.6   NORMATIVE STRUCTURE

Normative statements and norms, as well as their meanings, are an integral part of our lives. These are acquired through our native language, our learning process and other experiences. They tend to prioritize our goals, and help us in organizing and planning our thoughts, beliefs, emotions and actions; and are the basis of much of ethical and political discourse.

Normative statement is used to describe the effect of those structures of culture, which regulate the function of social activity. While they're always anomalies in social activity; the normative effects of popularly endorsed beliefs (such as family values or commonsense) push most social activities toward a generally equal set, resulting in varying degrees of social stability.

Normative is usually contrasted with descriptive or explanatory when types of theories, beliefs or statements are brought under discussion. Normative statements affirm how things should or ought to be, how to value them, which things are good or bad, which actions are right or wrong.

System of norms is not simply made of norms. A person's normative judgment will often depend on his acceptance of more than one norm, and the norms he accepts may weigh in opposing directions.

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11 Ronald, P. American sociological review, 2000, Vol.65 (February: 19-51 university of Michigan . P.67

1.7 MODERNIZATION AND NORMATIVE STRUCTURE

Modernization changes human thinking and has a substantial impact on human behavior. Human beings change the societal set up and family structures. This change affects family set-up as well as its normative structure. In a society, norms are the rules that are socially enforced. Norm is thought to affect a wide variety of human behavior. In Pakistani society, modernization always creates a change in two major factors of a norm.

1.7.1 MORES

Moral norms are defined in every culture and establish what action is wrong or right, what is allowed and what is not allowed, what is wanted and what is not wanted. Deviation from these norms is usually considered by the society as a threat to social organization and is dealt with harshly.

1.7.2 FOLKWAYS

Norms are defined in every culture consisting of rituals, beliefs, traditions and routines. Breaking them is not usually considered a threat to social organization and is dealt with less severely than mores. Mostly change takes place in folkways because people change their behavior through innovations. They know society will not punish their behavior regarding this change.

1.8 CONFLICT BETWEEN NORMS AND MODERNIZATION

Sharma[12] (2001, P. 24) Conflict between norms and modernization is that modernization inevitably involves tensions, maladjustments and often regression, particularly in traditional society, which reacts with emotional resistance to any departure from ingrained habits of thoughts and action.

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12 Sharama, A. 2001. Changing modern society. Mittal publications. New Delhi India. P. 24.

When conflict arises in modernization and norms it creates a panic situation in a society. These situations change the behavior and attitudes of the people toward their old traditions, normative structure and its life pattern.

According to Bourdieu's[13] (1977) when individuals act in accordance with social norms, their action is governed by rules and they follow the rules even if it is not in their narrow self-interest to do so. The other aspect is the process whereby a social practice comes to attain the status of a norm. Informal rules structure the behavior in ways that allow individual to do the right action, which is acceptable in society.

Every community has its separate values which contribute to its system of beliefs, ideas and opinions these values are shared between many of the participants in that culture. When the society has been modernized our normative structure is changed, norms and values that are based on the mores and folkways also change.

1.9 CONSIDERING THE FAMILY AS A SYSTEM

Here we address some important concepts of family system, which have value in our Pakistani society. According to Gilbert's[14] (1996) wholeness (holism); a system is defined as a whole made up of interacting parts. Members of a family system interact in reciprocal relationships, responding to one another in the context of roles. The whole system must be considered, rather than breaking the system down into its parts."

For the important part, the family is seen as a supportive resource for bereaved family members. This has provided a limited sense of how members deal with multiple roles and varied pressures in fulfilling their responsibilities.

13 Bourdieu's Smith (1977) Modernization and Action. New York. P. 36

14 Gilbert, K. R. (1996). Loss and Differential Grief in Families. Death Studies, 20. Pp. 269-283

1.10 NORMATIVE STRUCTURE AND FAMILY SYSTEM

Traditional family values are highly respected and considered sacred, though urban and rural families have grown into a nuclear family system which is due to the socio-economic constraints imposed by the traditional joint family system. In our society every family system has a normative structure. This normative structure mostly depends upon their cultural normative structure that gives them a framework to combine their selves in society as a family. Our normative family structure gives us identity that we are different from other families. We may choose not to behave in accordance with values of other families, but then we naturally choose to go alone and live isolated. We must be prepared for bearing the consequences.

According to Sherry's[15] (1984) Cultural and social practice rests an acknowledgement of the important relationship between social action and social structure of which social norms are an integral part because [these are] the social norms [that] make the family norms. The role of social norms is cultural to our understanding of how communities maintain and transmit dominant social practices.

In Pakistani society, family system has direct accord with traditional rules and regulations, which are important for each member of the family and everyone is to oblige these precepts.

According to Cook & Oltjenbruns[16] (1986) members of a family system interact in reciprocal relationship, responding to one another in the context of roles.

1.11 FAMILY NORMS

The family itself may or may not correspond closely with cultural norms, but prevailing norms still define the standards for housing and social development. People in a society

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15 Sherry, O. 1984. Theory in anthropology since the sixties. Oxford university press. P. 26

16 Cook & Oltjenbruns. 1986. Dying & Grieving: Lifespan & Family Perspective. New York: Holt, Rinehart and Winston, Inc. P. 10.

adopt the cultural norms, with the passage of time they become family norms. In family norms, people decide what the right action is and what their traditions in connection with those decisions are, this determines what role individuals should play during such a process. Family norms tell us what is the limitation of a particular family. How they will behave in a certain way. Basically the family norms totally depend upon the family tradition, which is associated with our parents. That is transferred from one generation to the next.

1.12 THEORETICAL FRAMEWORK

I took the model of Parsons[17] (1967) and Smelter[18] (1969) whose exploration of the growing institutional complexity of society had provided a powerful model of what was distinctive of modern industrial society and the role (or function) played by its component parts. The defining feature of modern society was said to be a system of norms and values that were conducive to an open, democratic, entrepreneurial and participatory society. In contrast, non-modern traditional societies lacked such features, being tied to tradition for its own sake. Modernization theorists could, and did, apply this broad framework to explain the different developmental stages and development achieved by countries around the world, and could prescribe the normative changes that were needed for less developed countries to join the modern world.

As we know, modernity is a powerful factor and it is a complex and dynamic process, which marks a distinction and changes traditional ways of living. If we analyze Parsons and Smelser's model we can see that modernization is a complex process that influences the whole society and changes its norms, values and belief system especially in rural areas. It is exploring new ways of development, and changing the social institutions with the passage of time.

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[17] Parsons, T. 1967. Sociological Theory and Modern Society. New York. Free press. P. 85.
[18] Smelser, N. 1969. Mechanism of Change and Adjustment of Change. Rinehart and Winston Ltd. Germany. P 86.

According to Parson's[19], the difference between tradition and modernity, have strongly reinforced that tradition, for all its diversity of knowledge and ideas; still there are two systems of interrelated variables. The tendency is, firstly, to treat societies under a natural system, and secondly to search for the independent variables which if altered initially will cause changes in the related, but dependent variables in the process of change. Thirdly, to conceive of the tradition as one of declining tradition and rising modernity, and finally to assume that social change consists of a process that is internal in its essence.

The second model that is selected is given by Durkheim[20] (1858, 156). At the heart of Durkheim's work is a belief in the importance of creating well organized, ordered and harmonious societies in order for individuals to flourish and live out their lives productively and contentedly together. According to him.......order flows from consensus out of the existence of shared norms and values. For him, the key causes of social and individual ill-health stem from 'anomie' -a lack of regulating norm. Anomie is the result of the potential scourge of modern competitive society; the promotion of unrestricted desires; without norms constraining behavior, humans develop insatiable appetites, limitless desires, and also general feelings of irritation and dissatisfaction. Durkheim went on to say that strong, ordered society and individual liberation are only guaranteed where beliefs and behaviors are properly regulated by socialization (an on-going process whereby individuals learn to conform to society's prevailing norms and values).

If we relate this model with modernization we can see sometime modernization having negative change in society. People are socialized through their society and the society changes individual behavior with the passage of time.

19 Persons, T. el al 1954. Towards a general theory of Action. New York, Free Press. Pp. 30-79

20 Durkheim, E. 1938. The Rules of Sociological Method, Chicago, University of Chicago Press. P. 156

We got some related theories which are more important.

1.12.1 THEORIES OF PROGRESS AND EVOLUTION

Modernization comes in a society from change and adoption, and this social change is the source of change in human society. The basic assumption in the ideas of progress and evolution is that change is the characteristic feature of human society. This change affects peoples' thinking and behavior.

Comte[21] (1877) realized that changes in social institutions would not come about themselves. They could be achieved only if the people had a positive moral desire and commitment and exerted themselves in that direction. Comte explained social change and modernization as the outcome of intellectual development. He formulated his famous law of three stages of intellectual development. It is a progress from the theological mode of thought through metaphysical mode of thought to the positive mode of thought represented by modern sciences. He assumed that this intellectual progress is accompanied by moral development, particularly in the growth of altruism over egoism, and by change in the social institutions. He had faith in human ability to assume responsibility in individual as well as in society. By analyzing this model we can see the impact of different circumstances that create a change in society, when the human thinking changes then automatically human society also changes. So we can say that all societies pass through certain stages and that the process of change is inevitable.

Classical theories of modernization imply that modernization is inevitable and these theories use western defined strategies for achieving development in the Other/Third World -- e.g., industrialization and mechanization in agriculture with an emphasis to change the mode of present existence of a society. In the classic theories of different social scientists like Spencer[22] and Comte (1892) who put their views regarding social pattern where modernization is one of the linear ascents. Spencer saw the development of society as a process of evolution which as organic change, is a process of growth,

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21 Comte, A. 1877. System of Positive Polity. London; Longmans, Green and Co. Early Essays, Vol IV, Pp. 555-58.

22 Spencer, H. 1892. Sociology. New York, Appleton and Co. Vol 1. Pp. 555-58.

increasing complexity, growing differentiation of structure and function and rising interdependence among differentiated parts. So this interaction of different parts creates a change in society and this change affects the normative structure of family system.

1.13   THE PROBLEM

Changing normative structure of the family system through modernization is the social and cultural problem in developing countries as modernization has been creating a change in society due to change in the attitudes, values and beliefs of family system. Modernization is a worldwide phenomenon and particularly in countries like United States, United Kingdom, and some Asian countries, has occurred through adoption of some aspects of modernization. This modernization changed their culture and people's life style. Media is the main source to promote these issues. Pakistan is one of the Asian countries, which is also adopting modernity from other countries, and this modernization has affected its culture, peoples' thoughts and their life styles.

Then modernization affects the family system and its norm's such as norms of extended family, the general parental authority, the discovery of a generation gap, women's traditional land rights and many other aspects. Therefore we can say that when modernization brings change in Pakistani culture; then automatically its norms, values and beliefs will be changed. If change comes in the social structure of Pakistani society through modernization, rural area will also be affected. Now rural areas are changing their culture in a dramatic way. Mass media, contact with the city and educational institutions are bringing change in the rural life because people want to change their life pattern and work for betterment. However, this modernization affects their life in a negative way as well. Also break-up of norms, traditions, panchayat system, normative structure of society, family break-up in extended to nuclear etc. are the major indicators of decline in traditional system of rural society.

1.15 STATEMENT OF THE PROBLEM

"Impact of modernization changes the family norms and has an influence on family system."

Social scientists study the changes, which are present in cultural norms. Social norms also have an impact on the norms of family system, which change with the passage of time. The changes in the social structure are very often a cause of separation in smaller family units. In the past the family had some traditional norms, but in this new era of modernization, new generation has changed or modified these norms and has given way to a new family system.

In coming paragraphs, when we will emphasize this statement; the study will tend to explain how the local traditional knowledge is being replaced with the modern developmental trends which are often perceived as progress or development. In the whole process of shift from one mode of action to the other many changes are likely to occur. The most important change is the scene of invasion of modern developmental trends on a traditional society and the changes in the social and cultural setup. It is really a thought provoking issue that how many of us observe process of changes. It is such a hard thing to be aware of where everyone is in a hurry to make his or her life more and more comfortable.

On the whole man has psychologically and mentally been looking for soothing sources which ensure comfort. Thus man has been trying to find out a better mode of survival be it through an exceedingly materialistic method. People's materialistic approaches are manifest from changing their styles of constructing houses, new dress patterns, changing village social environment. Their non-materialistic approaches are evident from the fact that people have changed their beliefs, norms and values of family system. The study has its objective to analyze all those sources through which traditional villagers have tried to mould their ways of living and are resulting in a loss of their cultural and family norms and giving ways to social and cultural change in their society.

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1.16   HYPOTHESIS

1.   Impact of modernization influences norms, beliefs and values of the family system.

2.   Societal modernization has impact on extended family and rise of the nuclear family.

Human beings are searching new ways of spending their lives in a better manner. People are changing their way of living through modernization. Kinship system however changes with the passage of time. Family set-up is totally changed with family norms, in the categories of marriage, woman's status, education, woman labor, cultivation, baraderi system, family system and traditions. The best way to cope with modernization is first to accept and understand its nature and evolution, speed and direction in the light of tradition, past values, cultural and family norms, and existing knowledge, and then try to understand its positive and negative point and its effect on human society.   Thus the purpose of the present research is to analyze and prove this hypothesis generally in Pakistan especially in one of its rural areas.

1.17   VARIABLES OF THE STUDY

Modernization is an independent variable, and normative structure and family system is the dependent variable. It is assumed that modernization may be indirectly and operationally measured through three inter-related variables viz. educational, social and political variables. Thus:

Norms may be measured

    1-Indirectly by reference to postulated effects of hypothesized norms which are established before the research

    2- By the use of written documents.

    3- By making inferences from the behavior

    4- Through peoples' actions, their traditions and behavior towards norms.

1.18   OBJECTIVES

1- To study the indigenous perception of modernization, how the villagers define the word modernization, given their knowledge and understanding, how they explain the essential background of modernization.

2.   To highlight the indicators of modernization in rural perspective, which are based on social, political, religious and educational development and to understand the nature and direction of modernization in the light of development process in rural area.

3.   To study the background of normative structure in rural area and to sort out different ideas, values, and beliefs with respect to normative structure they have. Finally, to discern as to how do they play their respective roles in maintaining the normative structure of their society?

4.   To study impact of modernization in changing the normative structure of society. Does modernization change the normative structure in a positive way? Is modernization changing indigenous concepts of normative structure? How much does education play its role in this kind of change in the society.

5.   To study significant linkage between modernization and normative structure. Which variables create the relationship between modernization and normative structure of family system? Is the rural area's normative structure based on indigenous knowledge of people, traditional norms, values and beliefs of people, gender inequality, and class identity? [I will focus on specific factors of village normative structure].

6.   To study the family norms as to what change occurred during the process of modernization, what attitudes people adopted towards female education, female family status, why they converted their joint family system to the nuclear one. What is the generation gap and how is it changing the traditions of family?

1.19   SIGNIFICANCE OF THE STUDY

The study is of a great significance. Anthropologists are increasingly concerned about the rapid disappearance of some of the world's indigenous cultural people due to any

reasons. "Change" in any aspect of life is also one of the major areas of concern for anthropology. Man makes laws and then he himself changes them. One thing, which might be important for them, might not be likewise for others. So through his perception of the need or requirement or even sometimes desire, he searches for something new or altogether different from the older one. The desire for surplus might not be neglected in this regard. Thus what a man will do? How he is going to behave in time of need? What will be his choice to while providing comfort to this world? What is going to be the consequence of new adapted ways? What he is going to achieve? And what is he going to lose? What will be the future of man along with the consequences of modernization? What something new he is going to leave for his oncoming generations to be altered exactly the way their ancestors did? These are all those questions, which generally baffle the anthropologist. All these questions are of great importance and if left unanswered might leave a loophole in our investigation.

So all these queries provoke a general understanding or approach the study is heading towards. The innovative aspects of modernization are also very debatable issues with respect to development and process of change. The rate of their adoption in cities is higher but it is not negligible in the isolated or folk societies as well; as these communities are getting closer to the urban settlements. The process of diffusion of certain traits of one area in another is also increasing rapidly. So, again the adoption of new ways is therefore leaving the pre-existing trends behind. This also reveals the issue of adaptation, development, social & cultural change that is of great importance in Anthropology. So any step taken toward the advancement of such study is considerable and valid.

In developing countries, the phenomenon of modernization and development has been a major issue and many anthropologists have been working on the impact of modernization and cultural change or change in the normative structure of the family system. Our family norm is changing with the passage of time, the break up of the bardari system and extended family has taken place such that families have been divided into nuclearization. The process of modernization influences their traditional norms and brings changes in it.

So this study will also bring to light the conscious area of human being with respect to modernization and its unacceptable impact on family structure.

The desire for standing side by side with the developing and modernized nations also leads to many changes in traditional societies thus nations, tribes or groups move quickly and adopt the very strategies that a developed world has adopted. So, the old system therefore, has to give way to the new one. Leaving the older social set up behind brings about the social and cultural change. This also reveals the issue of adaptation, development; social & cultural change that is of great importance in anthropology.

Finally, awareness is needed to find out as to how important the supportive ties of traditions and culture are for the individual particularly in the world's traditional societies? Is humanity up to the challenges posed by modernization? Who could exactly predict about the future, but it appears that significant changes are bound to come, one way or another.

1.20   REVIEW OF LITERATURE

During the review of literature, I found the relevant material which was the main source with respect to understanding the concept of modernization and its impact on society. The word 'modern' is not defined uniformly or categorically which gives different connotations.

According to Terence and Immanuel[23] (1911, P. 111), the modernization theorists, progressing considerably beyond description, postulate some universal features of the modernizing process, including the notion of parallel stages (with their beginning and endpoints), and of easily defined characteristics of "modern" and "traditional" societies. Some have even developed often questionable strategies for bringing development and modernity to Third World societies based on the spread of "modern" (i.e., Western) value

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[23] Terence K. and Immanuel, W "Patterns of Development of the Modern World-System: Research Proposal," *Review,* (Fall, 19771, 111-12.

orientations, world views, political systems, and socio-economic structures. Two critics have summarized the essentials of this theory as follows:

This perspective assumes as its basic premise that the theoretical unit for the study of social change is 'society' in the abstract. Accordingly, the world is said to consist of a number of related but basically autonomous 'societies' . . . each moving upward along an essentially similar path of development. Some, of course, started their ascents earlier than others, thereby showing the way to late-starters; and some proceeded at times more rapidly than others, suffering accordingly from forcing historical change. But they all trace broadly parallel lines of development. . . . The task of the social scientist is . . .to construct, and test out explanations as to why some 'societies' started earlier than others, why some developed faster than others, and why those currently lagging behind are [actually] lagging and what they must do in order to catch up with those already developed ones'.

Gold Thorpe[24] (1971) says the studies of modernization and development involved a very far-reaching shift in their basic orientations compared with earlier "classical" studies. Instead of stressing the specificity of European civilization and European modernity, these studies assumed that the development of modernity constituted the apogee of the evolutionary potential of mankind and that the kernels of this process are in principle to be found in most human societies. Hence they asked questions about which conditions facilitate and which conditions impede the development of such modernization in all human societies.

