

A.S. Turar Al-Farabi Kazakh National University, Kazakhstan, Almaty
e-mail: aidanaturar1995@gmail.com**SOCIAL TRANSFORMATION PARADIGM:
PARADOXES BETWEEN TRADITIONALISM
AND MODERNISM IN PAKISTAN AND INDIA**

The social transformation is the process of planned changes at large scale in a given society. In other words a shift in the social consciousness at individual, collective, regional and global levels is considered social transformation through which new dimensions come ahead and help in resolving social problems. The social transformation in Indian and Pakistani society reflects a conflict between traditionalism and the modernism. The social alteration in the value system a divergence seems to have been developed between the social groups that has generated a conflict between the modern issues of self-existence and traditional values. For this paper makes consideration of the main traits of social alteration that create the conflict among the traditionalists and the modernists in India and Pakistan. Furthermore, the impact of the highly developed countries of the world, the role of mass media of communication, migration, cultural diffusion, the literacy and finally the socio-political awareness among the people to help develop secularism are considered key tools to look towards modernity that is challenging the traditional paradigms of society.

This relationship forms the dialectics of traditionalism and modernity and in that sense what is paradox is that traditionalism and modernity are not mutually restricted but complementary to each other and demonstrate through elements of social changes. The process of modernization in India and Pakistan is proceeding by inventing new traditions, which is combined with economic status, caste system, ethnicity, subcultures. It also emphasizes on the impact of the transformation in the different sections of Indian and Pakistani society and level of social stability through the time. Our objective in the present article is to examine social change in India and Pakistan with the ideological perspective of modernization.

Key words: India, Pakistan, society, social transformation, traditionalism, modernism.

А.С. Турар

Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.
e-mail: aidanaturar1995@gmail.com**Әлеуметтік трансформация парадигмасы:
Пәкістан мен Үндістандағы дәстүршілдік
пен модернизм арасындағы қарама-қайшылықтар**

Әлеуметтік трансформация – бұл белгілі бір қоғамдағы жоспарланған ауқымды өзгерістер процесі. Басқаша айтқанда, қоғамдық санадағы жеке, ұжымдық, аймақтық және жаһандық деңгейлердегі өзгеріс әлеуметтік трансформация ретінде қарастырылады, соның арқасында әлеуметтік мәселелерді шешуге көмектесетін жаңа өлшемдер пайда болуы. Үнді және Пәкістан қоғамындағы әлеуметтік өзгерістер дәстүршілдік пен модернизм арасындағы қақтығысты көрсетеді. Бұл мақалада Үндістан мен Пәкістандағы дәстүршілдер мен модернистер арасында қақтығыс тудыратын әлеуметтік өзгерістердің негізгі белгілері қарастырылды. Сонымен қатар, әлемнің дамыған елдерінің әсері, бұқаралық ақпарат құралдарының рөлі, көші-қон, мәдениеттің таралуы, сауаттылық және, сайып келгенде, зайырлылықтың дамуына ықпал ететін адамдар арасындағы әлеуметтік-саяси хабардарлық – қоғамның дәстүрлі парадигмаларына қайшы келетін қазіргі заманғы көзқарастың негізгі құралы болып саналады. Үндістан мен Пәкістандағы модернизация процесі экономикалық мәртебеге, қасталар жүйесіне, этникалық топқа, субмәдениеттерге сәйкес келетін жаңа дәстүрлерді ойлап табу арқылы жүріп жатыр. Осы мақаладағы біздің мақсатымыз – Үндістан мен Пәкістандағы әлеуметтік өзгерістерді модернизацияның идеологиялық тұрғысынан зерттеу.

Түйін сөздер: Үндістан, Пәкістан, қоғам, әлеуметтік трансформация, дәстүршілдік, модернизм.

А.С. Турап

Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы
e-mail: aidanaturar1995@gmail.com

**Парадигма социальной трансформации:
парадоксы между традиционализмом
и модернизмом в Пакистане и Индии**

Социальная трансформация – это процесс запланированных крупномасштабных изменений в данном обществе. Иными словами, сдвиг в общественном сознании на индивидуальном, коллективном, региональном и глобальном уровнях рассматривается как социальная трансформация, благодаря которой появляются новые измерения, помогающие решать социальные проблемы. Социальные преобразования в индийском и пакистанском обществе отражают конфликт между традиционализмом и модернизмом. В этой статье рассматриваются основные черты социальных изменений, которые создают конфликт между традиционалистами и модернистами в Индии и Пакистане. Кроме того, влияние высокоразвитых стран мира, роль средств массовой информации, миграции, распространения культуры, грамотности и, наконец, социально-политической осведомленности среди людей, способствующих развитию секуляризма, считаются ключевыми инструментами для взгляда на современность, которая бросает вызов традиционным парадигмам общества. Эти отношения формируют диалектику традиционализма и современности, и в этом смысле парадокс заключается в том, что традиционализм и современность не ограничиваются друг другом, а дополняют друг друга и проявляются через элементы социальных изменений. Процесс модернизации в Индии и Пакистане протекает путем изобретения новых традиций, которые сочетаются с экономическим статусом, кастовой системой, этнической принадлежностью, субкультурами. Наша цель в настоящей статье – это исследование социальных изменений в Индии и Пакистане с идеологической точки зрения модернизации.