At the same time, however, they took for granted that the European (and perhaps also the American) experience constitutes the major paradigm of such a modern society and civilization. In these works observers attempted to combine studies of micro settings and various social processes—communication, urbanization, value-transformation, and the like—with a broader macro-societal framework. The first studies of modernization and the development, and many later ones that continued in this vein, evaluated societies by

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[24] Gold Thorpe, J. 1971. Theories of industrial society: Reflections on the recrudescence of historicism and the future of futurology. *Archives Européennes de Sociologie* 12:263–88.

various indices of modernity, development, and modernization. They then tried to determine either the extent to which the societies studied approximated the model or models of modern industrial society or the factors that impeded their advance in terms of these indices. The possibility that a modern social order might develop from within various societies was recognized and explored. Although with the passing of time there developed a growing recognition of the possible diversity of transitional societies, observers still assumed that such diversity would disappear in the final stage of modernity.

Banuri[25] (1987) provides a critical perspective on the development of modernization theory in the last half century where the disillusionment and disappointment with the western ideal is frequently discussed. There is criticism by external theorists on remarks like "impersonal relations are inherently superior to personal relations" the west is no longer seen as the ideal model for development any longer. This paper basically discusses the current cries in modernization theories and its various articulations; it also discusses the underlying similarities between the various strands of modernization theory. Different world views of the modernists and their critics reveal the good and bad part of the process of modernization.

Dube[26] (1988) has discussed the nature and dilemmas of modernization in detail and has given various characteristic defining modernizations. He has commented on the ambiguities and inadequacies of modernization. [27]Aderson (1986) has, in discussing the emergence of the modern state, described the importance of the industrial revolution in the development of the modern society. He has commented on the various outcomes of technological advancement, wherein a change in social relations has been an important point.

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[25] Banuri, T. 1987. Modernization and its Discontents. University of Massachustts Amherst and Wider, heleski.

[26] Dube, S. C. 1998. Modernization and Development. The Search for Alternative Paradigms. London & New Jersey: Zed Books Ltd.

[27] Anderson, J. 1986. The Rise of the Modern State. London: Harvester Press. Wheat Sheaf Books LTD.

Isbister[28] (1991) while talking about the modernization process in relation to the third World countries, has commented on the traditional societies as being the main focus of modernization theories. These theorists have criticized the traditional lifestyle as having poor subsistence living, a life with no progress, which is contrasted to the modern society where technological innovation and economic growth take precedence. Two theories of change based on modernization, Rostow's stage theory (Cochrance & Anderson)[29] describes the relationship between the modern and pre-modern states. Basically in all work done on modernization, there is a division of the world into the modern and traditional, the modern being called rational being and others irrational. The transfer from the irrational to the rational being has been the main emphasis of the modernization theorists.

Chodak's[30] (1973): According to him to modernize means to "render something old fashioned up-to-date" or "to reshape something out of date to suit the requirements of modern times." Modernization as characterizing all efforts to bring technology, ways of life, social organization, art, modes of production, even norms------up to date. The term modernization denotes a process of bridging the gap between the level of development in a society or in the sphere of its life and a more advanced and modern. It is the process which aims at a standard in the patterns of behavior, modes of action and ways of thinking which are regarded as more up-to-date.

Haviland[31] (2002 P, 419) also talking about modernization is an ethnocentric term used to refer to a global process of change by which traditional, non-industrial societies seek to acquire characteristic of industrially "advanced" societies. Although modernization generally has been assumed to be a good thing, and there have been some successes also, yet it frequently has led to the development of new 'culture of discontent" showing a level of aspirations far exceeding the bounds of an individual's local opportunities.

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[28] Isbister, J. 1991. Promises Not Kept. The Betrayal of Social Change In the Third World. New York: Kumarian Press.
[29] Cochrane. Allan & Anderson, James. 1986. State and the System of States. The Rise of the Modern State. (ed) James Anderson. London: Harvester Press, Wheatshaf Books LTD.
[30] Chodak, S. 1973. Societal Developmen. Oxford University Press. New York. P. 253.
[31] Haviland, A. 2002. Cultural Anthropology. (10th ed) Harcourt College Publishers. USA. P. 423.

Sometimes it leads to the destruction of cherished customs and values for which people had no desire to abandon.

According to Weinstein's[32] (1996, P. 356) Modernization is used normatively, as a value judgment. It is more than a simple description of the direction in which change might or meant to be headed. Rather, it also carries the clear connotation of inherent progress: it is change for the better. This may have been an appropriate assumption in the nineteenth century, but we have since learned that modernization does not necessarily bring progress. Some of its effects clearly do contribute to survival and prosperity, but others are more doubtful. In fact, some aspects of modern life, especially the decline in the power of family and kinship, are now a source of concern throughout the world".

Professor Lerner[33] (1964, P. 46) puts the case in a conditional form, which is hard to reconcile with his emphasis on behaviorism. He says in effect that either new institution change in compatible ways (meaning, presumably ways similar to the western model), or modernization leads elsewhere than intended (meaning, presumably in direction differing from the western model). He believes that the height association between urbanization, literacy, media participation, and political participation in modern societies points to an underlying, systemic coherence (which Lerner calls "the participant style of life") such societies can be ranked in accordance with their degree of tradition, transition, or modernity.

Ogburn's[34] (1922 P, 212) emphasizes the importance of technology regarding modernization. He said technology is causative of change, "technological" changes he believes; bring about changes in culture, values, norms and life styles. He examines the impact of technological innovation on society and presents the idea that the rate of institutional change is slower than the rate of technological change. He uses the term 'cultural lag' to describe this difference.

[32] Weinstein, j. 1996. Social and Cultural Change. Allyn & Bacon. A Viacom Company Press USA. P. 356.
[33] Lerner, D. 1964. The Passing of Traditional Society. New York, The Free Press. P. 46.
[34] Ogburn, F. 1922. Social Change. Viking Press. New York. USA. P. 212.

Wriggins's[35] (1975, 356) reported that term modernization and modernity carry with them the implication of change for the total culture. They conjure up a vision of positive efforts being made by the government or other leaders to move the society away from the traditional practices of prior generations and try to bring them up to an agreed plan of "modernization" with previously established goals.

Jalibi[36] (1984, P, 3) comments that the systems of ideas and beliefs by which we lived for centuries are now appearing meaningless and futile to us. It is owing to this cultural vacuum that on the other hand we are being surpassed by the west in the matters like dress, social norms, architecture, fine arts, material progress and moral systems and on the other hand our minds are enwrapped in thick veils of mist of backwardness".

Michael[37] (1989, Pp. 423-425) explains that the basic sense of modernization means improvement in the quality of human lives. In material terms it entails achieving an adequate level of consumption and assuring suitable environment. That's why traditional small-scale societies are able to work out strategies that there were no great differences in wealth and that provided individuals with a sense of self-esteem within their cultural context. Their modern counterparts themselves were exploited by or excluded from the economic systems of society within which they lived".

Social Scientist and the Theories of Modernization:

Smelser[38] (1992, P. 86) prefers the differentiation model like the one presented by Parsons, as an analytical framework in order to study modernization. Before modernization, the same social unit developed so as to perform separately each set of functions. Then the family was the basic unit for work, religious devotion and education. With the onset of modernization there has been division of labors, separation and specialization which changed the norms in every aspect of life in the society.

[35] Wriggins, A. 1975. Modernization and Social Change. Oxford University Press. P. 56.

[36] Jalibi, J. 1984. Pakistan The identity of Culture. Royal Book Company. Sadder. Karachi. P. 3.

[37] Micheal, C. H. 1989. Contemporary Cultural Anthropology (3rd Ed) Scott Fores Ann and Company, London. UK. Pp.

[38] Smelsar, N. 1992. Mechanism of Change and Adjustment of Change. Rinehart and Winston. Ltd. Germany. P. 86.

Moore's and Bendix[39] (1955, P. 156-165) are both concerned with industrialization, especially its effect on value system, norms of culture, life style and motivational complexes. Industrialization tends to lead to a separation of labor and management. If modernization is to succeed, each group must develop value orientation that enables it to perform its role and play its part, Moore further mentions the requisite changes in the values, habits and outlooks of workers necessary to sustain their motivation. Bendix dilates on the changing ideologies of management, whereby it justifies its own role in the change process. So we need a balanced value system leading to moderated change, it just cannot be overstressed, as in the ideal of sustainability.

Inkeles and Smith[40] (1974. P. 311) say modernization is the powerful process, which takes different directions. These include first individual, then follows the rules imposed by elders, second is simple and noncomplex family and household structures, which is primarily nuclear, thirdly separation between the family of orientation and the family of procreation that is the establishment of independent families by adult sons and the parents. Fourthly non-authoritarian interfamilial relationships, which lead to a decline in the paternal authority, and fifthly the low integration with kin, which generally implies the autonomy of individuals or the nuclear family from kin control over individual careers, choice of spouses, the timing of marriage and child rearing. In brief, the typical modern family has been defined as nuclear, child centered, and private, a group that prefers intimacy and privacy to shared functions with kin, and strangers. [During the ensuing discussion, these criteria will be examined in relationship to the historical changes which have occurred in the family with respect to household and kin organization, changing family functions and values].

Bright[41] (2000, Pp. 155-156) reported that from peasant's point of view, the process of modernization has both advantages and disadvantages. Most peasant societies are

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[39] Moor, G. & N. Bendix. 1955. Social change and modernization. The University of Chicago. Haifa Publisher. Pp. 156-165.

[40] Inkeles, K. & D. Smith. 1974. Becoming Modern: Individual Change in Six Developing Countries. Cambridge, Mass: Harvard University Press. P. 311.
[41] Bright, W. 2000. Cultural Anthropology Today. CRM. Books, Delmar. Calfornia. USA. Pp. 155-156.

wracked by poverty, oppression, diseases, relentless labor, cultural change and the peasant themselves tend to be eager for a different kind of life when they are made aware of its existence. In societies all over the world they have shown an increasing receptiveness to the benefits of modern sources. Yet the process is far from painless. Very frequently the rich and powerful force it on the peasants, who are anxious to make use of the different things of the village that provide peasants with livelihood.

Smelser[42] (1969, P. 86) analyzes the process of main social functions facilitating structural interdependence. Before modernization, the same social units developed so as to perform separately each set of functions, and then the family was the basic unit for work, religious devotion and education. With the outset of modernization there has been division of labor, separation of family members, extended change towards nuclear family and break of kinship groups. Each such unit has its own authority structure, set of norms prescribing the proper pattern or behavior and systems of rewards, all these aspects of change stay behind the reason for modernization.

Al-Haj[43] (1988, P. 237) says Modernization is the overall process; that breaks through modernization and is achieved by the breakdown of the antecedent traditional structures; and that these are replaced by modern structures in an advanced modernization process. So social and cultural changes associated with modernization is the impact of these changes on family structure and on the changing centrality of kinship groups".

Paydarfar's[44] (1975, P. 446) says Modernization has broken down the traditional family by bringing a change from the joint and extended family to the nuclear family. The function and structure of the family is totally changed. Member of the family changed their life style and normative structure".

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[42] Smelsar, N. 1992. Mechanism of Change and Adjustment of Change. Rinehart and Winston. Ltd. Germany. P. 86.

[43] Al-Haj, M. 1988. The Changing Arb Kingship Strucutre: the effect of Modernization in an Urban Community. The University of Chicago. Haifa Publisher. P. 237.

[44] Paydarfar, A. 1975. The Modernization Process and Household Size: A Provincial Comparison for Iran. Journal of Marriage and the family. Vol. 38. No: 2. University of north Carolina at Chapet Hill. P. 446.

In the theory of the socialized actor, as developed by Parsons[45] (1973, Pp.30-79) norms are defined as standards of evaluation, or ranking for that matter. They are rarely defined as reality assumptions or membership norms. Parsons defined norms or value orientation as shared standard for selecting from alternatives, varying from general to specific. In his most explicit definition, he states that norm is a verbal description of concrete course of action; norms influence behavior, because they are part of an individual's motives. He said that the norms and actions of the individual would be consistent. In other words variation in norms and actions of individuals with members of a community will correlate with variation in behavior. Furthermore, Parson's definition of norms suggests that the theory of the socialized actor should be able to explain the result of previous research on the relation between behavior and normative beliefs, opinions or attitudes. To qualify as norms, the belief should be an "ought" or 'should' statement and imply an evaluation of action.

Samar[46](1969, P. 17) reported that human life is a continuous drama of the irresistible factors and forces of change. One of the most important aspects of life's change is the social change, which is used in broader sense of the overall holistic system. It includes socio-cultural development. Pakistan is a country where change has been the most important factor. There has been constant activity or continuity of change since the very creation of this Islamic state. Conversely, there has never been a period one could cite where there has been continuity, prosperity, unbroken harmony between sects, classes and castes, cultural norms, family norms, beliefs and values.

Madan[47] (1999, 63) explains in the context of modernization in south Asian countries: Modernization -- or the core of the process of modernization -- as the use of science and technology to solve problems of everyday life. To achieve this successfully, we also need to formalize work and to cultivate modern value orientations, leading to the emergence of a new kind of person -- the 'modern man'. The transfer of scientific and technological know-how from the West to other parts of the world is considered to be more or less

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[45] Parsons, T. 1973. Towards a General Theory of Action. New York, Free Press. Pp. 30-79.
[46] Samar, I. 1969. Systematic Social Change and Pakistan. Progressive Publishers. Lahore. Pakistan. P. 17.
[47] Madan, N. Triloki. 1999. cultural Identity and Modernization in Asian Countries. Kokugakuin University. Japan. P. 63

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successful to the extent to which appropriate cultural changes -- that is institutional and value changes -- have occurred in the 'recipient' country. Whether we like it or not, modernization has been a secondary process in the non-Western world -- it has been the effort to reenact the history of Europe in other parts of the world -- it has been, in effect, Westernization. Failure to modernize and breakdown the process of modernization has been attributed to adverse cultural milieus".

Chong[48] (2005, Pp. 3, 4) explains that modernization can be seen as the social, cultural progress of society, conventionally signifying the material transition of a developing society to a developed one. The modernization of Southeast Asia, a twentieth century phenomenon, has taken place in an era of globalization that of a global capital. Both of which have been key factors that have shaped the development of the region. In south Asia; the modernization of societies depends on their ability to create new institutions, exploit advanced technologies, master their environment, and adapt to their pattern of behavior for common goals. Conventional wisdom has it that education, social, political development, improving the capabilities of individuals and institutions play a key role in the modernization of south Asia".

Jones[49] (1985) explains the exposure to modernizing institution such as the school, factory, and city has been found to be associated with the breakdown in traditional values, beliefs, and behaviors in a wide variety of cultural settings. Socioeconomic change has had a similar impact on the late-modernizing Islamic minorities in south Asia. Although patriarchal attitudes and behaviors have persisted in some areas of family life, extensive shifts in family values and approved gender roles have occurred, particularly in the last two decades. These trends are parallel to those in non-socialist settings".

Berova[50] (1980, pp. 14-26) is of the view that, If we examine the evidence of modernization in the areas of both change and continuity in family life style in south Asia especially in Pakistan; modernization has changed the patriarchal attitudes; and the

[48] Chong, T. 2005. Institute of southeast Asian Studies. Kokugakuin University. Japan. Pp. 3,4
[49] Jons, E. 1985. Modernization and Traditionality in a Multiethnic Society: the Soviet Case. The American Political Science Review, Vol. 79, No 2. Pp. 479. Published by American Science Association.
[50] Berova, A. 1980. Birthrate in the Family. In Demografiya Sem'i. Tashkent State University, Pp. 14-26

behavior patterns have persisted most strongly in four areas: family size, family planning, acceptance of Patriarchal authority pattern, and attitudes regarding the role of marriage. All these aspects change through modernization and deeply impact the family life style".

Silva[51] (2003, 4-6) explains in south Asia family may be defined as a group of persons related to a specific degree, through blood, adoption, or marriage. The difficulty is that comparative data on the family in the broad definition of the term above is not available. The available statistics relate to households, defined by location, community or living arrangements. Surveys and censuses usually cover all households, not merely family households. Nevertheless the latter type constitutes a major proportion enabling the characteristics of the totals to be identified as those of family households. Due to many demographic, socio-economic and political reasons family members may disperse. Consequently, the size of the household could be reduced but not the size of the family. In the Asian countries most of the young people after their marriage live jointly with their parents and later on move to another place whenever custom imposes or economic condition of the new couple permit them to do so. Lloyd and Duffy[52] (1995) believe that, "Beyond this natural ebb and flow of family members, families are becoming more dispersed. Young and elderly adults, spouses, and other relatives who might otherwise have shared a home are now more likely to live apart from one another".

According to Brown's[53] (1982), two aspects of traditional family systems seem especially important for understanding how the support and care of the elderly are likely to change when family systems are altered by industrialization, urbanization and increased migration. These are the nature of gender relations in the family, that is, the relative authority and security of male and female family members, and the nature of intergenerational relations, in particular, the extent to which the older generation controls the younger one and relies on authority versus affection to ensure support in old age. The

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[51] Silve, W. 2003. Economic and Social Commission for Asia and the Pacific. Expert group meeting on assessing regional implementation of commitments from the world summit for social development.
[52] Lloyd, C.B. & N. Duffy, (1995). Families in Transition in Families in Focus: new Perspective. The Population Council. New York. Pp. 22-23.
[53] Brown, Claire (Vickery) (1982). "Home production for use in a market economy", in: Barrie Thorne with Marilyn Yalom (eds.), *Rethinking the Family: Some Feminist Questions* (New York, Longman), pp. 151-167.

precise implications of the family system's stratification by sex and generation for the support and care of the elderly depends on the specific context, but in general, extensive sex and generational asymmetries appear likely to put elderly women at particular risk of non-support and non-care, especially in the face of changes that degrade the family's traditional system of care. A heavy reliance on authority to ensure family care of the elderly may also mean an especially rapid breakdown of traditional systems of care once the basis for traditional authority is eroded.

According to Hirosima's[54] (1992) there are two major types of family system in Asia, the patrilineal / patriarchal joint- and stem-family systems found in East Asia (China, Japan and the Republic of Korea) and in the northern tier of South Asia (Bangladesh, northern India, Nepal and Pakistan), and the bilateral, more egalitarian and conjugally- oriented systems found in South-East Asia and the southern tier of South Asia (southern India and Sri Lanka). In patrilineal/patriarchal family systems, males have life-long membership in the family into which they are born, whereas females are only temporary residents of their natal family and join the husband's family at marriage. This asymmetry in family membership also involves asymmetries in the ownership and control of family property (which, aside from the dower share, typically belongs to male family members) and in family authority (vested in males, although partly delegated to senior female family members so long as their husbands are alive). Patriarchal family systems typically involve not only a relatively marginal or powerless position for females, but also a strong differentiation of authority along generational lines. Because the multi-generational patrilineal household is a hierarchically organized unit potentially encompassing a large labor force, the power of the senior generation gained through control of family resources is great, at least if there are few occupational alternatives to the family-owned enterprise open to young men. The precise way in which senior males exercise their power over women and junior males varies across cultures, but all family systems of this type are characterized by the dominance of the senior male or males in family decision-making.

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[54] Hirosima, K. (1992). Recent changes in gender roles and multi-generational living arrangements in Japan (Tokyo, Ministry of Health and Welfare, Institute of Population Problems), paper presented at the IUSSP Seminar on Gender and Family Change in Industrialized Countries, Rome, 27-30 January.

Hankiss[55] (1985) says that modernization theorists assumed that the extended family form represented the typical family in pre-twentieth century, now industrial societies, and that its displacement by the nuclear family contributed to the decline in the status of older people. Yet studies by John Demos[56] (1978) and Peter[57] (1976) have shown that extended multigenerational families were less common than other family forms, and that elder Americans and English people preferred living in primary residences rather than with their children. More recent work by Emily[58] (1992) also questioned modernization theory assumptions about family life. Abel found that rural elders living in the 1800s did not necessarily enjoy high social status and that intergenerational living arrangements often caused problems for the children and their parents.

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[55] Hankiss, Elemer. 1985. The "second society": The reduplication of the social paradigm in contemporary societies: The case of Hungary. Budapest. Working Papers, Institute of Sociology, Hungarian Academy of Sciences.

[56] John, D. 1978. *Opening and closing: Strategies of information adaptation in society* . Cambridge: Cambridge University Press.

[57] Peter, L. 1976. Ecodynamics: A new theory of societal evolution. Beverly Hills: Sage.

[58] Emily, A. 1992. The hypercycle: A principle of natural self-organization. Berlin: Springer.

RESEARCH METHODOLOGY

We find out about social problems through research; it provides answers to our questions about other people, the world at large and ourselves. Social research provides answers to questions about people, the socio-cultural settings and systems, the events in which people socially participate; explains the differing social and cultural worlds in fact. In particular, Anthropological research seeks to describe people and their cultures and societies, both in the contemporary world and in the past. This is done so that we may come to understand people's behaviors, and their origins and their effects on various aspects of life. The research also reveals the qualities and meanings which people associate with them, with other peoples, and with the objects and phenomena around them. Research includes talking to and observing people, and studying their cultural and social products, the documents and artifacts that they create and carry. All of these are considered within the context of wider social and cultural settings. This holistic framework allows us to inquire into the depth, richness, and complexity of human behavior, wisdom and experience.

Fieldwork is the basic and one of the fundamentally important factors for carrying out any type of anthropology research. Many tools and techniques were used for the data collection under:

2.1   RURAL MACRO-ETHNOGRAPHY

In anthropological research, studying a large-scale society or rural centre is quite difficult especially when we do the 'participant observation', which is a major data collection. In fact the size and diversity of even a smallest city [rural or urban] makes it impossible for the anthropologist to know each inhabitant save in a most superficial manner and it casts doubt upon his/her ability to extrapolate to the village area; since whole knowledge is gained through an intensive study of a few informants. However, keeping in view the methodological problem, the concept of rural Macro-ethnography is employed. It is a

simple approach where the necessity limits the arena of research, the goal of such research is usually not so confined. It castes aside the concern by providing a comprehensive description of an entire rural area, in favor of limiting research to material gathered during participant-observation. This approach is based on assumptions that intensive study of a few individual is as productive in comprehending the life of others in similar situation as more extensive ethnographies are. Therefore, this approach is employed to study the changing tradition of village and villagers and family system.

2.2   CLUSTER SAMPLING

It is a technique used to simplify problems of enumerating the total population by first breaking up the research unit into equivalent geographical subunits such as, neighborhood, blocks and so on. This method of sampling is intended to preserve the criteria of randomness without the necessity of enumerating every individual in the population in advance.

So, before applying this technique, the researcher conducted preliminary ethnographic survey of geographically defined subunit and then selected a cluster consisting of **90** members as a single unit of study. This technique helped in studying the subjects more easily, thoroughly and intensively because a large community was difficult to study.

Table: 1 Description of Sampling Status

Gender	Age	Status of Sampling
Males	25-40	25
Aged people including males and females	Above 40	15
Females	25-45	23
Younger generation including males and females	15-25	27
Total	-	90

2.3   RAPPORT DEVELOPMENT

This is the preliminary stage of studying any research problem in a society. To gain the confidence of the subjects and make contacts with them especially, in case of sensitive issues like inflicting physical abuses to women in house, why families are going to be nuclear, comparison between old and new traditions of village, and interpersonal relations. Naturally, it was quite difficult for the researcher to introduce herself and her purpose. First of all, therefore, researcher had to develop rapport with influential people of the village. By the same token, researcher developed friendship with inhabitants and gained their trust. Thus people extended their co-operation in providing the information that was required. All subjects were ensured that information gathered from them will strictly be kept confidential.

2.4   PARTICIPANT OBSERVATION

According to Kottak[59] (1993, P. 23) participant observation means, we take part in community life as we study it. As human beings living among others, we cannot be totally impartial and remain detached observers. We must also take part in many of the events and processes we are observing and try to comprehend."

Anthropologists prefer to gather data more directly from their respondents. This is done by means of participant observation. We see a commitment from the researcher to adopt the perspective roles of the respondents thereby share their day-to-day experiences. Bernard[60] (1994, P.383) says that participant observation or ethnographic fieldwork is a foundation of cultural anthropology; which involves getting closer to people and working with them and feeling comfortable enough with their routine works. We mean to live in a specific setting for a specific time period and observe by participating in their activities.

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[59] Kottak, C. P. 1993. Anthropology: the Exploration of Human Diversity. 6th Ed. McGraw-Hill, Inc. New York. USA. P. 23.

[60] Bernard, R.H. 1986. The Construction of Primary Data in Culture Anthropology. New Bury Park, CA: Sage Publications, Inc. USA. P. 382.

Selltiz and Cook[61] (1981, Pp. 117,128,148) says data of Participant observation is that data which is usually qualitative rather than qualitative and is recorded as field notes written largely out of memory."

In my case, particularly in the field, participant observation was very important as the research observed the activities of the people and also checked the responses of people. Researcher participated in cultural and social activities as well as religious and political activities. Researcher observed how they shared among themselves the thoughts and feelings regarding cultural and social beliefs and values and how they communicated those to the young generation and explained to them how these could be modified through modernization. I also observed how they dealt with different problems of village and the villagers.

Researcher selected and then interviewed with families at their homes. The advantage of conducting a family interview at home includes the possibility of seeing the complete family like-children, extended and nuclear family, grandparents, and any others who may belong to these families. Cultural and ethnic uniqueness was possible to be observed more closely at home.

Researcher also attended the marriages ceremony of villagers, and participated in the local functions of the village. I did behave as a villager, and developed the rapport with the villagers. Most of the time I spent my time within households and tried to understand their action and ideas which they tired to convey.

2.5   SOCIO-ECONOMIC SURVEY

This survey provided me the most general and basic information about the locale and the masses of the village. Kish[62] (1965, P. 63) says research planning to carry out a survey almost always would be well advised to obtain the help of a sampling.

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[61] Selltiz, W. and R. Cook. 1981. Research Methods in Social Relation. Edited by Louise. H. Kidder, Ray Ashton, USA. Pp. 117,128,148.

[62] Kish, M. 1965. Research Methods. Cambridge University Press. New York. USA. P. 63.

In the field researcher conducted a socio-economic survey. This survey provided the status of the villagers and family structures, education, skill acquisition, occupation, settlements pattern etc. This technique was also helpful in making contacts and developing rapport with villagers. Apart from this, it provided me an opportunity to choose better information and knowledge about the subject matter. In this survey of 90 households were selected which possible due to socio-economic farms which randomly filled. Simply getting information from villagers during at different times also did a trick.

2.5   KEY INFORMANTS

Powder[63] (1966, P. 3) says key informants are those who guide the anthropologist into the patterns of the observed culture. These informants become the initial source of information for the anthropologist and help the anthropologist identify major sources of data. Long-term collaboration with key informants is an integral part to quality of research.

Key informants were an imperative means of collecting information about the community. They were the key tools of the researcher in the field, which he or she uses in order to get the important information about the village and its residents. The researcher selects such individuals from the village who are trustworthy and well-informed. These villagers were also able to validate the data already collected by the researcher. Researcher selected Key Informants who would be more culturally oriented and well-informed and who have full command over language and have ability to understand the questions and can easily answers those questions.

One of the key informants used in the field was affected by the separation of family, and other was a school teacher. In the field researcher key informants provided me information about the village and the ways of living of the villagers. My key informants' names were Raja Bashir, and Raja Safeer. They were very respectable persons in the

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[63] Powder, M. 1966. Stranger and Fried: the way of an Anthropologist. W.W. Norton and Co. Inc. New York. USA. P. 3.

village and they had a lot of knowledge about the villagers. Researcher selected these people because Raja Bashir was a big landlord in the village and also was an educated person. He had a great knowledge about the history and present condition of village. He told me about the traditions and values of village and the reasons for changes occurring therein. He was also the organizer of the panchayat (a native council of village elders) in the village and looked after the problems of villagers. Every villager respected him and tried oblige to his decisions. When researcher talked to him he explained the traditions and norms of families and agreed that big changes were occurring in the norms and traditions of the villagers. He was very cooperative and among many other important things, he also told me about all those families who changed their family system from nuclear to extended one.

Researcher second key informant was Raja Safeer who was a school teacher in the village. He had a great deal of knowledge about all the villagers. He told how much the villagers valued education. They preferred their children to go to English medium schools. Parents had a desire that their children got good and advanced education and in future they do jobs in city and change their life pattern according to modern ways. He helped me to conduct an interview from the students and focus-group discussions regarding advanced education, and their perception about modern life styles. He also helped me in developing a rapport with the villagers.

Fortunately, the key informants had lot of spare time and therefore could spend much time with me. Since, interviewing took many hours, and some members were simply not available for extensive discourse so these key informants helped me a lot. A non-analytic informative is more familiar with used native folk theories or pragmatic common sense.

2.7   INFORMAL INTERVIEW

According to Bernard[64] (1986, P.382) informal interviews depend upon open-ended questions on a general topic and expect interviewees to respond at their own pace using

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[64] Bernard, R.H. 1986. The Construction of Primary Data in Culture Anthropology. New Bury Park, CA: Sage Publications, Inc. USA. P. 382.

their own words which may involve open-ended conversations with informants, to gain in-sights into the culture. This type of interviewing sometimes involves on-the-spot questions from informants. The strength of this type of interviewing is that it gives the informants a tremendous freedom of expression in attempting to explain the culture to the Anthropologist.

This technique is used to collect data. An interview guide was prepared for face-to-face interviews. This interview guide helped in getting original data and reduced conflicts between interviewer and the researcher. This is an informal and comparatively less restricting way of imploring information from the interviewees. In the field I interviewed not only with the respondents who were working in village and were adopting new development trends but also the outside workers who spent their time in city and brought about changes in their behaviors which reflected their norms.

It also narrowed down such a huge topic addressing the normative structure during investigation and provided me with the theoretical and practical basis. Through this technique I analyzed the structure of norms and normative structure of family system. A comprehensive interview guide was used for data collection to cover each and every possible aspect of village's culture and the changes occurring therein. A brief description about the interviews conducted is given below:

- 25 males were interviewed on the basic of changing family system. I arranged these interviews in smooth environment and at a suitable time. Respondents were cooperative and very informative. These interviews were conducted during their working hours in the fields.
- 23 females were interested to explain the changing condition of traditions and the aspect of modernization. These interviews were conducted at their home in the morning hours because at that time they were free and relaxed. They told me what change was more powerful for them in village in terms of modernization.
- 15 aged persons who felt dismayed over the role of modernization in village and the decline in traditions, which is the normative structure of family system. These persons were free all the time and I had very long discussions with them. They

always discouraged the new aspects of modernization and by the same token the project of new Sun City in village which is a plan of developing a new town. These oldsters are of the view that the outsider entrants would effectuate changes in the preexistent traditional culture of the village. Villagers admired the old traditions and tried to eliminate / minimize the thrust of modernization in the village.

- 27 students of different ages were chosen and were found satisfied with modernization and they accepted its affects as well. These interviews were conducted in school. Students of different ages explained the status of modernization in village and expressed their desires as to what new things they wanted to do for their own selves and the village.

2.8   GROUP DISCUSSION

Different group discussions were conducted with the respondents. These started with social conversation, which took a few minutes; here they talked about the community life, and day-to-day affairs. This ensued the talk about the purposes and benefits of the research with a view to gain support and interest from the respondents.

Morgan[65] (1998, P. 467) writes the strength of the group discussion lies in the ability for the researcher to observe the nature of the interaction on a particular topic, they may represent difficulties when the topic is very sensitive." The data was cross-checked and the information collected through interviews is examined in relation to observation, group discussion and key informants.

From time to time, the group discussions allowed people to speak out and exchange views openly in the gathering. We can understand the group discussion through the following table:

[65] Morgan, D. 1989. Focus Group as Qualitative Research: Thousand Oaks. Sage Publishers. USA. 467.

Table 2: Group Discussion among Villagers

Gender	Age Group	Nature of Discussion
Male	Married with no age restriction	Nature of development in village, traditions of family, benefits of extended and nuclear family, reasons of nuclear family.
Female	Married with no age restriction	Environment of the house, disadvantage of extended family and nuclear family, reasons for separation of family, size of family, women's status in family, awareness about education, tradition of family, acceptable actions in family.
Old	Above 50 years old	Tradition and norms of family system.
Young girls and boys	Less than 20 years old, mostly students	Education, career planning, participation in decision making of their future, changing family system.

Given the table above, we can analyze that people had different points of view about modernization and development in village. They said that, the impact of modernization on the normative structure of a family system is very strong and more progressive too. They discussed the powerful wave of modernization which was directing their life towards modern set-up. Males who were much dominant in these discussions were of the view that the social development will move their selves towards urbanization. According to them the family systems were more important for them because they wanted to be independent and economically strong. As compared with females; these males were more conscious about status in family and village.

2.9   CASE STUDY METHOD

A case study is a detailed presentation of data related to some sequence of events or sets of events, which a researcher records in order to draw some theoretical conclusions.

According to Yin[66] (1984, Pp. 23, 44) a case study is an empirical document that the investigator develops as a contemporary phenomenon within its real life contents, especially when the boundaries between phenomenon and content are not clearly evident and in which multiple sources of evidence are used."

The case studies were conducted in the field with a formulated questionnaire. Case study method helped me explain the major factors relevant with the problem. Researcher selected different areas for case studies such as level of education in families, system of marriage, norms of family, status of female in family, process of innovation, indicators of modernization, and cultural change in the village. Researcher collected five case studies, which proved important in explaining various aspects of modernization.

First case study was related with the mass media issues and its effects on young generation. Second case study was related with the break-up of the normative structure and third case study was concerned with the great significance of independence of female in family who had changed their life by virtue of higher education. These case studies have a great value in my research because they tell them how different variables affected traditional system of the village and how did the villagers feel about them.

2.10   DAILY DIARY AND FIELD NOTES

Daily diary is an effective means of keeping record of the activities of the researcher. Notes are made which provide information about the tasks performed by the researcher al along the day. These techniques are very important in analyzing the data. Researcher wrote the daily diary and field notes for my research data. It gave an idea as to what

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[66] Yin, R.K. 1984. Case Study Research. Stage Publication Inc. California. USA. Pp. 23-44-86.

Researcher had been doing whole the day. It was an interesting activity because it included very interesting events that occurred during the study. Joint notes helped to complete the whole story, which they had told. Researcher maintained the record of the villagers' views and other observations about the environment.

2.11 PHOTOGRAPHY

A particularly important aid for the field-worker is photography, be it motion pictures or still photography. This technique provided with original outlook of peoples' activities and also the scenes of the location including its physical features and important places of the district. The camera produced a lasting record of land-use patterns and the general ecological arrangements in the community under study. During fieldwork researcher took snaps of different peoples participating in various undertakings; for example village marriage ceremonies and festivals in the village etc.

2.12 MAPPING

Another data-gathering tool was mapping which provided the information about the locale such as where people live, where they kept their livestock, where various public and private buildings were located and how villagers divided their land; also that how the people positioned themselves in relation to such environmental features as rivers and mountains. Thus I learned a good deal about the culture by examining how people interacted with their physical environment.

VILLAGE PROFILE

3.1   THE VILLAGE HISTORY

This research has been conducted in "Saligrah"; the village near the district, Murree. This village is located on the way to Murree. According to some villagers Saligrah means "*Abad*" [meaning populated]; others said "*khushali-e-Abad*" [meaning prosperous locality]. In brief the name Saligrah means or implies a beautiful place where people are living with unity.

This name was originated in 1850 (157 years ago) by a man named Mustafa. He belonged to a landlord family and had come from the Lower Topa Murree. The family lived for a long time and afterwards many people started coming from different areas of Murree and especially Islamabad which is close to Saligrah. This practice still continues. At the earlier stage, there were only a few houses but with the passage of time the number has grown the households. However, some people had already moved away before researcher started research. Again, this was totally a rural area but today it has developed enormously through construction of new city and especially due to the availability of natural gas. Until recently, most of the people were uneducated and were mere agriculturalists; but now people are becoming educated. The fact remains that still they are very much conscious about their norms, values and beliefs.

Plate: 1 Village View

Broad View of Village

Village of Basio

Girls School

Green Area

Boys School

Land lord House

Dispencery

Sun City Project

Water Crossing

Government Centers
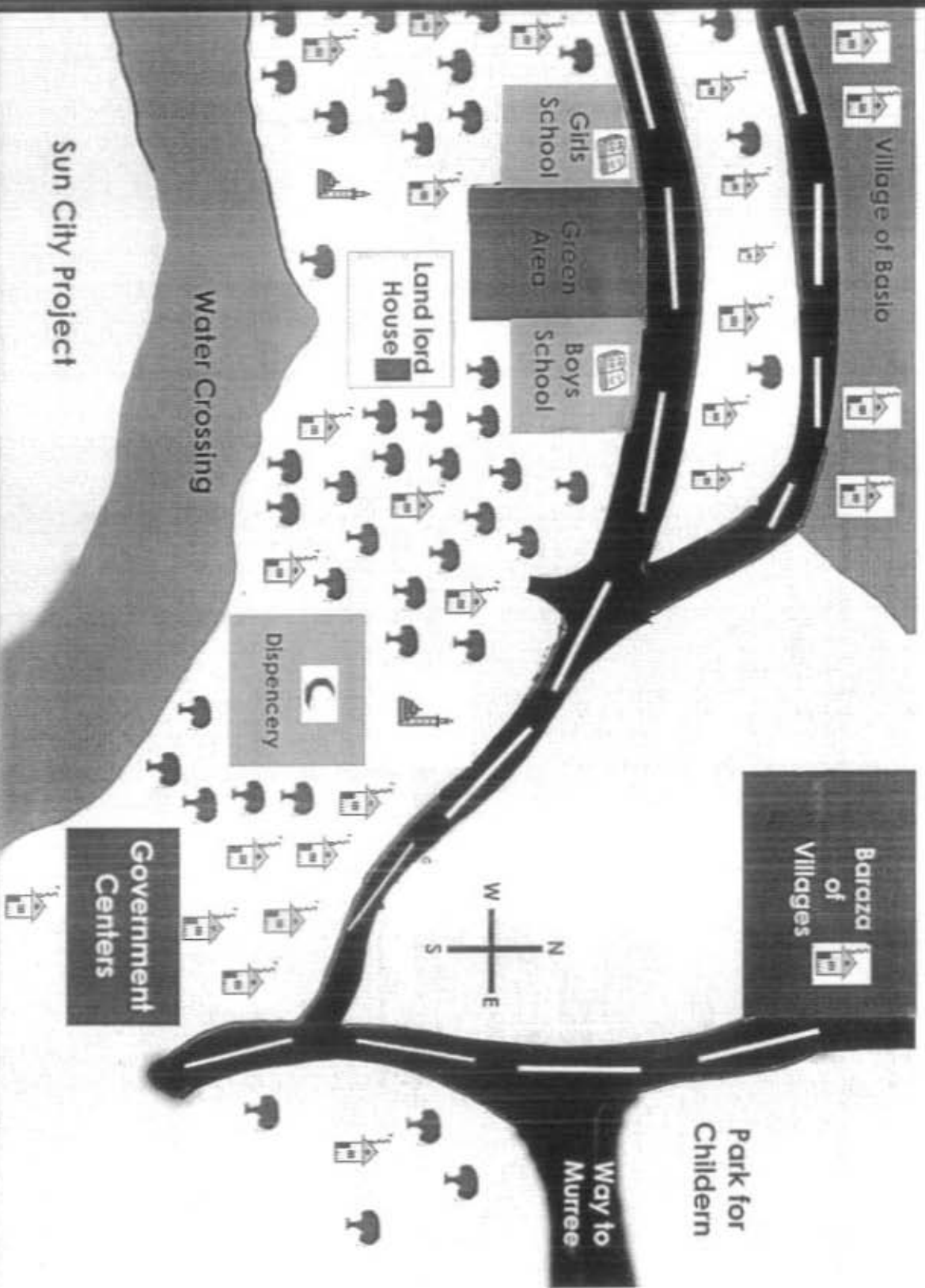
Baraza of Villages

Park for Childern

Way to Murree

W N S E

Approximate Scale

Houses

Schools

Mosquee

Dispencery

Key

3.2   ETHNIC GROUPS

In the village there were many ethnic groups such as Rajput, Jat, Kamboh, Doger, Bodla, Tali, Nahi, Syed and Gujar. The status of everybody depends upon the caste they belong to. Most important and influential ethnic group in the village is the Rajput and the Chaudhry.