Ключевые слова: Индия, Пакистан, общество, социальная трансформация, традиционализм, модернизм.

Introduction

Justification of the choice of the article, goal and objectives

The transition in the society is a continues process with a subjective assessment of costs and benefits. A large number of reformists believe that social scenario continues to lose its moral bearings and social consistency which draw people inward to traditional structures based on biases of relations, clan and ethnic solidarities for security and mutual support. That makes dysfunctional the modernity. So, there is always a need for ideological transitions, moral order, universalistic values and customs, not particularistic modes of behaviors. That is the way of ideological changes and modernization, wherein formal rules, formal institutions, social values of equality, freedom of expression, non-discrimination, efficiency, tolerance, pluralism, trust and regularity of behaviors become the base of strong social life. (Robertson R., 1992)

The social transformation is known to be a process of prioritized growth. Not all parts of the society change in equal measures, some sections remain static and still others shift sideways. The paper is based on the hypothesis the diverging scope and directions of change among different institutions become the source of cultural paradoxes in a society.

For all modernists the reasons or elements of social transformation in 21st century world are the technological and scientific inventions, urbanization and industrialization, commercial activities and the political economic. (Robertson R., 1992)

Historically, a state plays a critical role in the processes of social transformations and modernity. The state authorities try to introduce the transformation for a modern economy and constitutional rule. In the Western countries like Britain and Germany, the states have transformed from feudal to a modern society after the legislative initiatives of 19th and early 20th centuries. Our objective in the present article is to examine social change in India and Pakistan with the ideological perspective of modernization. (S. Mitra, K. Lewis, R. Alison, 1998)

In Pakistan and third world countries, the state is primary institution which can promote transformation in different fields of life. However, the political crises in Pakistan are developing imbalance progress and less effective to modernize the society. The social legislation and public action for modernization of institutions has been lagging by the power rules. Many other institutional imperatives are too neglecting at different levels.

The political and religious unity of Muslims forced to the establishment of a new independent

state. This unity was a mixture of cultural, linguistic and economic values that built up Pakistani nation. However, the sectarian, ethnic, religious and cultural groups of the society and their political and economic interests generated challenges to this unity. The separation of the East wing and the role of other socio-political and economic crises can be recognized alarming factors for the stability of the state. (Ahmed Feroz, 1998)

Pakistan is a country of pluralistic cultural, ethnic, political, economic and linguistic traditional values with rural and urban demographic divide. Different regions with separate languages, cultural norms, ethnic and tribal values claim separate identity. All these are the factors contributing in the social transformation in Pakistani society. The tension between ethnic-political, socio-cultural, rural-urban and regional identities are the issues that are the concerns for state stability and harmony. Economic disparities and sectarianism strife and contrast between gated estates of the feudals and the poor peasant and worker class is adding to this social discomfort. These are reflecting conflict between the labours social groups and the religious class respectively. (Sabeeha Hafeez, 1991)

India has witnessed massive changes in the field of social stratification. Admittedly, there have come changes in the caste system but there has also emerged class system which cuts across caste, religion and region. Changes in Indian society are massive indeed. But what is the direction of this massive change. On the strength of material generated by sociologists and anthropologists it could be stated that much has been said about caste, family, kin and village and the changes occurring in these fields of social life. The stress is on social aspect of nation's life. What has been tried by sociologists is to evaluate social change from the vantage point of tradition. If the traditions witness change, it is social change. Sometimes breakdown of or deviation from traditions is analyzed as disintegration. And, therefore, sociologists have much talked about the breakdown of caste system or joint family. The stress, therefore, is on the breaking up of traditions. Interestingly enough, no serious effort has been made to identify the direction of India's social change. (Pandey M.T., 2010a)

Scientific research methodology

General scientific methods, such as analysis, analytical analysis were used during the writing of the article. Materials related to the research topic

were collected, processed and structural analysis of foreign authors' works was carried out. Methods of logical and historical-comparative analysis were used in the study of social reality.

Results and discussions

The policies of the Indian nation-state and its constitution revolve round making India a modern nation. It means nation have adopted modernization as goal. In other words, capitalism, democracy, rationality, industrialism, science and technology, and above all secularism constitute society's structural and value components.