3.2.1   SECTS

There were three sects in the area as following:
1.   **Sunnis**
2.   **Shias**
3.   **Wahabis.**

The researcher's sample consisted of 63 Sunni households, 21 Shia households and 6 Wahabi households. Although Shias were statistically smaller yet have a well-knitted social network. With the passage of time their population also has increased. The Sunni and Shia have controversies over their ideas and beliefs. However, there is no mosque for Shia in the village which they assert will build soon.

Table 3: Sects in Village

S. No	Sects	Households
1.	Sunni	63
2.	Shia	21
3.	Wahabi	06
	Total	90

Source: (Socio-Economic Census & Survey)

3.3   CLIMATE

When researcher visited the village; the weather was cold but the village in fact has an extreme climate. The summer starts from April and continues till October, and the hottest months are the May, June and July. The mean maximum and minimum temperatures during these months are 40 and 27 degree centigrade. The winter season starts from November and continues till March. The coldest months are December, January and February. However, the redoubled irrigation has had cast its effects on the climate of the village. It has lessened the frequency of dust storms and severity of heat, which used to be the characteristic feature of the district.

Plate: 2 Climate

3.4   LAND AS DIVIDED BETWEEN RESIDENTIAL AND CULTIVATED AREAS

The total land of the village is 25.32 *Acre (Measurement of the agricultural land)* the land used for residential purposes equals 73 *Kannal (Measurement of the agriculture land)*. The land used for agriculture is 130 *Kannal*. There were tube wells and domesticated animals as well which occupy some piece of land. Now new Sun City town was being developed in the village where the constructor was trying to provide all basic facilities.

Table 4:   Residential land distribution in the village

People	Residential land distribution
Landlords	44 Kannal
Peasants	29 Kannal
Total	**73 Kannal**

This table exhibits data on land distribution in village. The landlords have more land as compared with the lower class people; the peasants. The landowners have both agricultural and residential land, which was the source of economic gains for them.

Plate: 3 Land Layouts

3.5.1   POPULATION OF THE VILLAGE

The population of the village was 541. The male and female ratio was under:

Table: 5 The population of the village: N=90

Children	237
Males	121
Female	183
Total	**541**

Source: (Socio-Economic and Census Survey of the village)

In the above table, the highest number goes to children who were 237. Again males are less than females. The birth rate of females was higher as compare to males because according to the villagers; the females were biological stronger than males where she can easily survive hard sand harsh conditions. Now the birth rate has been controlled in the village the reason was that people have understood a bit of the concept of family planning.

3.5.2   FAMILY STRUCTURE

Mainly three kinds of family structures were found in the sample:

4.5.3   NUCLEAR FAMILY

The nuclear family is a unit consisting typically of a married man and a woman with their offspring and that equaled 37 numbers. According to the villagers, after 1998 this rate has increased. Nuclear family was the break-up of the extended and joint families. After the marriage, couples try to want to live in a separate house otherwise they live together; but practical they live separately.

3.5.4   JOINT FAMILY

A unit composed of two or more spouses whether they have children with them or not; is called a joint family. According to the researcher's sample 29 numbers of such families. This rate has decreased since 2003 because families want to live separately. The issue remains landholding, economic assets & gains and good living style.

3.5.4   EXTENDED FAMILY

It is a unit consisting of two or more spouses with their children and parents [either one or both] is called extended family. However, in the researcher's sample of study, there were 24 numbers of such families.

Table 6: Family Structure in Village

S. No	Category	Household
1.	Nuclear Family	37
2.	Joint Family	29
3.	Extended Family	24
	Total	90

Source: (Socio-Economic and Census Survey)

3.6   DRESS

The dresses of the males and females are very different from each other. During summer females wear light thick staff of cloth (*Wail Tha Kurta*) with (*Dhoti*) the cloth worn round the waist and fastened behind and (*Dupatta*) the cloth loosely thrown on the shoulder and young girls wear (*Shalwar*) trouser and long shirts. Males use (*Kurta*) loose shirt (*Lahgher*), and (*Chader Di Pag*) that covers the head of male. They put on *pag* on special occasions.

In winter they usually use warm clothes. People use a locally / home made (*Khes*) which is made of cotton and males rap it around. Coats are not generally used. Some people use (*woolen*) caps during winter. The color of the clothes is generally black, green, or blue. Children wear shirts and occasional *Shalwars and Chaddar*. They are generally seen moving around without shoes and headwear.

3.7   FOOD AND HEALTH

Wheat is the staple food of the people in Saligrah. Locally prepared bread made of wheat-flour was the most popular food in the village. Rice mixed with milk was also used in winter especially at night but only by poor. Those who can afford it also ate bread of maize-flour. They also use milk and Ghee, *Lassi,* butter, milk and curd. The village was

well known for buffaloes of Nili breed and cows of village breed. During the recent times, the trend of taking tea has increased.
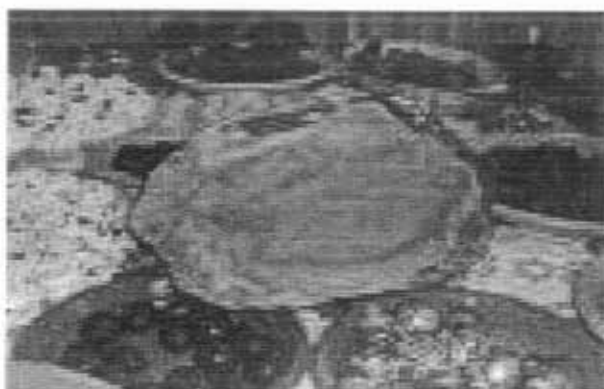
Plate: 4 Diet of the villager

Wheat is a special food for the villagers. People use *Makhan, Dudh, Lassi* and bread. In the morning they take breakfast using bread, *Pratha, Anda, Makhan,* and *Dudh.* At lunch they use *Salan,* mostly made of vegetable and at night they us the same dish however they take a glass of milk as well.

3.8   BETROTHAL

At the time of betrothal, the parents of the boy and the girl decide the match. The consent of the boy and girl is very rarely obtained. The father of the boy with a few of his close relatives or friends visits the house of the girl's father at an arranged day and presents some gifts of home made *pannir* and *Kasaar* (a type of sweet), clothes and ornaments for the girl and engagement is announced at that occasion. After that sweet is distributed amongst all who are present at that time. *Mueens* (the labor class of the village) and the *Mirasis* (the village bards) congratulate the father of the boy and get cash / gifts.

3.9   MARRIAGE

At the time of marriage, the marriage procession known as *Janj* (barat) goes to the house of the bride. The bridegroom puts on *Sehra* (head cap) on his head which is made of

flowers and is decorated with golden papers and shinning mirrors. He puts on clothes which are specially made for that occasion. Generally the *Nikah* which is matrimony of the Muslim ceremony is performed at night and the *Janj* returns carrying bride in a *Doli*. All these festivities of the marriage are celebrated by singing folk songs. The relatives and friends of the bridegroom sing these songs. A jhoomer dance is also performed at this occasion. The usual marriage age for males ranges between 20 and 30 years and for girls between 15 and 22 years.

During the marriage of a girl, at the time of *Mahndi* the mother and grandmother of the bride perform the *Chowki Tarabna*. Then they cast *Nishan* (stain of brides hand) at the wall of the room to indicate that she has to leave parents home for ever. Next day, the Barat goes to the house of the bride. The bride *(whoti)* puts on bridal dress which includes *Sharara* (made of flowers and decorated with golden papers and shining mirrors). *Dulha*, the groom wears *shalwar, qamiz* as a dress and puts on *Sehra* on his forehead. These clothes are made especially for that occasion. The *Nikah* ceremony is performed at night and the *Janj* returns carrying bride in a *Doli*. The parents of the bridal give some *Jhahayz*. In the next morning; the breakfast is provided by the bridal's parents.

3.9.1 MARITAL STATUS

The marital status of village was found as under:

Table 7: Marital Status in Village

S. No	Category	Total
1.	Married	37
2.	Unmarried (both men and women)	44
3.	Widows (both men and women)	6
4.	Divorced in man and women	3
	Total	**90**

Source: (Socio-Economic Census & Survey)

According to this table the rates of marriage ceremony were high in these days but some parents prefer late marriage in case of their children for example after the age of twenty five. Numbers of forty four were still waiting for marriage; numbers of three were divorced because of personal clashes. Numbers of 37 were married and six were unmarried.

3.10 RELIGION

Muslims form a great majority in village and among them the *Sunnis* were in majority, however *Shias* and *Ahl-e-Hadees* were other minorities. Most of the people were under the influence of their *Pir* and *Murshid*. Particularly the Chishtis of Pakpattan, Syeds of *Sakhi Ghulam Qadar, Hujra, Sher Garh* and *Satgharza* have a great influence over the people.

3.11 MOTHER TONGUE

The mother tongue refers to the language used in communication between parents and their children in a household. Pothohari was the predominant language, which was spoken in the village; it represents 98.1 percent of the population. This is followed by Urdu which is spoken in the village by 1.4 percent. Recently, the proportion of the people speaking Urdu, Siraiki and other languages (except Punjabi and Pushto) has increased.

3.12 RECREATION

The main sources of recreation for the people are local fairs, games, horse riding and horse dancing etc. People sing folk songs and enjoy *jhoomer* (circle dance) where a drum is beaten at that time. Women also sing and dance at the marriage ceremonies however their dance is only in the exclusive company of women.

3.13   HORTICULTURE

The main fruits grown in the village are mangoes, citrus, banana, orange, mandarin, lemon, guava, and Malta. Potatoes are grown in abundance. Other principal vegetables grown in the village include cauliflower, onion, tinda, carrot, arvi, peas, radish and turnips etc.

3.14   EDUCATION

The village has two Government-run Urdu medium schools; one for the boys and the other for girls. Boys' school was up to middle class and the girls' school up to secondary class. One private school based on co-education and English medium was also there in the village. In this school, the educational facilities were better and a good teaching staff was also available. The strength of the children in each class was above fifty with one teacher being used for two classes. However, there are peculiar problems that the teachers and children have to face.

Table 8: Educational Status in Village

Schools	Gender	Children in School
Government (Secondary)	Girls	67
Government (Middle)	Boys	69
Private (Middle)	Boys and Girls	36
Total		172

Source: (Socio-Economic and Census Survey

According to this table females have a lower educational level as compared to males. Now people are getting awareness about the education of female. People prefer their children to go to English medium or private schools and get a good quality education. The concept of education for males is not much refined,

Plate: 5 Females in the Village School

Plate: 6 Education Systems in the Village

3.15 HOUSING PATTERN

In the village most of the houses were built to use *Ghara* (mud); some were *Pakka* (strong material used to made houses like iron and cement) and others were *Kacha* (weak material used to make a house like mud and wood*)*. But rich build modern and big houses, some houses were built in 15 *Marla* (measurement of the land). The residential land of a proprietor's house was divide into four parts; one part if used for family members' living, the other for special guests, third for *Daira* (guest room) and the last for *Mal Maweshi* (cattle). The poor or *Kammi* (servants) make houses consisting of two or three rooms. Their houses have *Barha* (open place for cross ventilation) and a *Doke* (place for cattle); they also two rooms, one *Barchikana* (kitchen) and *Ghosalkana* (bathroom).

The researcher's sample of study consisted of one hundred and one houses where main kinds of house structures were as given under:

3.15.1 PAKKA HOUSES

These houses were made of bricks and usually comprise of three or more bedrooms. These houses were a few as compared to others. Since these houses were only twenty three in the area. Such houses have bathrooms, kitchens, drawing rooms called *Baithak* and *Verandas*.

3.15.2 SEMI-PAKKA HOUSES

These houses were made of either bricks or substantial iron bars supported stones with roofs. These types of houses were see in a great number that was thirty six.

3.15.3 KACHA HOUSES

These houses were made of stones, with mud roofs supported by substantial timber. Such houses were thirty one in the area. In some cases a cattle shed was also found adjoining these houses. These houses usually comprise of two or more bed rooms and one bathroom or toilet.

Table 9: House Structure in the Village

S. No	Category	Numbers
1.	Pakka Houses	23
2.	Semi-Pakka Houses	36
3.	Kacha Houses	31
	Total	90

Source: (Socio-Economic Census & Survey)

Plate: 7   A Kacha house   **Plate: 8   A Pakka house**

3.16   LIVESTOCK

The village was famous for livestock production especially *bhainse* was known for milk and its good health. In animals *bakri* and *geh* were also popular for providing milk and meat. People produce milk, prepare m*akhan* and d*asi ghee.* The total livestock consists of buffalo, sheep, goat, camel and horse.

3.17   CROPPING PATTERN

The land was irrigated through canals and tube wells. The main crops of the village were wheat, potatoes, tobacco and gram. Most of the land was use for cultivation of some seasonal crops like g*andum, ganna, parsamchari, makki* and also for fruits like oranges and mangos. The villagers sell these fruit and vegetables in city.

3.18   OCCUPATIONS

The traditional occupation was agriculture, but now diverse occupations are being increasingly adopted. The occupational division of researcher's sample below table:

Table 10: Occupational Division

S. No.	Category	Percentage
1.	Government servant	10
2.	Shop-keepers	11
3.	Businessmen (basket maker, wood worker, building constructor, etc.)	26
4.	Laborers	02
5.	Driving Vehicles	22
6.	Teachers	07
7.	Daily Wagers	12
	Total	**90**

Source: (Socio-Economic Census & Survey)

The table displays the sources of income and the occupations of the villagers. In the researcher's sample the occupation of numbers of ten persons were government service in different sectors like, CDA, Ministry of forestry, construction, and school teaching. Eleven persons were shopkeepers; they had shops of food items, clothes and other necessary goods. Twenty six persons were businesspersons in different fields like, food material, basket making, wood making and building construction. Two were working as labors in city and twenty four were driving vehicles in village and outside the village.

3.19 MOSQUES

Village has 2 mosques, 98 percent of the Muslims say prayers in these mosques. These mosques have been built by the villagers on their on. People give on monthly basis for the betterment of mosques.

3.20 WATER RESOURCES

The village has one tube well. There is no facility of supplying water to the houses. Water is also distributed to agricultural lands according to some schedule. The system of water supply to the agricultural land rests upon *Moger* which is the big way through which water crosses to reach the fields, then comes *Naker* the middle way of water crossing and lastly '*Khala*' the small way of water crossing the fields. All these water courses depend on the tube wells. The landlords 'Zemindar' use water on their turns. People fetch water for drinking purposes from tube wells in '*Ghara*' pitcher and use that water during whole of the day.

3.21 LOCAL GOVERNMENT

Local government is not very effective in the village, there is no police station however there are two union councils. Government has built wheat centers in each village for collecting wheat from the villagers. The main office is in Murree. Local elections are conducted in village which is organized by the government.

3.22 ELECTRICITY

There is single facility provided by the government to the villagers and that is electricity. That facility came from Murree 5 year ago. In fact the political leaders provided this facility. Before that people used '*Koila*' that is coal and '*Matti ka tail*' that is kerosene oil. People submitted applications to the politicians to provide electricity. By virtue of electricity it has become possible for people to have computers, televisions, and radios etc.

Plate: 10 Media in the Village

3.23   TELEPHONE

In the village the facility of PTCL phone is available but majority of people do not have phone connections. Most of the people in the village use the mobile phone and they communicate with each other with quite ease. Mobile cards are available in nearby shops. These trends are increasing with the passage of time.

3.24   FUEL

In the village people use *koila* that they get from wood, and they also use dung cakes. Some people use gas cylinders and kerosene oil. There is no Sui gas in the village.

3.25   DISPENSARY

Government has provided only single dispensary for all the villagers. The staff consists of only two or three persons. The dispensary has no lady doctor and there are no health care medicines available. The dispensary looks like a house where the staff members take rest.

3. 26   NEW CITY DEVELOPMENT

Since the last year a town named New Sun City is being developed in the village. This city has the facility of electricity, telephone and the natural gas. In fact, last year the

villagers sold their land to the owner of Sun City. This city map now looks highly modernized. People feel motivated to get some place in this city because it is close to Murree and Islamabad. Its climate is tolerable during summer and snow also falls in winter.

Plate:11 Sun City

Plate : 12 Sign Board of Sun City

DATA ANALYSIS

In this chapter we have done the data analysis. Data analysis is the act of transforming data with the aim of extracting useful information and furnishing conclusions. This technique has provided a layout of data for better understanding and analysis of research. The diagram below shows the importance of data analysis in research. Research had a qualitative approach and for this reason our data analysis depends on interviews, observations, and field notes.
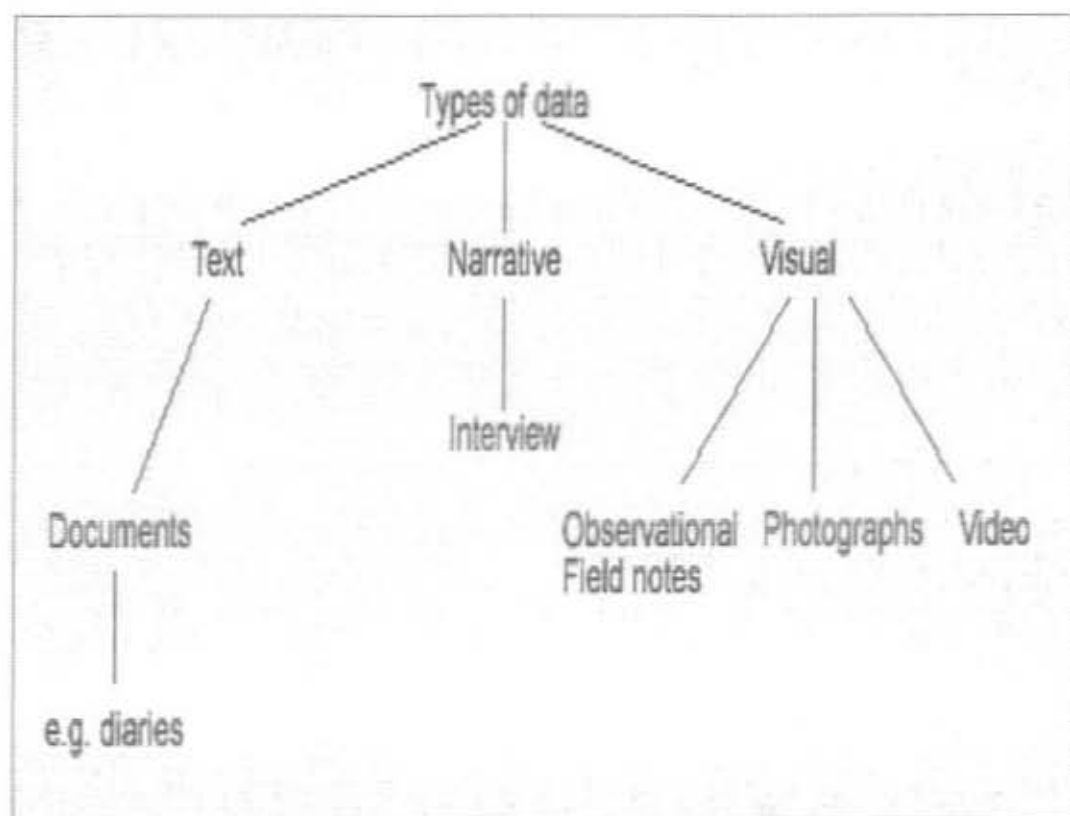
Fig 1: Data Analysis Diagram

4.1   HYPOTHESIS # 1

"The impact of modernization on norms, beliefs and values of the family System"

The literature review and research shows the village had a very strong affect of modernization on its norms, beliefs and values with respect to family system. This modernization is based on education, mass media, social and cultural change. Norms and values are being modified and villagers are internalizing it. These changes are affecting the status of males and females in families, their decision-making process and are arousing awareness about female education in families as well. Thus we arrive at the conclusion whereby we have got the main point of modernization.

4.2   HYPOTHESIS # 2

"Societal modernization does have impact on extended family and the rise in the nuclear family system."

This research shows that societal modernization does have impact on extended family and rise in the nuclear family system. The reason is that the villagers were more interested to distribute their agricultural land among family members. They wanted to become economically strong and move from one area to another area to avail of better facilities and good jobs. Villagers were interested in new Sun City project in the village and regarding this project, villagers had sold their land. Now with the passage of time new educational and social institutions have also developed. Due to this reason societal change came in the village and it affected the family system. Extended families changed to nuclear families because of distribution of land and economic resources. On account of this material reason, conflicts arose within families and culminated into break-up in joint and extended families.

The research identified the result of different aspects of social change, modernization and normative structure of families. The impact of modernization on family system in village gives a new picture about the villagers' life and their changing conditions with respect to norms. Now we analyze it through table:

4.3   NORMATIVE STRUCTURE OF FAMILY SYSTEMS

Table: 12 Normative Structure of Family System in the Village

Important values	Decision making from grandparents 10%	Decision making from parents 15%	Importance of old traditions 10%	Importance of modification of old traditions 10%	Respects of norms 5%	Change with the passage of time 35%

Normative Ideas in family						
villagers role in normative ideas	10-30% 20%	31-60% 40%	61-80% 25%	81-100% 15%		
Traditions in family						
Have traditions changed in last 10 years	Yes 70%	No 20%	No idea 10%			
Particular norms in family						
Any particular norms in the family	Yes 75%	No 20%	To some extent 10% or 5%			
Practices of norms						
Are these norms practiced	Yes 30%	No 65%	To some extent 5%			
Impact of norms						
Impact of modernization on family relations	Yes 75%	No 20%	To some what 5%			

This table describes the normative structure of family system in the village. After the breakdown of this table we can see the different dimensions of family system and their structures in the village which is the basis of modernization. It tells us the impact of modernization on family structure and the normative structure. The pattern of village life is a mixture of modern and traditional trends. It means that those villagers who have facilities of media and telephone and possess powerful economic recourses and educational back ground were considered modern. In contrast, those who have no basic facilities have strict traditions and have no concept of education were considered simple. In some families there had been some importance for values regarding decision making, respect for old traditions and norms of ancestor. 10% villagers said that they gave importance to decision making power of grand parents, 15% of parents, 10% were satisfied with old norms, 10% wanted to change old norms and 35% accepted the changes in norms which was taking place with the passage of time. 20% participated in family norms, 40% were more conscious to participate in norms and 25% were less than to 100% to participate in it. Village traditions were continuously changing since last ten years. 70% said yes these were changing with the passage of time 20 % said no they did not find any change in traditions and 10% told that they had no ideas about this change in traditions of village.

In village every family has some particular norms, 75% said they have particular family norms, 20 said they have no particular norms rather they have the same norms which were present in the village. 10% said they don't have the idea about family norms. 30% people practiced in these norms, 65% said no they don't practice these norms especially their younger generation does not. The main idea behind the change in relation of families is the impact of modernization. 75% agreed with the change in relation between young generation and the older peoples. 20% disagreed with this statement and 5% said they don't have any idea.

4.4 INDIGENOUS KNOWLEDGE AND BACKGROUND OF MODERNIZATION

Table: 13 Background of Modernization

Knowledge about the trends of modernization	Yes 65%	No 35%	
Indigenous knowledge about modernization	55%	45%	
Does this change effect personal life	65%	35%	
Resource that creates change in life	Media 40%	Education 30%	Social and political aspects 30%
Do people want to adopt these changes	Yes 50%	No 40%	To some extent 10%

The table depicts the background of modernization in the village. It was found that 65% villagers had knowledge about the background of modernization in terms of when it started and who were present at that time. They told that, this modernization started from the basic facilities and now we can observe new city project and distribution of agricultural land for industry. 35% said they don't have any idea about the start of modernization in the village. Most of the youngsters had no knowledge about the start of modernization in the village. Villagers had the indigenous knowledge about modernization, 55 % had knowledge about modernization in the village and they said that modernization in the village depended on media, basic facilities and new city project. 45% told, they didn't have any ideas about the old process of modernization in the village.

This process of modernization affected the individual life in different dimensions. 65% villagers said yes modernization changed their way of life. They were more independent

and free in decision making. 45% disagreed and said modernization could not change their way of life and that they still knew how to survive in village. Regarding the sources of modernization in village, 40% villagers said yes media was more powerful to change the minds of the villagers especially the young generation. 30% told that the education was the other variable to bring change in the village and also that social and political issues changed the way of life. 30% said the social and political issues all affected the minds of peoples. Villagers were busy in political activities and discussed the social problems of the village. 50% villagers were satisfied with the social change and were ready to adopt. 40% said no they don't want to adopt the social change in village because it can create a negative wave in society and 10% said they had no idea whether modernization and social change in village were positive or negative.

4.5   SOCIETAL MODERNIZATION AND SOCIAL CHANGE

Table: 14 Societal Modernizations and Social Change

Any idea about development and modernization	Yes 55%	No 25%	To some extent 20%
Will this change benefit you	Yes 60%	No 20%	To some extent 20%

Some aspects were more important to create a change in village. Societal modernization and its relation with social change were important to study. This table shows the importance of modernization in village. 55% respondents aged between 18-25 were more satisfied with the development in village and the construction of new city. They told this thing will open a new way of life for them. 25% disagreed with this statement especially old people. They said modernization creates a conflict between old and young generation.

Young generation admired it while old generation disliked the concept of modernization. 20% didn't have a concept of modernization in village. When asked about the benefits of modernization in village; 60% said yes this thing provided benefits like, good education

system, basic facilities for villagers, good communication with relatives and increased urbanization. They were easily getting all these facilities which were important for every one in the society. 20 % males and females disliked this change. They said modernization had changed the minds of people and they had forgotten ethics and morals of the family. 20% didn't have any idea about these concepts.

4.6 EDUCATIONAL, POLITICAL AND SOCIAL ISSUES

Table: 15 Educational, Political and Social Issues

Impact of political, social and educational issues on family norms	Yes	No	to some extent
	45%	25%	30%
Impact of societal modernization on your mentality	56%	29%	15%
Impact of educational development on norms	65%	20%	15%
Societal changes effect the family system	67%	23%	10%
Societal modernization effect family systems	57%	23%	20%
Break-up of extended family as a reason for social change	54%	26%	20%
Is the change in family positive for normative structure	41%	32%	47%
Does societal modernization have effect on ideas, values and beliefs of family	65%	25%	20%
Do economic conditions create changes in family setup	55%	26%	21%
You see any benefit in nuclear family set up	50%	30%	20%
Do children follow the norms according to your wish	40%	45%	15%
You changed the ancestors normative structures	56%	25%	18%
Are the cultural norms same as family norms	64%	25%	11%

This table shows the level of education, political and social issues of the village and these issues were important for modernization and social change in village. Since last ten years,

Education and good set-up of political system have brought positive changes in village. According to this statement 45% villagers agreed that the impact of education, political and social issues on family norms were very much there. Most of the youngsters are satisfied with advance education and political outlook. 25 % villagers said no there is no impact of modernization on family norms, 30% had no idea about these issues.

The research found that the societal modernization cast its impact on villagers' mentality. 56% villagers agreed that there was an impact of societal modernization on the mentality of the villagers. 29% disagreed with the societal modernization in the village or its effect on villagers' mind. 15% had no idea about this statement. Now the education was more important aspect in the village given social change and 65% villagers accepted the development in education in the village and its effects on family norms. When the mentality of villagers changed they changed their family set-up as well. 20% disagreed to the statement that educational development changed the family norms and 15% had no idea about it.

67% villagers said the societal changes affected family because with the passage of time villagers sold their agricultural land and further there was seen an increasing trend of partition of land within the families. Every family wanted to live a strong economic position. 23% said there was nothing like that and everyone was satisfied with their present position. 10% had no knowledge about this impact. After the modernization had started, the rate of the break-up of family systems started increasing. 54% villagers said the reason of break-up of families was the social change in village because the people were migrating towards urban areas for better education and better facilities. In search of all this they had to leave their forefathers and other family members resulting into family breakups. 26% disagreed and said there was no such phenomenon. 20% had no idea at all.

41% villagers said this change was positive for them and also for their next generation. They were of the view that they should change themselves with respect to new set-up; also that they should leave old traditions because they were now facing a new era. With heartening moves towards development, they were satisfied with the change in village. 32% said they dislike the change in village because this would destroy their ancestors' norms. 47% villagers had no knowledge about changes occurring in the normative structure. 55% villagers agreed that the economic conditions had changed their family systems. They had left their agricultural land for money and were now living goodly. For this reason an individual has to leave his family in order to avail of good opportunities in the face of modernization. 26% disliked this thing and preferred to live along with their grand parents. 21% had no idea about this economic effect on the family set-up.

50% said yes they had a lot of benefits if they lived in nuclear family where they could easily take independent decisions about their children etc. They had now won their own position in the village. They had conflicts in joint family system which had gone for ever. Now children had freedom to demand anything from their parents or express their desires and views before them freely.

30% said that under nuclear family system they had no benefits; nobody could help them when they were in trouble. 20% villagers had no idea about the benefits of nuclear family system. 40% said their youngsters did not follow the norms of family. They always disregarded their family norms. They wanted to create some new thing for their own self. 45% said their children always followed the family norms and showed respect for them. But in reality there was nothing like that. I observed that the young generation disliked the norms of family. 15% villagers had no idea about the family norms. 56% villagers said they had changed the ancestors' norms because they were old and useless for family and for the modern generation. Now this was the era of development and modernization for the village and they needed to change themselves corresponding with the new aspects of modern lifestyle.

25% villager disagreed with the concept of change in family norms and they said they were following the ancestors' norms because they had a good sense of ethics and morals.

18% had no idea about this statement about ancestors' established family norms. Here the researcher found a conflict among respondents regarding this statement. 64% said their family norms were same as the cultural norms but in observation researcher did not find its proof. In fact people didn't have any relation between cultural and family norms. 25% disagreed that there existed any relationship between culture and family norms. 11% had a lack of knowledge about this relationship.

4.7   CHANGED WOMEN'S STATUS IN THE VILLAGE

Table: 16 Changed Women's Status in the Village

	Yes	No	To some extent
Are there equal rights for men and women?	34%	45%	21%
Do you want change in traditional norms?	50%	25%	15%
Are any changes occurring in women's status due to modernization	50%	15%	25%
Are family norms losing their original context as society is changing?	50%	36%	14%
Any new rules being made for the family	45%	25%	30%
Are these rules perfect for the family?	49%	21%	20%
Do the changes that occurred in the village effect the status of females in family setup?	45%	25%	30%
Has educational status of female changed in the society?	56%	24%	20%
Does the education change the family system	45%	25%	20%

This table presents the status of women in the village. When researcher asked people (and also observed) about the rights of men and women in village, the researcher found different results in this aspect. 34% said yes they had equal rights in home and society however the older generation told that they had no rights in the past and they had no value at home or in society. This was so because males were dominate in every walk of

life. But today the situation had changed. 45% disagreed that all the villagers had equal rights in fields of education, social gathering and political issues. 21% had no ideas about it, or they said it could or could be not possible.

When they were asked about the change in traditions, 50% said they certainly wanted to change traditions and wanted to improve the traditional status of females in the village and family however 25% disagreed with view. Many were of the view that they didn't need any change in traditions because this was not justified to avoid the old traditions of the family. 15% said they had no exact idea about these issues. Regarding the impact of modernization on women' status in the village, 50% females and males said yes their status had changed by dint of the increased awareness about their rights which mainly came through education and media. They gave much credit to media because most of the women stayed at home and during their free time they watched television especially PTV which provided information regarding females' role and status in the society.

Regarding the issues of new rules for females in society, 45% villagers said yes now females had a right to get education and also to participate in political parties and social events of the village. 25% disagreed with such new rules. 30% were not in a position to say anything regarding the new status of females in the village. Regarding the females' status in family set-up; 45% females told that there was a change in their status in family. Now they could take some decisions independent of the males. They were happy in nuclear family system because in joint and extended family they could not win a respectable position at home. 25% said that the situation was not like that and males were always dominant at home and in society. 30% said they didn't have any idea about this concept.

The educational status of females in the village was improving and people were getting more and more awareness about education. The level of education had also increased over time. 56% agreed to the prevalent high level of female education in the village. 24% said they didn't think that the situation was like that. 20% had no exact idea about the status of female education in the village. Their understanding about the impact of education on family system was also different. 45% said yes education changed the

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family system. Due to the inculcation of education, self expression develops in the individual and the society becomes critical about that individual and that gives rise to conflicts. In order to reduce this conflict the society has developed its new structure in the form of nuclear family system. 25% were of the view that there was no change visible in families with respect to increased education. Therefore, this cannot be asserted that the break-up of families occurred due to increased female education. 20% said they had no idea either education breaks up the families or societal change is affected by it.

5 APPLICATION OF THEORETICAL FRAMEWORK TO RESEARCH

In my work, the theoretical framework that supports my research falls under functionalism approaches where Parsons has postulates that due to modernization; societies have transformed from traditional to modern. Every society has its own system of norms. When change arises in the system, the norms also change with the passage of time, as we know every society is not static; it is dynamic and changes over time. This change appears in the form of social change in the village life. Social change has come through media, education and industrialization. People have forgotten their forefather's traditional system. In the village, the modernization is dragging traditions and is arousing modernity.

On the basis of structural and functional approaches of Radcliff Brown's[67] (1952), the society is an integrated whole in which different social institutions are interdependent on one another and compliment one another in their functions. And if there is any change in one institution of the society it affects the whole structure of the society. Other institutions adjust to the change by bringing about changes in their functions. This theory is applicable to the concept of modernization, as modernization has caused immense social, cultural and structural changes in the society. In fact changes initiate at ethical system then it goes smoothly since modernization is a continuous process of change. When any change takes place in some institution of the society; the function of the institution also changes. For example change in the cultural norms of society led to change in family norms of society. Accompanying these changes were changes in the living pattern of families, in which there was a constant influx of new terms; technological development being the engine of this change in society.

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[67] Radcliffe, C. B. 1952. Structure and Function in Primitive Society. London: Routledge and Kegan Paul. P. 147.

One model given by Coates[68] (1983) explained various aspects of cultural lag between the introduction of a new technology and the many other adoptions that follow in every area of social life; known as technological diffusion model. According to this model, the first result of technological change is the adoption, where people substitute the new, more efficient technology, for an old one. The second step is accommodation, in which one institutional sphere undergoes internal changes in order to make more efficient use of the technology. In the third step, other areas of social life develop new functions and internal organizations change in response to the technology. New institutions could be created at this time. At stage four, an institution may become obsolete, be replaced or changed radically. Thus the interaction of a major new element of culture leads to changes in all these areas of life. Change reverberates throughout the system.

5.1 MODERNIZATIONS AS A CONCEPT OF COMPLEXITY

Due to modern technology; modernization creates the change in traditions, and values. According to this point of view when the modernization enters the existing conditions of society; it affects all the aspects of society and this change determines socio-cultural indicators of development. Generally we can say the evolution of advancement triggers dynamic changes in society which are modern in their essence. Although modernization is a result of social changes in society, it strongly affects society and modifies material and non-material culture over time, this new set-up changes thought patterns of the people. If we study the phenomenon of modernization in society; we see that social change is the result of modernization, which is generating institutions and organizations in society and giving a new look to the society.

This is understood for us that modernization describes the process of change from a traditional, agrarian society to a modern, industrial society. As a result of industrialization, the social structure and beliefs of society change significantly. For example, rural society changes its mechanism to soldiery. The family members break away from family restrictions. So modernization is the changing normative structure of

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[68] Vary T. Coates. 1983. Indicators of Modernization in Rural Area. New York: Basil Blackwell INC.

family system. Basic theme is to check the impact of modernization on family system and its norms. Nuclearization of the family is one impact of modernization.

This statement emphasized the impact of modernization on family structure. Family is a social unit, and cultural anthropologists have identified different fundamental types of families.

Meanwhile, modernization changes human thinking and casts impact on human behavior. Human beings change the societal setup and the family structure. This change affects family set-up by changing the normative structure of the family. In Pakistani society, modernization always creates a change in two major factors of norms. Mostly change is visible in folkways because people change their behavior through innovation and they know this change is more effective for them and the society.

Traditional family values are highly respected and considered sacred, though urban and rural families grow to a nuclear family system. However; due to the socio-economic constraints imposed by the traditional joint family system in our society every family system has the normative structure. Changing normative structure of the family system through modernization is the social and cultural problem in developing countries as modernization has been creating change in society effectuating change in the attitudes, values and beliefs of the family members. This modernization changes culture and life style. For example, the rural area has been affected by the change taking place due to modernization.

Social scientists study the change, which are present in cultural norms. Social norms also have an impact on the norms of family system, which change with the passage of time. In past the family had some traditional norms, but in new era modernization had changed these family norms, especially new generation has changed or modified these norms and given way to a new family system. The family set-up is totally changed; people modify their family norms regarding marriage, women's status & education, women's labor, cultivation, baraderi system, family system and the traditions. Modernization is an independent variable, and normative structure and family system are the dependent variables.

In this research, our aims were to study the impact of modernization on normative structure of the society. Modernization does change the normative structure in a positive way and also changes indigenous concepts of normative structure. We have analyzed as to which variables created the relation between modernization and normative structure of family system. We see what change occurred during the process of modernization, what attitudes they adopted towards female education and female family status? Why they covert their family from joint to nuclear, or extend to nuclear family? The process of modernization influences the traditional norms and changes it; leaving the older social setup behind.