It is also expected that categorical values would provide continuity as a nation. It should also be clear that national social structure should aim to attain secularism, democracy, rationality and equal relations between people as a mark of modernity.

Indian sociologists have their own problems. They are in the grip of ideology. India is different from the west. It has a historical depth and plurality of traditions. On the other side, it is confronted with the task of building a nation-state, which is designed to be democratic, secular and rational. In this situation, it is difficult to evaluate the nature of social change, which the country has witnessed. (Pandey M.T., 2010b).

In Pakistani society, the sovereignty, provincial autonomy, regional autonomy and self determination are the forms in which the elites of the dominated ethnic groups impose their will on others. They demand for freedom, association with the central government and greater autonomy within the federal structure. Moreover they want to change the provincial boundaries of regional and non-regional groups to bring ethnic harmony/unity. The language and cultural base ethnic groups also demand for the protection and development of their languages and cultures. These are the constant features motivating the ethnic groups to secure their own identity and culture.

After the establishment a proper structure of common social institutions was essential in Pakistan. The society was fully organized in their historical, social and traditional formations and was ready to constitute the structure of prosperity through the social unity. That was considered essential for the national and regional development.

The process of modernization is continues through the modern education, electronic media, advance technology, westernization and urbanization. In this process the outlook of life,

the customs and costumes, the tastes and modes of livings of people are also in the transitional process, especially in urban areas. However, the urbanization/modernization without social planning is causing many problems in the society. These conflicts are also leading the people to the conflict between their traditional values and social, cultural, ethical and linguistic norms of supremacy. (Qadeer, Mohammad A., 2011)

According to the socialists the social transformation and traditional history of Pakistani society evolves around its political development and policies. The gradual changes in the government from elected to military rule, dictator type politics, corruption, economic plans and foreign gratitude are affecting the social traditional structure and moral orders of the people. These elements work to change the ideologies of the people and slowly, the society is moving towards modernity and materialism by modification i.e. the traditional modes and values.

The race or confrontation between traditionalism and modernism is beneficial as well as harmful for the society as unnecessary advancement creates some challenges for the survival of the people. However, traditional ceremonies of marriage and other religious performance have seen little change as far as their scale and expenses are concerned. The ideological and socio-cultural values of these ceremonies cannot be denied, but is sacrificing just for the modernity and advancement.

The socio-cultural transformation is one of the essential elements of the development, always complemented with economic growth. The economic historians acknowledge that the rise of the west from poverty to prosperity was based on the development of trade, commerce and modernity.

The economy of Pakistan is changing with new trends. The economic trends show continuing changes, balance of payments and reserves difficulties that at times paralysis of industrial and commercial activity. These new trends are also influencing the socio-economic relations of the society. For the economic development, the society requires multiple processes, the dispersion of modern materialism, consumerism and indigenization of technologies, products and institutions. Each of these is providing a range of class segments and cultural groups. From Karl Marx to Ralph Dahrendorf, a member of economic theories focus that the competition for the means of production, authority and power is the force to break the traditional dominance of relationship. In Pakistani society, the institutions and social divisions are the

symbols of economic and material needs being in conflict with the social and political practices. The basic necessities of life, such as food, clothing, residence, education, and medical treatment should provide for the people, irrespective of cast, creed and race. In actual, Pakistan should develop as a welfare state and provide basic needs of life to the people. There should be a harmonizing environment for the social development. It's necessary for the developing nations that they learn from their past experiences, inspect them and do not ridicule. Even, if they are millennial in their approach, should avoid discussion of controversial issues until trust is built. The communal groups of society should cooperate with the modernists, wherever they show a desire for change. They should avoid the confrontations and try to understand their responsibilities in positive way. (Bajwa, Khalid W., 2013)

In Pakistan, the urbanization is a force of social transformation and modernization. Through the urbanization the rural areas including towns are converting into urban cities. Moreover, the urban ways of living are spreading in the less developed and rural societies. However, the urbanism is required the institutional reforms and the provision of infrastructure and services. In the urban societies, the interests, moral orders and the relations of the people/communities change rapidly. So, the Pakistani society is experiencing the loss of traditional ideals, culture and community. (Sabeeha Hafeez, 1991)

Indian sociologists have a very strange kind of fancy for exaggerating the evils created by modernity. Anwar Alam (in Brass and Vanaik, 2002) points out to this serious fallacy of some of eminent sociologists: At the other end of the spectrum there is a small but growing number of social scientists, prominent among whom are Ashis Nandy, T.N. Madan and the late M.N. Srinivas, who have called for a re-examination and even challenged the relevance of the concept of secularism as a means to ensure inter-religious harmony and tolerance.