5.2 MODERNIZATION IN THE CONTEXT OF SALIGRAH

My research locale is an ideal place to study the impact of modernization. The village Saligrah has only recently got exposed to modern influence where people are in the phase of change. People from middle generation tend to resist change which is the result of modernization. Also people from the middle generation are caught between traditional and modern values and the people from younger generation are more influenced by modernization. Change occurring in all aspects is much more evident in village. It was with the development in communication and education that the process of modernization became quick in the village.

CONCEPT OF MODERNIZATION IN VILLAGE

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        ┌──────────────────────────────────────────────┐
        │   LOCAL WISDOM ASSOCIATED WITH MODERNIZATION  │
        └──────────────────────────────────────────────┘
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MASS MEDIA   ECONOMIC CHANGE   SOCIETAL CHANGE   SOCIAL AND POLITICAL ISSUES

EDUCATIONAL ACTIVITIES

MEDIA EXPOURE

DISTRIBUTION OF LAND AND OTHER RESOURSES

NEW CITY DEVELOPMENT PROJECT
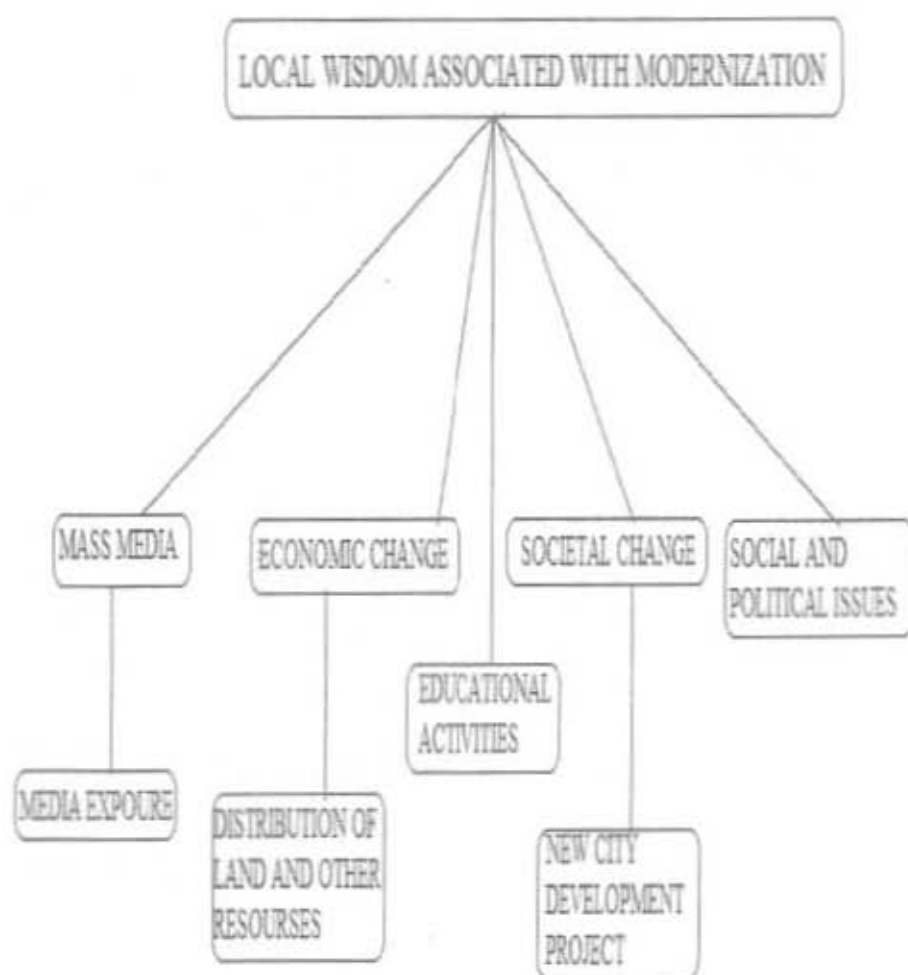
Fig. 2 Layouts of Modernization and its Indicators in Village Life

In the first part of the results, this diagram shows the indicators and process of modernization in the village, which were observed during research. Through this picture it is easy to understand the process of modernization in the village. We can analyze the concept and local wisdom of modernization in the village and its relationship with different variables. We discuss in detail:

5.3   INDIGENOUS PERCEPTION OF MODERNIZATION IN THE VILLAGE

In present study, the main point is related to the influence of modernization on the village life. In the village modernization is usually referred to modern technology or the modification of old traditions.

5.3.1   INDIGENOUS PERCEPTION

Capra [69](1996) says many people believe that local wisdom is related to knowledge and other life experiences. While this is true, the development of wisdom also depends on the frameworks for thinking that we use to consciously perceive, raise questions about, and give meaning to various systems and life experience we have.

The concept of modernization in the village was not as easy as was perceived by the villagers. The landowners, peasants and government servants gave different explanations about modernization depending upon their understanding and perceptions. Most of the villagers above the age of fourty were uneducated they related the concept of modernization with those changes which had no roots in the village. Villagers' definitions of modernization also represented their life experiences which were associated with modernity and its effects on villagers' life and their general behavior.

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[69] Capra, F. 1996. The Web Life. A New Scientific Understanding of Living System. Anchor Books Press New York. USA. P. 564.

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Aged peoples who depended on their local social systems, have through a process of trial and error accumulated a rich body of knowledge about local environment and have thus in several ways elaborated the indicators of modernization. As traditional people were integrated into the social interaction and came under various pressures, they often lost their resource base, and in the long run, their knowledge systems, social institutions, and their worldview reshaped their relations with the environment.

According to the villagers, the concept of modernization is some thing new which is changing the behavior and outlook of the society. Young generation is facing these circumstances and its consequences. They think, with the passage of time everything is going to change and this is called modernization. According to the them this change is not positive for them because their consequences are very dramatic for the village life.

5.3.2 MODERN PERCEPTION

According to the view of young generation between ages 18 to 25, they have lot of knowledge about modernization. They really new the meaning of modernization because they were educated and most of them had got the education form Islamabad. Younger generation said that the modernization was bringing good changes in the village. They associated the word of modernization with social change and cultural change. They told that innovations changed their life patterns and they learned lot of new things, which were better for them not only today but also in coming future. New technologies gave them awareness about the outside world. They can get any information through the use of modern technology. They said that they would prefer to go with developments of new era for the sake of their own betterment.

According to landowners and youngsters; socio-cultural change in the village was best for them because this change took place through education, media and new set-up of political and social institutions. They said they were living in rural area and most of their time was consumed in the village so they had very little understanding about the urban life. Consequently when they saw social change in the village, they grabbed that finding it a wave of modernization or development.

5.4 ROOTS OF MODERNIZATION IN VILLAGE

According to aged and generation, the roots of modernization had started in the village since ten to fifteen years ago. Gradually the changes have evolved in the village and people unconsciously have adopted all these changes because these changes were not significant for them, still they thought that things would improve that way. One of the most important findings and perception was that villagers' explanations and perceptions affected their routine life and showed how they felt about modernization. All of the villagers constantly sought to make sense of the world around them and of their own physical and mental stages. Villagers' ideas may not always be realistic or sensible but they continuously influenced their actions and choices. Villagers produce ideas through their knowledge and bring change in society.

According to the landowners and the teachers of the village, the roots of modernization in the village life were related to innovations like mass media and new city development. They said this innovation affected their social and personal lives. Social and cultural change, changes the behavior of the villagers and their interface with all the matters of life. These things affected the mental process of the villagers. They believed that modernization had the potential to solve their basic problems regarding technology, education and advance facilities etc.

The following roots might influence change in a given culture.

5.4.1 ECOLOGICAL NICHE

In the village; the main root of modernization is ecological niche which played a major role in changing the present conditions of the village. We analyzed that any change occurring in the ecological niche influenced cultural change as well. Such a change may occur as a result of natural environmental changes. Changes in the natural environment may vary from climatic ones to those caused by the spread of diseases. Changes in the natural environment may be independent of human social activities.

The modernization viewed underdevelopment as a direct consequence of village's internal characteristic: traditional, psychological and cultural traits. Further the traditional values were not only mutable but could and should be replaced by modern values, enabling these societies to follow the path of capitalist developed world. That is the main thrust of modernization in the village. This change was important for villagers because the climate change was forcing the villagers to move from one area to others. Likewise most of the people moved from Murree to Saligrah because of good climate.

5.4.2 DEMOGRAPHIC PROCESSES

This process is also involved in the roots of modernization. We know that the change in size and composition of population is a very important factor leading to social change and change in human thinking. Population growth and increasing population growth may lead to geographical expansion of a society, and intermingling of cultures. With the passage of time the village's population is going to increase and people would need new health facilities and advance education etc. The movement of villagers from one area to another is also the root of modernization because these people go to city and stay there for job then they come back and bring lot of modern things. These new things also get transferred from one generation to the other.

5.4.3 TECHNOLOGICAL INNOVATIONS

According to several theories of social evolution, technological innovations are regarded as the most important determinants of societal change. The social significance of such technological breakthroughs as the historical innovation of the melting of iron, the introduction of the plough in agriculture, the innovation of the steam engine, and the development of computer are remarkable. This is a fact the technological innovations and new strategies of survival were indicators of modernization which also affect attitudes, beliefs and even traditions.

In village there is a lot of scope for adopting technological innovations. Villagers try to adopt all these things for example the mobile phone, television and movies, VCR etc.

Young generation is enjoying all forms of these innovations. They are away from city but they know what's going on in cities. All these indicators affect their behavior and their traditions and motivate them to change it.

5.4.4 ECONOMIC PROCESSES

Technological changes are often considered in conjunction with economic processes, including the formation and extension of markets and modifications of property relations which cause change in the village. Landowners knew how to get more and more benefits from and control over recourses of the village. They were making themselves more powerful. They showed that they were interested in land distribution and good income. They started new little businesses in the village and got good income from it.

5.4.5 SOCIAL MOVEMENT

A change of collective ideas is not merely an intellectual process; it is often connected with the formation of a new social movement. This in itself might be regarded as potential cause of social change. This is also the root of modernization in the village. Social movement in village tends to change collective behavior of the villagers. The villagers tilted their behaviors towards modernization. They wanted to share their ideas with villagers which gave them benefits.

5.4.6 TENSION AND ADAPTATION

Modernization as a social change is regarded as the adaptive response to some tension within the social system. When some part of an integrated social system changes, a tension between this and other parts of the system gets created, this can only be resolved by the adaptive change in other parts. This indicator tells the villagers that this step would lead them to modernization. These things were very strong in the village. A change that came about in one part of the village caused a wavelike change in all systems in the village.

5.5 INDICATORS OF MODERNIZATION IN THE VILLAGE LIFE

These indicators are discussed here:

5.6 AWARENESS THROUGH MODERN TECHNOLOGY

Any social setup be it tightly packed, has to give way to some change over time; it cannot resist change for a long period of time. This change in the society may get introduced through several sources. Predominantly the most effective modern trend may be the use of the contemporary technological advancements.

In the village, landowners and peasants were greatly inclined towards the use of modern technology as to them this was the easiest way to obtain some of the agricultural targets which once appeared to be quite impossible. According to the sample every house in the village, one can observe the presence of the electrical equipments indicating the level of adoption of the technological appliances. Such adoptions were more demanded by the landlords simply because they can afford them relatively easily. In the village the technological advancement can be seen in terms of improvement in means of production and use of new techniques of farming. Earlier on grindstone was used to grind wheat, which was a long and strenuous process; now the watermill is used to grind the wheat. At present, only one household has a grinding stone in the village. Most of the technological changes have saved lot of time and energy, which can now be productively allocated elsewhere. In this regard, old technology has not been modified rather it has become obsolete. As far as farming is concerned these villagers have much more productive capacity and knowledge about what sort of fertilizers and pesticides they need to use for a better crop. With the application of new technology, villagers have become more ambitious, progressive and independent. The mass communication is the major source for the villagers because through this villagers have availed a lot and have changed their way of life. In mass communication we found the followings:

5.6.1 MASS MEDIA

Though mass media has not completed taken the village under its wings but the way the electronic media has its approach not only into the houses of the people but also into the hearts of the young generation. It is really amazing to see that such an isolated village is under the influence of T.V, film and radio. The time is not far away that media will embrace whole of the village. Though not every household has access to T.V and radio, but the villagers who can afford have had TV sets. The children of the nearby houses also come to watch programs.

5.6.2 TELEVISION IS MORE EFFECTIVE FOR VILLAGERS

Now the television sets are abundant, and with the passage of time more and more villagers are acquiring TV sets. Television shows the villagers a whole new world; it is like a window into the future. The villagers can easily get the information about whole the world. They learn the new techniques about agriculture. The English programs mostly show western cultural. TV has become a constant source of entertainment and inspiration for the villagers, the ideal life portrayed on TV has become glamorous for many of the villagers. At present five hundred households have television sets. On the basic of my interviewing 75% villagers spent six to seven hours watching Urdu dramas and movies especially new ones. The population that has been most affected is the 79% younger generation whose values and attitudes are undergoing severe change. A very important change that has been caused is the change in the language pattern as a result of borrowing and diffusion of new untraditional words. Villagers are often heard using English words and speaking Urdu.

5.6.3 RADIO

The second development in the village was radio, by listening to the radio the villagers came into contact with languages and information other than their own. The programs that were aired on radio were in Urdu, English, and other local languages.

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5.7   EFFECTS OF MEDIA ON VILLAGERS AS BEING MODERN

Media is going to get a strong position in village. The list of these is as follows:

5.7.1   MEDIA AS A SOURCE OF KNOWLEDGE

According to the villagers they have received lot of benefits from the media. Through media they have come to know about the existence of the rest of the world, which is really an amazing thing. Now they have access to information about the world. They listen to news and other informative programs and update themselves. The village has been facing a list of social dilemmas from its very inception. The early dilemmas are internal in nature, but the dilemma of modernization or westernization is the biggest of all and it is external in nature. In this regard media, especially electronic media holds the sole responsibility for that dilemma. Form a T.V commercial to a complex social problem, presentation of western thoughts is considered most appreciable act. But the media in the name of entrainment promotes western values to undermine regional traditions.

5.7.2   COMMUNICATION SKILLS

Villagers were of the view that they were learning good ways of communication through TV. These villagers were speedily having interest in Urdu language because Urdu was a means of communication used on TV. Though the children were also learning Urdu at schools as a compulsory subject but the older and middle-aged villagers were also learning it for communicating with the visitors. One of my respondents was illiterate but still she was a good speaker of Urdu as she spent her extra time watching TV.

5.7.3 LEISURE TIME ACTIVITIES

Music also affects the minds of the villagers. Youngsters spent their time to listen to music. Most often villagers were found to sing the Indian and Pakistani songs while walking or doing work in the fields. Not only radio, rather movies are also a good source of getting acquainted with music. Many villagers have developed habit of singing.

CASE STUDY NO. 1

Ali is a 20 year young boy. He has four sisters. He is a student of tenth class and studies in a near by high school, which has been built under the supervision of local government. His father Abdul Rehman is a forty years' man, a farmer by profession. Ali has a great interest in music and films. As I visited his home I was surprised to see his room. The walls of the room were completely decorated with the posters of his favorite film stars. He said that other than studying at school and working in the field; he spent most of his time in listening to music and watching television. He said that he liked Indian movies more than the Pakistani ones.

Ali was found to be a very shy person, as during his discourse with the researcher he kept his head constantly down. He said that he had also visited different areas and had learnt many things from there. He said that he had done some planning regarding his future. He said that he will not do any kind of work in the fields, and would instead study and try to get some good job anywhere in Pakistan. Ultimately he would manage to serve his family in a much better way than he was doing that time. Ali seemed more inclined towards working outside his region rather than living in the village. According to him, he foresaw better chances of progress if he worked in some big city. He said village traditions and family norms strictly restricted his imagination and thinking rendering them negative. He asserted that he wanted to free himself from that traditional quagmire. Ali looked to be a very progressive person as he aspired to work outside the community.

This case study shows that the young generation of the village is in favor of modern trends. They want to have access to every not only necessity but also to luxury of life. They are greatly affected by media in this regard, as it disseminates lot of information about the world.

5.7.4   BECOMING PROGRESS ORIENTED

Now villagers wish to win attention of the world outside their village, possibly through media. They want other villagers to feel their importance and take some substantial actions towards their betterment and progress. They want to develop themselves and have access to advance facilities of life.

5.7.5   MODERN CIVIC AMENITIES

A few years back; it was really hard to imagine that such an isolated area like Saligrah would have access to modern civic amenities; but now this has been made possible through efforts of small NGO's. The villagers were happy with these facilities as they were benefiting from them. But many damages had also been inflicted to the cultural characteristics and normative structure of the society due to the innovations brought about by the modernization. The issues mostly considered in this regard are categorized here:

5.7.6   EDUCATIONAL ACTIVITIES

Education furnishes a novel way of thinking. In the village the notion of getting education is not that common. However, with the passage of time many villagers were getting awareness about the advantages of education, likewise the level of education was also getting higher. One of the chief advantages of getting education at educational institutions has been that the villagers have now got a platform where they could refine their natural talents, capabilities and aptitudes. They have at least tried to come closer to the rest of the world in the educational field. Educated persons of the village were

performing duties at different institutions like they were serving as teachers. By virtue of education, they were also proving more productive in fieldwork.

Through this awareness about education the villagers were now developing insight and spirit to compete with the world. They felt themselves to be in a fairly better position than before. They were growing their skills to fulfill the advanced demands of the modern age. "Change in educational system also brings about changes in society" (Kumar[70] 1972)

In the village, education was proving to be the main source of bringing change. With the passage of time their education will be based upon modern strategies, this would certainly affect their life style and living patterns. The educational institutions were trying to copy the western schooling system as well which bring fruits in future.

5.7.7 HEALTH

Now with the passage of time people were becoming more conscious about their health meaning that they could no longer depend upon the traditional system of medical treatment. As such, there was no facility for medical treatment except for one dispensary, no medical stores. In the past, the villagers used to enjoy good health. They did lot of exertion by walking up and down the hills, breathing in fresh air, eating fresh vegetables and fruits; and using some herbal medicines. These medicines were prepared at home using the wild herbs and butter. The routine health problems in those days were stomach pain, headache and fever etc. or at the most they would be wounded slightly while falling from the hills and nothing else.

This does not mean that there were no other diseases; but first they were not that common due to general good health of the villagers. Second, if they were there, the people were not much aware of those. This caused the outspread of certain superstitious beliefs about the illness and the resulting deaths of people. Now there was a basic health unit. This unit

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[70] [70] Kumar. B.V. 1972. Social Change In India. Vikas publishing house (PVT) LTD. India.

was giving a taste of modern health system in such a traditional social set up. People had started enjoying the facilities which helped them cure their diseases quickly and cheaply. However, this has a dark side as well. The villagers have to earn more for buying medicines from the dispensaries and the medical stores. This caused them to find more reliable and permanent sources of income whereas there were very bleak opportunities to enhance ones income.

5.7.8   SUN CITY PROJECT

In the village, the Sun City had been started since one year. This project had been started by Col Majeetab. The local people also got interested in this project because they knew it will facilitate them in future with respect to the basic facilities such as water and natural gas. At the same time, the local peoples disposed off their lands to the owner of this project and became rich. People of urban areas were also much interested in this Sun City project because the scheme falls in between two cities that is Murree and Islamabad. These people knew that after three or four years this area will get developed and the demand for its land would automatically increase.

This Sun City covers 2,300 acre of land and the pace of project completion was at its peak. The villagers were more interested to buy a house in this city and they always tried to invest their land and economic recourses. According to the villagers, in fact a small city is going to be built in the village.

According to the villagers, the village was changing more rapidly today than ever before because of the modernization process. Rapid changes extended to economic, political and socio-cultural spheres as well. Consequently, changes taking place in these spheres also affected the stock of provisions to different areas of the locale. So the societies were changing, traditional teachings and moral values seemed to be undermined at the same time. Such things affected the socialization of children, socialization here is defined as the process by which children become social beings.

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6. THE IMPACT OF MODERNIZATION ON THE VILLAGE

In our second part of work, we are to check the impact of modernization on the village life. In this part we have identified the history of normative structure of family system, and also the status of traditions and norms of the families. This part has analyzed the changing attitudes and behaviors of the villagers given modern trends and also that how change has emerged in their decision making process.

Fig: 3: Impact of Modernization on Village.

IMPACT OF MODERNIZATION ON FAMILY SYSTEM   PART 2

PEOPLE BEHAVIOUR AND ATTITUDES CHANGED

FAMILY BEHAVIOUR CHANGED

CHANGING NORMS, BELIEFS AND VALUES OF FAMILY

BREAK-UP OF FAMILY SYSTEM

EXTENDED TO NUCLEAR FAMILY

CHANGE IN NORMATIVE STRUCUTRE
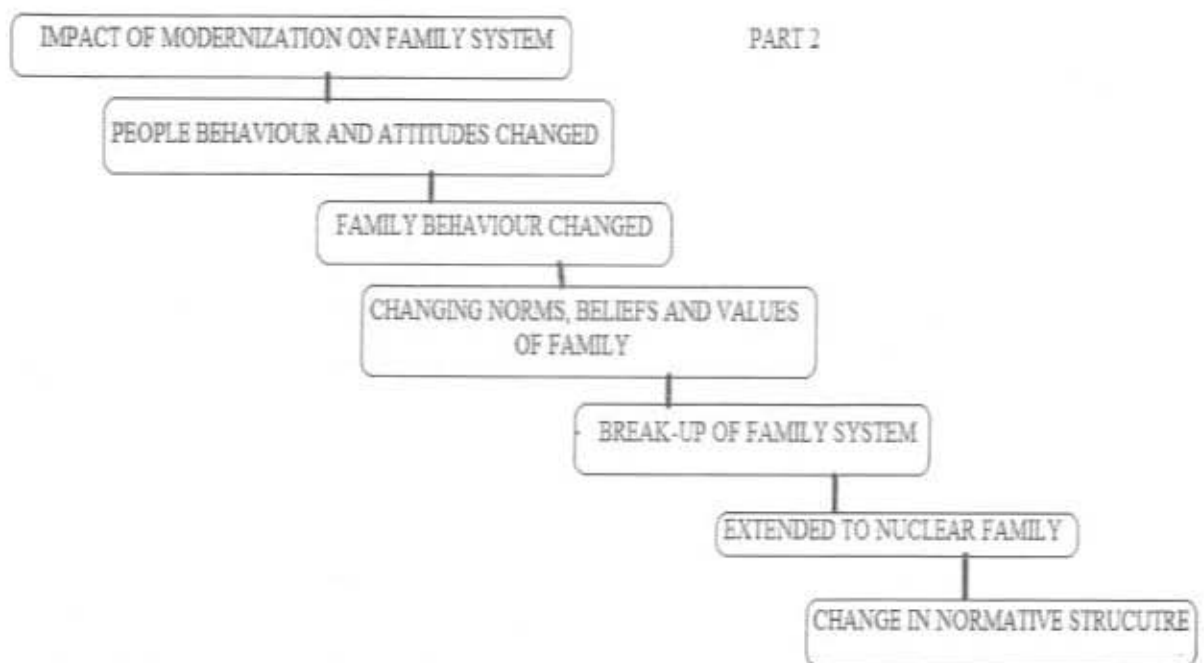
Is this change positive or negative for them? We have analyzed here in detail:

6.1   HISTORY OF NORMATIVE STRUCTURE OF FAMILY SYSTEM IN VILLAGE

As per the history of the village, the strengths and weaknesses of the family system have often determined the level of cohesion and disintegration of the society. As in past, today also the family is the foundation stone of society, it teaches us how to become social. It teaches us to digest the fact that there is always a common interest of the society, which may be more important than individual interests. Thus it may require an individual to give up in favor of the interests of society or family. It must modify individual's behavior and cultivate tolerance in him or her. It would also inculcate in him the phenomena of patience, respect for others, love, affection, care and sacrifice. In fact, family is the first institution that cultivates social values and social behavior in individuals. Social values are basically family values painted on a bigger canvass.

According to the villagers, in the past the traditions of village were very strict, but with the passage of time these norms and values had become softer and were thus being transferred from one generation to another. These traditions and norms dictated as to how to behave with parents, grandparents and other family members. At home every member was compelled to accept each and every decision of grandparents and parents. Women observing purdah which was positively associated with their socio-economic status hence enriching values and customs. In the past education was not very necessary for women, one of the reasons was strict obligation system including maintenance of purdah. In the village, the females' participation was zero in the world outside their home.

According to the aged persons, in past they had stupid traditions and norms, like female could not go out of their homes for education and other medicinal treatments. They could not get education that is why they lacked confidence. One could see three to four generations living together in a single house; that restricted females' movement outside

their homes. Horizontally many brothers with their families lived jointly in one house. The nature of such a joint family was either an agrarian landholding or some traditional business. These females usually remained uneducated however they could manage their housework very well. This thing built up sort of an encyclopedia containing values; social behavior and issues and also clear guidelines as to what a female would do in a particular situation. The females and males taught norms to their children, the process went on. These norms and values are sacred for the villagers as if religion had dictated those.

6.2   TRADITIONS AND NORMS OF FAMILY SYSTEM

According to old community, people really disliked new trends in the society. They said their traditions and norms were very strict. They had respect for their elder family members; they were always unquestionably inclined to accept their decisions. They had a joint family system, 3 to 4 generations lived together; thus they had a very strong baraderi system. They always respected the panachayat system and due to this very respect they accepted all their decisions. In the modern era, they followed their parents and grandparents and had a respectable attitude towards their parents and grandparents. Their indigenous knowledge was very strong and better. Education was obtained from mosques and was respected. Females were had no choice to get education or go out of home. They had no freedom to take decisions regarding their education, marriage or even child birth.

Now in the most recent era, young generation said they wanted to popularize education in the village. They needed development in their village; they wanted to get good jobs in city. Their elders always criticized them a lot so they would show how to make a difference. They wanted to change their norms regarding all aspects of life. They wanted to do something superior for their village. They wanted to bring some positive change in the norms of the family system as well. They also had a desire to gladden their parents and grandparents by not only getting good education but also becoming more respectful and obedient, since they had always to face caustic blame that after getting a bit of education they had become disobedient and overly argumentative.

6.3 CHANGES IN BEHAVIOR WITH RESPECT TO MODERN LIFESTYLE

There was a clear difference in the behaviors of the people, especially in the wake of their realization about the emergence and importance of development taking place in their village. They were increasingly becoming sharp-minded. For example, they would try to encase their high valued land, implying that the people of the village had grown more materialistic, hence they were losing their natural and traditional innocence and simplicity. By the same token, they had a lot of interest to migrate from this village and shift to some better place so as to upgrade their living standers.

6.4   CHANGING FAMILY LIFESTYLES

Modernization also changes the family lifestyle. In the village, every family has its own normative structure; people have their own marriage practices and economic preferences and endowments. Now there was emerging some change in the family compositions since villagers were now choosing to live in smaller nuclear families rather than in the traditional joint family systems. Some view it as a negative outcome where a wider change towards more individualistic lifestyle was creeping in. Here the households preferred to remain dependent on their own incomes, rather than the joint families' collective income, land and livestock assets. Migration was also changing family structures as the young pursued their education outside the village or migrated to other cities for highly paid jobs.

6.4.1   BIRTH TRENDS

In the village, the birth trends have also changed because the modernization has given people awareness about the emerging birth trends. Most of the families have a desire for son because they think that in the coming future he will take care of their economic resource and will serve them well. Now the villagers know that doctors are available who

had means to fulfill the desire for a baby-boy or a daughter. In the village, be it an extended or nuclear family setup, the son's desire was fierce since daughters have to married and move leave their parents

6.4.2. FAMILIES' CHANGED ATTITUDES REGARDING SOCIALIZATION

In the opinions of the older generation of the village, the concepts regarding how good the children "should be" and what they "should do" had altogether changed. However, at a later stage of research, the reality was found to be a bit different that stated by the oldsters. Simple principle is that if the parents have good morals, children would also have good morals. But this new social change through modernization had changed the situation where even good parents with good morals may not have children with good morals, because children don't necessarily follow their parents. In the older days, people followed traditional attitudes but now they didn't want to accept those. This has been one of the basic reasons for the break up of the families.

In the older days, it was easier to train children, but now it had become so much difficult. One villager, Saad Khan aged 60 said:

"When I was 15 year old, if my father asked me that you will not do some unethical; I used to remember it for a long period of time and feared disobeying it. Today when I ask my children that you will not do something wrong, they don't even listen to me carefully. It's as if something magical is happening and they just ignore what I say. I don't know the exact reason for the change, but perhaps education and mass media have contributed to this decline and degeneration. He told that in his perception; it seems that it's the sign of the end of the world. Morality has decreased desperately. When I was a child, I didn't dare use abusive language in front of my elders, today the children do. In brief, today the youth are rebelling against the elders' authority, social norms and traditions".

According to the villagers, children could learn good morals either at home from their parents and grandparents or from their teachers. However, senior family members had

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greater responsible for this, some thought that father should have more responsible than the mother, while others considered that mother was more responsible since father often remained away from home and so as to seek better employment opportunities. So the mother should educate them about the norms of the family and children's responsibilities for home.

In the past, children were afraid of elders' rage, but today they were difficult to control and train for future responsibilities. Now youth would not listen to elders' commandments and would even glare at them. Children were exposed to many things because they had been getting awareness about modern lifestyles through media and education. In the past, people were more obedient and respectful to their elders, but today it was no longer that way. One factor is that parents do not see their children in the morning, because children just get up and go away for their school. Thus they find little time to spend with parents and learn about their traditions, so they have just changed.

6.4.3   CARE FOR THE ELDERLY

In the village life, the family is also a core part of the welfare system and performs its responsibilities in caring for the elders. Change also affects the distribution of caring responsibilities with respect to the elderly, like through the modernization this social and personal aspect has been changed. These different aspects of social and personal relationships must be perceived as a decline in the unity and level of cooperation. Now young generation has no interest in taking care of their grandparents and parents. In the past people had respect for their seniors and desired to serve them. They would help the seniors in every sphere of life be it arranging marriage functions or other matters pertaining to land, education or income generation. But now relationships had been changed. Several elder females lamented that their daughters-in-law no longer gave appropriate respect to their mothers-in-law. In general, the younger women in the village were less respectful or helpful to the older ones. Gull, a 56 year old woman suggested that the changing relations, values and norms of family were less straight forward than one might expect. She described that 10 years ago it was the older generation who was

rejecting family's strict traditions because they felt that the younger generation would no longer pay heed to them.

During the group discussion with the aged villagers, the researcher found the young generation did not value ancient wisdom. They remark "this is a crazy old mind". Thus they argued and disobeyed their elders. In the past, people always respected their elders. Today, everyone thought they knew better; those who held pen, book, and copy deemed themselves superior.

The younger generation's point of view was totally different. They said:

"We give a lot of respect to our elders. We obey them. But now even if we tell something to our grandmother, she ignores it. In these days, four or five families use to live together, and we are very happy together. Now if a person is married he wants to live separately, because people cannot live together, they cannot accommodate each another. There are certain things that you don't want to accept but you have to accept them for the sake of others if you want to live with them. Sometimes you have to sacrifice for others only then you are accepted by others. But now people don't have that tolerance level especially women do not have such traits and that is why they want to have an independent life and individual separate houses. In the past we did not have much concept about our life. Now we are educated and we know how to survive, we have our own point of view regarding our living standards. We can't live a life that has strict rules".

6.4.4 CHANGES IN MARRIAGE PRACTICES

In the village, changes in marriage practices and in family set-ups are more generally referred to many of the adversities of modernization. In the past, the villagers tended to marry at a young age and these marriages were arranged by their parents. According to the villagers now the condition had been changed, as compared with their old traditions and norms. Many of the villagers themselves got married at a very young age. Though these marriages were arranged, they describe some of the problems associated with this early marriage. They admired current trend of men and women having a say in the

decision process for their marriages. Further, marrying at a later stage was also a positive change. In the past, very often marriages were arranged against the will of men and women. As a result, only a few used to enjoy their marital life, most of the marriages would be unsuccessful, stressful or would only end in a divorce. Previously, the strangers could not participate in marriages, now in these days strangers do attend marriages. Further, untraditionally villagers extensively dancing, enjoy music and other festivities.

6.4.5 DECLINE IN MORAL AUTHORITY

In the village, the moral authority of the family structure has declined as the result of changing beliefs due to modernization. Changing notions about love, growing acceptance of nuclear family and poor parenting have caused the weakening of the traditional family institutions. The phenomenon of decline in the moral authority of the family belongs to the Structural Strain Theories. Lamer[71] (1999) said the cultural acceptance of divorce, unlawful children, and premarital cohabitation has propagated the number of female-headed households, and therefore poverty.

In the village, the old system of normative structure has been totally destroyed because of awareness of rights, the awareness people got through education. Now young generations are more progressive and aggressive as well, they turn down all the orders and defeat ethics. Thus the new social norms under modernity have created conflict between old and new generations, which causes a decline in the moral authority of the family on the whole. Especially, children are negatively affected by modernity. One of these negative effects is the predisposition to turn to disobedience as a result of their pursuit for modernization. The villagers know what norms are and how are they attached with those norms. When we see that a girl runs away from her home at the age of fifteen (to enact clandestine love marriage), other girls also tend to follow her. Many other things such as divorce, love marriage, decision making and family norms were being accepted now

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[71] Lamer, K. 1999. Family and Social Change. Saga Publishers. New Dahlia. India. P. 45.

which were not accepted in the past. Now the villagers' attitudes have changed regarding values about marriage and divorce etc. The villagers' morals have degenerated because they have lost their association with their norms, traditions, beliefs and family systems.

CASE STUDY NO 2:

Sarah Ali, her age was 20 and education was middle. as her way of talking was, Sarah was looking a very independent girl. She was not that much talkative and I found her very shy, but in response to a few questions I found her much confident and bold. She was the resident of a major area of the village which was called *Dhoke Nellie*. Sarah straight forwardly said that she did court marriage because she loved someone but her parents did not agree. She presented many arguments in this regard but her parents said that was entirely against the norms and values of the village. This would render them ashamed whereas they had lot of respect in baraderi and society. She said, that she argued through the religion that Islam gave choice to everyone to get married to anyone they liked, but they said no. the researcher I asked her how she got an idea about court marriage? She replied that had a lot of interest in reading the daily new papers and watching TV from where she learnt about this. So one day when her parents were not at home, she called her lover and collected the necessary things from home and ran away along with her lover. She said that parents must realize the rights of children and try to adjust themselves with traditions and norms.

This case study shows that modernization is main reason for decline in moral authority. The young generation wants to do what they think is right for them. There must be some change in the old traditions and norms of families so as to accommodate youngsters' desires and aspirations.

6.5   DECISION MAKING

Today, the villagers are more independent in their decision making regarding their households than in past. Especially, then females had no right to take any kind of decision but now the situation has changed. Women are more independent in their decision making process and this has emerged through education. According to the villagers, they want their children to get good education from good institutions especially in case of girls because in future they would be able to get good jobs and help their husbands and parents-in-law. The researcher interviewed Gulshad, a 40 years old woman who has three children and was originally from the village of Nalayah of Murree. She came to Murree 10 years ago, the time when she got married at the age of 14. She got married to accord with the wishes of her father, who had relatives in the village. She was an articulate narrator, and during her statement, she offered some thoughtful insights into a range of issues. These included education, the division of responsibilities and relations between men and women; and how these had changed during her time, the issues regarding health and family planning, the importance of livestock as a source of income and the system of norms.

Like many other narrators, she also felt strongly about the importance of education, and explained that despite being mocked by the villagers her father wanted to educate her. The villagers' remarks were disheartening but her father always encouraged her and advised not to bother about the remarks. Her further assured that there was nothing to worry about since it was the era of education and those who got education would enjoy a successful and a better life.

She commented about the attitudes towards women and the changed responsibilities over the years. In the past, women were unable to take part in public meetings and events. Now, with the recognition that women and men were equal and that the husband and the wife were two wheels of a vehicle; things had started changing. The vehicle could only work if the wheels were balanced and given equal importance. Now the women

represented their households in the community, still she though that women should be given yet greater opportunities. However, she condemned some of the negative changes that had occurred for example the loss of respect for the mother-in-law etc. She explained:

"Though I am not educated enough yet I try to behave like modern people because today there is a need for good education, good dress and cleanliness. So it is my desire to keep pace with the time".

6.6 CHANGING SCHOOLING, KNOWLEDGE LEVEL AND IDENTITY

In the village, a majority of heads of the households who were interviewed associated better employment opportunities with education; given that western-styles were maintained at schools. In other words, western-styled education was seen as instrumental in gaining better employment opportunities. With regard to knowledge and identity development, they expressed distinct perceptions about the western-style schooling, the madrassa, and the dayra.

The villagers associated intelligence and awareness with western education. They said education developed "mind" and made a person use brain intelligently. The older generation said they could solve their problems, plan life well, can know things better, and can analyze things. They asserted that they also could easily learn a profession. But they mentioned about the negative sides that some kind of value conflict between the traditions of the village and the modern norms were ascribable to education that was being provided at the English medium schools. This new trend of education was to move people away from their own traditions, customs and values. This would bring some negative changes also. In the past the religious teachings used to be very good because people learnt good morals. Now the education did not teach good behavior or morals. There was no unity but only individualism was seen everywhere.

Due to media, the unemployed youngsters mostly prefer to stay in urban areas rather than living in the village and working on farms. The parents generally did not know what such

boys were up to, though most of them got relatives in cities who provided them with some shelter.

6.7 NEGATIVE EFFECTS OF MODERNIZAITON ON THE FAMILY SYSTEM

Due to modernization, the loss of morality and ethics in the family members changes family system altogether. As a result the family structure will have to be modified, in a sense it will have to reorganize so as to adapt to the emerging changes. If the person who left the family [in case of making nuclear family] used to played a central role in the functioning of the family; the family afterwards will become relatively boggled in finding that specific individual to play the same role again; thus compensation to his loss will become more difficult. However, if the family is flexible, compensation will be easy.

Much work in this area focuses on the loss of a family member where families have been found *indirectly* affected by the loss experience of the individual. Impacts of the loss maybe spread over multiple generations and may not be restricted to the generations that directly experience the loss. Grief has an effect across multiple generations and within the extended family as well. Although these familial effects are often thought of being negative, yet they need not be that way. For example, previous successful experience with a loss can provide families with shared resources as well as collective competence.