In this critique of the modernist historiography to understanding the nation-building process they hold that the very logic of modernity and its various attributes such as, centralized state power, industrialization, nationalism, democracy and secularism are responsible for society's ills, particularly growing violence reflected in caste, communal and rural-urban conflicts. (Ommen T.K., 1998).

Modernization processes have not only brought changes within the framework of industrialism, but

also affected change in the roles of family, position of caste and tribe in the realm of power structure, emergence of new factions, dominant caste in villages, acceptance of bureaucracy at different levels of administration, new social movements, labour movements, urban growth (including emergence of slums) and industrial demographic changes. These social changes are found in various sectors of nation's life. There are, in other words, impacts of modernization on social life.

The processes of restructuration in Indian society have been set into motion under specific historical contexts of public policy and national ideology. Historical forces define the initial social conditions. From these conditions the processes of social transformation and restructuration began in India. The main feature of social condition has been the principles of inter-structural autonomy in the social system.

The main structures concerned are the social stratification, political system and the cultural ideology. Caste comprises the central principle of social transformation and traditionally it enjoyed great deal of internal autonomy. The process of social change ushered in by the British rule set into motion social and cultural dynamics that started reorganization of structural pattern of traditional Indian society.

The inter-structural autonomy of the social components in the traditional Indian society has deeply influenced the nature and direction of social change. Their role could be evaluated through various stages of historical transformation. The first stage coincided with the beginning of the Western contact through British rule. The western contact through the British rule set the pace for cultural renaissance, initial industrialization and growth of new political consciousness. (Pandey M.T., 2010b)

These forces brought about major changes in the Indian society, specially in the areas of institution-building for a civic society such as the growth of modern education and judicial-administrative structures. Indian society was marked paradoxically by a process of de-industrialization and realizations of economy on the one hand. On the other hand, it was marked by the emergence of colonial mode of industrialization and modernization on the other.

These innovations convulsed the traditional social structure, led to downward mobility of several privileged classes. These innovations also led to selective upward mobility of others drawn from the traditional business classes, literati and feudal nobility. This mobility created new classes

of educationists, administrators, company agents, businessmen and others. These classes took advantage of the opportunities available in the early phases of colonial transformation.

The emergence of these social groups along with cultural awakening and reform movements in various parts of the country prepared the ground for political awareness and national movement. A strategy not only for political independence but social, economic and cultural modernization of the society was evolved. But the process of change, however, had a segmentary character. (Pandey M.T., 2010b)

It did not affect the large parts of rural peasantry, working classes the scheduled castes and Tribes possibly; the inter-structural autonomy of Indian society was responsible for this. Only selective modernization could take place in India. Massive areas of society remained untouched from the processes of social change.

The process of change could start and filter down without major breakdown in the social structure and without the loss of cultural identity. The strategy of social change after independence underwent fundamental changes. The State took the responsibility of conscious planning of social transformation its objectives were the creation of a society based on democratic political participation, social justice and cultural and religious pluralism within the framework of a secular State. A policy framework was introduced which meant the abolition of age-old principles of inter-structural autonomy in the Indian Society. (Qadeer, Mohammad A., 2011)

The principles of inequality based on caste, birth, religion and sex were in normative sense, derecognized if not successfully abolished. In some areas, the policy of change began to show immediate results. These were electoral politics, industrial and economic expansion, agrarian reforms etc. This was compounded by abolition of intermediary rights in land, introduction of Panchayati Raj and community development schemes in village. The rural areas were thus exposed to major forces of social change

Conclusion

The social development in India and Pakistan is based on the modernization, but the traditionalism also forms essential as the base of transformation and modernity. There is required an organized system and struggle for the positive social changes. The individuals should organize social movements for the rights, fair justice, minorities, religious

toleration and equality. The political authorities should sponsor social legislation and basis of a modern society through the welfare rights of the poor, reforms, modernization of laws, freedom of information act and social insurance for the unemployed people. The administrative, educational and health reforms should be reorganize by the local and provincial authorities and the citizens.

In fact, India and Pakistan has multi-lingual, multi-cultural and multi ethnic social groups who demanded for them individual rights. All these ethnic groups should equally treated by the government and provide equal opportunities. All languages and culture should promote and develop feelings of respect, tolerance and national integration among the people in every field of life. The integration is

necessary for the social harmony and to reduce the social conflicts in India and Pakistan.

The ethnicity poses the greatest challenge to eliminate ethnic disparities for national harmony and integration. The national integration is a desirable goal for the stability and progress of both countries. The primary emphasis on integration in the past has led to explosive policies about ethnic diversity and disparities. By the modernist and traditionalist idealistic approaches can promote the equity and harmony among different ethno-linguistic, regional and national groups. However, the suppression of the traditionalists and their rights in the name of modernity, security, unity, and integrity may leave opposite effect on the society. It can be harmful for the progress and the stability of both countries.

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