SUMMARY AND CONCLUSION

The research was done in the village Saligrah, which is on the way to Murree. This village was going to be developed and was really a goof case for my research. The topic of research was 'the role of modernization in changing normative structure of the family system'. The basic objective of this undertaking was to study the impact of modernization on family systems. Regarding these issues, the researcher studied the social change in village and it is known that anthropological studies always emphasize on change whether it is in culture or societies. That's why it was really interesting for me to study the change in village.

I got my results through different methods such as 'cluster sampling'. This method of sampling is intended to preserve the criteria of randomness without necessarily enumerating every individual in the village. I selected a cluster consisting of 90 members as a unity of study. The other method was 'participant observation', through this I observed the daily activities of villagers, and also participated in different ceremonies of the villagers. I used the 'case study method' to investigate the real problems of the villagers. I also conducted informal interviews with villagers and some 90 interviews were taken and so I got basic information regarding my topic. 'Group discussion' was more important in my research. I undertook different discussions regarding traditions of family, development in the village, reasons for nuclear family system and women's status in the village. The key informants also did me a lot of favor and provided me with basic information about the village. A 'daily diary' was maintained where some 'fields notes' were recorded. 'Photography' gave me a comprehensive picturesque of the village.

This was altogether an anthropological topic. As we know due to modernization, several negative changes have penetrated the centuries-old traditions, norms and values of the village. 'Modernization refers to those social changes which emerge through institutions and organizations like those found in different societies'. Generally we can say evolution of such change in a society is similar to changes taking place in other societies. This new set-up changes the mindset of the people of the society. The rural societies have undergone changes and have tended to become urbanized. The family members break

away from the family restrictions. The predictable results are obviously weakening the family authority, family ties and the very family itself.

The purpose of the research was to study the impact of modernization on the family system and its norms. In fact, the family is a social unit, and cultural anthropologists have identified different fundamental types of families. In fact, the extended families' traditions are going to change through modernizations.

The hypotheses firstly represented the impact of modernization on norms, beliefs and values of the family system and secondly on extended family and rise in the nuclear family structure. These hypotheses helped to identify the basic impact of modernization in the village. According to the researcher's point of view, modernization changes human thinking and has impact on human behavior. Human beings change the societal set up and family structure. This change affects family set-up as well as changes the normative structure of the family. In Pakistani society modernization always created a change in two major areas of norm. Mostly change is created in folkways because people change their behavior through innovation. In other words, the main objectives of the research were to study the indigenous perception about modernization, how the villagers defined the word 'modernization', and is background. The background of normative structure in rural area and the ideas, values, and beliefs of normative structure they had. As to what extent was the impact of modernization on changing the normative structure of the society or modernization changes the normative structure in a positive or negative way.

The researcher observed that the traditional family values were very important for villagers. Traditional family values were highly respected and even considered sacred. Though urban and rural families had grown to nuclear family systems; still due to the socio-economic constraints imposed by the traditional family systems, every family has a normative structure.

In fact, change emerging in the normative structures of the family system through modernization is a social and cultural problem in developing countries like Pakistan. Since, modernization has been creating changes in society thus changes in the attitudes,

values and beliefs are also perturbing family systems. The modernization also changes culture and people's lifestyle. If the social structure of Pakistani society changes through modernization, rural areas are also affected by it.

Social scientists study the changes, which occur in the cultural norms. Social norms also have an impact on the norms of family system, which change with the passage of time. In the past the family had some traditional norms, but in new era of modernization, new generation has changed or modified these norms and given way to a new family system. People's materialistic approaches are manifest through their house construction patterns, dressing and celebrating social events. Under the non-materialistic approaches, people change their beliefs, norms and values regarding family system and society. Paydarfar[72] (1975, P. 446) says modernization has broken down the traditional family by bringing a change from the joint and extended family to the nuclear family. The function and structure of the family is totally changed. Member of the family changed their lifestyle and normative structure".

I agree with Paydarfar's point of view because I found several evidences in the village. One of my key informants was very cooperative and told me about all those families who changed their families from nuclear to extended. I have selected different case studies on different topics, such as level of education in families, system of marriage, norms of family, status of female in the family, process of innovation, indicators of modernization, and cultural change in the village. This modernization is seen in the spheres of education, mass media and social-cultural environment. These changes are visible in status of males and females in families, decision making process and female education in family.

The hypotheses formulated were tested, and those variables were identified which were significant in case of modernization. While studying about impact of modernization I came up with some variables such as, urbanization, industrialization and education. The impact of modernization has influenced norms, beliefs and values of family system. I found that if people were more educated, there will be high degree of nuclearization in

[72] Paydarfar, A. 1975. The Modernization Process and Household Size: A Provincial Comparison for Iran. Journal of Marriage and the family. Vol. 38. No: 2. University of north Carolina at Chapel Hill. P. 446.

the family structure. Industrialization also causes the family structure to change from joint family system to nuclear family system.

Because of education, one develops in him the ability of self-expression and through word of mouth focus of the society shifts from collective ideas to individual ideas and therefore the conflict arises. In order to reduce this conflict a society has to develop its new structure in the form of nuclear family systems. The other fact which we have observed is that people are migrating towards urban areas for superior education and better facilities. In this pursuit, they have to leave their traditions, area of forefathers and family members which automatically results in creating separate households.

Due to the advancement of media, people get exposed to western culture. As a result they start to adopt western values and traditions leaving their own values and traditions behind. Another factor which is building walls in between families is industrialization. Due to this people start migrating from rural to urban areas. They leave their agricultural land and move towards these industries for better earnings.

The research shows that societal modernization has cast its impact on extended family which has got transformed into a nuclear family system. When the societal change comes, it creates consequences resulting into nuclear families, another reason for that is the distribution of land and economic resources become an issue.

The research identified the results of different aspects of social change, modernization and normative structures of the families. The impact of modernization on family system in the village gives a new picture about the villagers' life and their condition of changing norms.

This result describes the normative structure of family system in the village. It tells us the impact of modernization on family structure and normative structure. The roles of villagers in changing of norms of the family were different. The traditions of the village were continuously changing since last ten years. The main idea behind the change in relation to families has been the impact of modernization. The villagers had the indigenous knowledge about modernization, 55% had knowledge about modernization

they said modernization of the village came about due to media, advance facilities and development of new city. This process of modernization affects the individual life, this was expressed by 65% of villagers. 45% disagreed and said modernization couldn't changed way of life. 50% villagers were satisfied with the social change and ready to adopt. The societal modernization and its relation with social change were also important from study's point of view.

In the village, education was the main source to change their present condition of life where they changed their norms. So the societies are changing and thus, traditional teachings and moral values seem to be undermined. This part too analyzes the changing attitude and behavior of villagers towards modern life and change in decision making process. Social values are basically the family values written in large. Modernization also brings changes in the family life. We here refer to the change in family composition, today the people are choosing to live in nuclear families rather than the traditional joint family systems.

From now onward, we go through various articles such as [73]Parsons (1973) in his essay "towards a general theory of action" he concluded that:

"The modernization process, as expressed and measured by industrialization, urbanization and education, has been a dynamic force in changing the structure and functions of family organization across cultures. The urban form of modern life has been described, as consisting of the substitution of secondary for primary contracts, the weakening of binds of kinship and the concomitant declining social significance of the family, the disappearance of the neighborhood, and the urbanism is said to have various functions of the traditional family rendering it insignificant and dysfunctional".

Keeping in view his point of view, we can say that this thing is 70% accepted because in the village new cultures that are emerging, beliefs are weakening and the religious precepts are losing their importance. Morals and ethics are vanishing fast. The sacred institution of marriage has weakened and holds no meaning for the people. Today villagers are deeply worried that it is raising a spoiled and indulgent generation. There

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[73] Parsons, T. 1973. Towards a General Theory of Action. New York, Free Press. Pp. 30-79.

have been many incidences of violence and killings on the part of younger generation. This social unrest may be due to various reasons such as excessive exposure to television and satellite channels, video games, broken families, drug addiction, depression, and psychological disorders and 80% chances were there for that, [74]Smelser (1992) highlights that Modernization can be welcomed if it involves widening our outlook, developing a positive mentality and nurturing great thoughts. There is a need to understand the strength and importance of traditions, cultures, and civilization. Modernization is to be welcomed and ushered into our society but the old values and morals are not to be uprooted".

In his study it can be assumed that family structural adaptations have been made for the survival of the organism, and then these adaptations must be recognized and documented before scientists can proceed toward valid explanation of why some families changed their normative structures. According to the villagers, modernization started its journey in the village in late 1970s and after that it has been continuously changing families' values, roles and norms casting thereby socio-cultural impacts. The changing family structures in Pakistan were examined in order to identify the impact of modernization in the society. It was demonstrated; that under societal modernization improvement in education standards, new job facilities, development of new cities and towns leads to disintegration in families. The social values, norms and traditions also get changed. Media plays a vital role in bringing change within the society. We examined that media has changed our patterns of living by incorporating western culture into our society.

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[74] Smelsar, N. 1992. Mechanism of Change and Adjustment of Change. Rinehart and Winston. Ltd. Germany. P. 86.

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GLOSSARY

Acre	Length of the agricultural land
Unda	Egg
Barha	Open place for cows and buffalos in the house
Bakri	She-goat
Barat	Marriage procession
Berchikhana	Kitchen or place for making food in the house
Bhayns	Buffalo
Biraderi	Tribal lineage
Chadder	Head-wear for female
Chadder di Pag	Cover the head of male in special occasion
Chowki Tarabna	Doing ceremony in the marriage
Dahi	Curd or coagulated milk
Dayra	Sitting place for man
Dera	Cattle shaded or granary
Desighi	Home-made cooking oil
Dhoti	Wrap-around, lower cloth
Doke	Open place for cows and goats in the house
Dudh	Milk
Dupatta	Head Scarf
Gandum	Wheat
Gara	Kneaded lay for making bricks

Geh	Cow
Ghara	Pitcher
Gher	House Hold
Gunna	Sugarcane
Hath the Nishan	Symbol of marriage ceremony
Hisab Kitab	Accounts
Ghusilkhana	Place for bath in the house
Ikloti	The only girl-child of the parents
Janj	Barat
Kacha	House built with thick mud
Kahala	The smallest way of water crossing to the field
Kammi	Working class in the field
Kannal	Measuring scale of the agriculture land
Kapaas	Cotton Plant
Khes	A sheet of cloth made from cotton
Koilah	Coal
Lagher	Waist-Cloth
Lussee	Mixture of crude and water
Mahndi	Day of marriage ceremony to apply henna
Makhen	Butter
Makki	Maize
Mal Maweshi	Domestic animals
Moger	The big way crossing of water to the field

Morabba	Piece of the land equal to 200 Kannal
Naker	The middle way of water crossing to the field
Nikah	Matrimony of the Muslim, marriage contract
Parsamchari	Food for the animals
Rasm	Ceremony
Salan	Curry made from vegetable
Sehara	Head cap of the Groom
Wail tha Kurta	Shirt of light cloth
Wohti	Bridal

ANNEX 1

INTERVIEW GUIDE

Topic: Role of Modernization in Changing Normative Structure of Family System.

1. **Normative structure of family system**

    1. What is the pattern of your life style_____
    2. What is the structure of your family_____
    3. What is the tradition of your family_____
    4. Which ideas, values are important in your family_____
    5. How much you play your role in these ideas_____
    6. How things should ought to be, how to value them, which things are good or bad, which actions are right or wrong in your family system_____
    7. Do you think these traditions have changed during the last ten years_____
    8. Have you particular norms in your family_____
    9. Do you practices these norms in your family_____
    10. Which norms are approved and disproved_____
    11. Have you any norms in your family size_____
    12. Any change creates in your family relations_____

2. **Educational, Political and Social Issues**

    13. Any political, social and educational issues change these family norms_____
    14. This societal modernization change you mentality_____
    15. Educational development change these norms positively_____
    16. Which norms are included in your family_____
    17. Is societal change effecting to your family system_____
    18. Do you think societal modernization effect on your family system_____
    19. Do you think the dimension of the extended family is the reason of social Change_____
    20. Do you think this change in family is positive on the normative structure____
    21. Do you think societal modernization has effect on the idea, values and beliefs of family set-up_____

i

22. Do you think any economic condition creates change in the family set-up, if yes or no reasons_____

23. Do you think have you any benefit in nuclear family set-up_____

24. Do you think your children act these norms as you wish_____

25. Do you think any change create in you ancestors normative structure and create the new normative structure_____

26. Which rules have you made for your self and family_____

27. Do you think your cultural norms are same as you family norms_____

3. Women's Status and Baraderi System

28. Have you equal rights for men and women_____

29. Do you want to change these traditional norms if yes why_____

30. Do you think any change occur in the status of women in family_____

31. Do you think your family norms over time lose their original context as society changes_____

32. What is the value of biraderi system in you village
_____

33. What change occurs in biraderi system_____

34. Do you made any new rules for your family_____

35. These rules are prefect for you and your family if yes or No. why_____

36. Do you think those change occurred in your village effect your family set-up_____

37. What is the educational status of female in your society_____

38. Do you think education change the behaviour pattern of family system_____

4. Societal Modernization and Social Change

40 Have you idea about development and modernization_____

39. Have you any idea about societal modernization_____

40. Which change is occurring during 5 to 6 years_____

41. This change are positive for you, _____

42. What do you think this change will give you benefits_____

43. What are the basic norms of your society which are common all of them_____

5. **Indigenous Knowledge and Background of Modernization**

44. When did this change start in your village_____

45. Have you any knowledge about the back ground of the modernization_____

46. How you any indigence knowledge about modernization_____

47. Do you think this change has affected your personal life_____

48. Which recourses create these changes in your family_____

49. Do you think people want to adopt this changes in family system_____

50. Do you think this change creates the social problems if yes which problem you are facing in your life_____

51. How much social issues involves in this process_____

52. How much political development involve in modernization_____

53. Do you think this change is continuously develop in your family_____

54. Which directions are important for this change which are creating the nuclear family_____

ANNEX 2

INTERVIEW GUIDE

Topic: **Role of Modernization in Changing Normative Structure of Family System.**

Name: _____   Age_____

Education: _____

1. **Normative Structure of Family System**
    1. What is the pattern of your life style
        - Simple
        - Modern
    2. What is the structure of your family
        - Nuclear
        - Joint
        - Extended
    3. Which ideas, values are important in your family
        - Decision making from grandparents
        - Decision making from parents
        - Importance of old traditions
        - Importance of modification of old traditions.
        - Respect of norms
        - Change with the passage of time
    4. How much you play your role in these ideas
        - 10-30%
        - 30-60%
        - 60-80%
        - 80-100%
    5. Do you think these traditions have changed during the last ten years?
        - Yes
        - No
        - Do think so.
    6. Have you particular norms in your family
        - Yes
        - No
        - As routine life
    7. Do you practices these norms in your family
        - Yes
        - No
        - Don't think so
    8. Have you any norms in regarding your family size
        - Yes
        - No
        - Don't think so
    9. Any change creates in your family relations
        - Yes
        - No

- Don't think so……
-

2. Educational, Political and Social Issues

10. Any political, social and educational issues change these family norms
   - Yes
   - No
   - Don't think so……..

14. This societal modernization change you mentality
   - Yes
   - No
   - Don't think so

15. Educational development change these norms positively
   - Yes
   - No
   - Don't think so…..

16. Societal change is effecting on your family system
   - Yes
   - No
   - Don't think so………..

17. Do you think societal modernization effect on your family system
   - Yes
   - No
   - Don't think so………….

18. Do you think the dimension of the extended family is the reason of social Change?
   - Yes
   - No
   - May be
   - Don't think so….

19. Do you think this change in family is positive on the normative structure?
   - Yes
   - No
   - Don't think so….

21. Do you think societal modernization has effect on the idea, values and beliefs of family set-up?
   - Yes
   - No
   - Don't think so

22. Do you think any economic condition creates change in the family set-up.
   - Yes
   - No

23. Do you think have you any benefit in nuclear family set-up
   - Agree
   - Strongly agree
   - Disagree
   - Strongly disagree

24. Do you think your children act these norms as you wish
   - Agree
   - Disagree
25. Do you think any change create in you ancestors normative structure and create the new normative structure?
   - Yes
   - No
   - Don't think so.....
27. Do you think your cultural norms are same as you family norms
   - Yes
   - No
   - Don't think so............

3. **Women Status and Baraderi System**
   28. Have you equal rights for men and women
      - Yes
      - No
      - Don't think so
   29. Do you want to change these traditional norms?
      - Yes
      - No
      - Don't think so........
   30. Do you think any change occur in the status of women in family regarding modernization?
      - Yes
      - No
      - Don't think so
   31. Do you think your family norms over time lose their original context as society changes
      - Yes
      - No
      - Don't think so........
   32. Do you made any new rules for your family
      - Yes
      - No
      - Don't think so
   33. These rules are prefect for you and your family.
      - Yes
      - No
      - Don't think so
   34. Do you think those change occurred in your village effect your family set-up
      - Yes
      - No
      - Don't think so
   35. What is the educational status of female in your society
      - Very height

- Height
- Low
- Very low

36. Do you think education change the behaviour pattern of family system
    - Yes
    - No
    - Don't think so

4.   Societal Modernization and Social Change

37. Have you idea about development and modernization
    - Yes
    - No
    - Don't think so

38. What do you think this change will give you benefits
    - Yes
    - No
    - Don't think so

5.   Indigenous Knowledge and Background of Modernization

39. When did this change start in your village
    - 5 years ago
    - 7 years ago
    - 10 years ago

40. Have you any knowledge about the back ground of the modernization
    - Yes
    - No
    - I don't know

41. Have you any indigence knowledge about modernization
    - Yes
    - No
    - I don't know

42. Do you think this change has affected your personal life
    - Yes
    - No
    - I don't know

43. Which recourses create these changes in your family
    - TV
    - Societal development
    - Education
    - Political aspect
    - Social aspects
    - All above

44. Do you think people want to adopt this changes in family system
    - Yes
    - No
    - Don't think so

45. Do you think this change creates the social problems for your family

- Yes
- No
- Don't think so

51. How much political development involve in modernization
  - 10%
  - 20%
  - 30%
  - 50%

52. Do you think this change is continuously develop in your family
  - Yes
  - No
  - Don't think so

ANNEX 3

Socio-Economic And Census Survey of Village Saligrah

Page No. 1

Serial No. _____

S.No	Name	Age	Sex	Relationship with H.H	Total No. Of Children		Literacy		Level of education							Remarks
					Son	Daughter	Literate	Illiterate	Prim	Mid	Mat	F.A	B.A	Above	
1																
2																
3																
4																
5																
6																
7																
8																
9																
10																
11																
12																
13																
14																
15																
16																
17																
18																
19																
20																

S.No	Family Structure			Marital Status					Remarks	Age when got Married	Remarks
	Nuclear	Joint	Extended	Sing	Marr	Div	Wid	widow			
1											
2											
3											
4											
5											
6											
7											
8											
9											
10											
11											
12											
13											
14											
15											
16											
17											
18											
19											
20											

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S.No	Income			Amount of land holding			Live stock							Remarks
	Daily	Monthly	Annually	Agri.	Orchard	Built /others	Poultry	Goats	Sheep	Oxen	Cows	Donkey	Horse/others	
1														
2														
3														
4														
5														
6														
7														
8														
9														
10														
11														
12														
13														
14														
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17														
18														
19														
20														