

A Sociological Analysis of Determinants and Implications of Changing Value System in Pakistan.

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ABSTRACT

Values are ideas, opinions and attitudes about the core content of human civilization and socialization. Since the advent of globalization, the process of value change is rapid. These changes are creating confusion and disbelief, especially in the minds of the younger generation. The current state of globalization, political and cultural diversity is causing imbalance in the proportion of the common concept of values. This study presents the sociological analysis of the changing value system and its effects on Pakistani society, especially on the youth. The main objectives were to explore the major value changes and its implications on the society due to rapid development of globalization along with other change agents. Besides this, the researcher examined the value change as the major determinant of social restructuring. A sample of 200 students from different departments of Bahauddin Zakariya University, Multan (Pakistan) was selected by stratified sampling technique. A structured questionnaire was used as a tool for data collection procedure for evaluating the responses among dependent and independent variables. From the analysis it was found that changes were reflected in the existing value system through the process of globalization and media communication. The researcher also found that changing value system is reshaping our family structure where obedience of children changes to negotiation. Besides this young people are particularly vulnerable to this change due to many reasons such as freedom of choice, growing materialism, blind imitation to western culture and changing family structure.

Keywords: Value Change, Determinants, Globalization, Media communication, Youth, Family Structure, Pakistan.

1. Introduction

Current world is emerging as a global village in which people focus on the tangible benefits (such as money, goods and comfort) that take them away from their culture and strong value system (Cohon, 2011). Roles within families and expectations attached to these roles vary socially and culturally with the passage of time. Traditionally, Western cultures have imposed gendered expectations on the roles played out in the family domain, with caring and domestic tasks assigned to the mother, wife and daughter roles. In contrast, men are commonly assigned the public role of breadwinner/financial support (McDonald, 1995). The impact of Western notions of freedom, democratic ideology and individualism means that young women may resist traditional marriage arrangements. Thus overall the traditional family systems with kinship ties are negatively affected in the modern era (Bell and Ditton, 1980).

When people are materialistic, they become more status conscious, wealth-oriented and focused on tangible things to achieve physical comforts and ignore all the cultural, moral and spiritual values. So economic growth, urbanization, industrialization, improvement in education and increased opportunities for people in the current era have changed the value system dramatically (Wise, 2003). Pakistani culture is very diverse and strongly influenced by many civilizations. In the current era, Indian culture is very popular in Pakistan and has a significant effect on the value system of Pakistani society due to media communication. Globalization necessarily affects the increasing Western influence in Pakistan through the establishment of many western food chains and the growing influence of capitalism (Khan, et al. 2003).

The relationship between values and culture can not be ignored especially in the third world countries. The development of culture endows with compelling value system and an improved humanitarian environment is the starting point for people who possess the proper understanding of traditional value system (Yaun, 2006). The change in value system is due to changes in cultural patterns and increased materialism in the society. These cultural patterns and traditional value system that affects the society are called "guides." On the other hand those traditional patterns that have no sufficient impact on society are called "tokens" (Swartz, 1994).

The relationship between globalization and its effects on culture and traditional values is vice versa. Our main goal is to describe the process of changing the concept of cultural differences between certain groups in society as a result of globalization. On the other hand, globalization draws strength from cultural differences to its size and power of increasing the dissemination (Tomlinson, 1999). There is straight forward relationship between cultural identity and social concept such as religion, family and gender and it provides the global significance of local knowledge and the sense of self, community and nation. These are the basic traditional values that are lost with the increasing trends of globalization. These values are the major determinant of giving national identity development for the people (Rummens, 1993).

The influence of globalization on cultural identity is one of the immense and multi-dimensional concerns of the present era because modernization and globalization brought fundamental transitions in the origins of traditional values that are related to family, community, physical geography and global media (Scholte, 2000). Modernity and globalization decreases social solidarity and encourages individualism. Globalization brings changes in collective sentiments, which are held by any society and leads towards

individualization and market-oriented culture of Western society (Ritzer, 2008). The major consequences of globalization are simple communication and reduction of the proximity of same cultural patterns that exist in the world. Positive aspects of globalization are homogenize cultural patterns, business improvement, easy communication and technological development. On the other hand, globalization also has negative aspects such as loss of identity, centralized operations, rise of sub-cultures and loss of traditional value system (Shobha, 2006).

Modernization is another tool for augmenting the value change process in every society. In underdeveloped countries like Pakistan, this modern term is associated with people who are well equipped with education and wealth. Thus liberalism and materialism is the result of modernization and plays an imperative role in weakening the traditional value system in society (McDonald, 1995). Modernization directly attacks the value system, because it is based on Western ideology. The main goal of modernization is to replace religious fundamental ideas and traditional ties with modern ideology (Cohon, 2011). There is no reservation for modernization, education and knowledge, unless it is a sort of Westernization, which hampers our values, ethics, morals and social fiber. Whether it is the matter of eating habits, clothing styles, media presentation, communication and housing styles, people are far from their traditional value systems (Livingstone and Helpser, 2004). Changing value system of liberalism and increase in blurring the boundaries between education, entertainment and advertising, are increasingly the construction of identities and relationships in terms of what is used and consumed in specific cultural context (Khan, et al. 2011). These change agents spread the freedom of speech and expression. They have a greater influence on changing the value system of the society. To devalue the self pride of our social, cultural and religious heritage, they are fascinating ideas of seduction and consumerism as liberal value system (Myers, 1992).

Media is one of the strongest determinants that can change the attitudes, behaviors and lifestyles of the people. Youth is awful victim of media. Despite the fact that media is promoting enlightening knowledge, information and communication skills to the youth but at the same time it is destroying our value system as well (Bartsch and London, 2000). People who are getting away from their values are still far away from traditional relationships. (Sims 2002). Culture shapes parental perceptions of what represents desirable behavior in their children. But this cultural integration is now replaced by the modernized and westernized value system (Youniss 1994).

1.1 Purpose of the study

The present research aims at evaluating the determinants and implications of value changes in Pakistan. It can be claimed that religious fundamental ideas and traditional ties are replacing with modern values. These ideologies spread the concept of freedom of speech and freedom of expression and thus they have a greater influence on changing the value system of the society. The change agents such as globalization, modernization, industrialization assault on our traditional popular belief, formed habits, religious foundations, social norms, political ideologies as well as cultural and educational heritage of Pakistani society. The relationship between change in values as a result of these factors and their impacts on socio-cultural differences in all societies remains the interest of the social researchers. Extensive evidence is found in the developed world, but little work has been done in developing societies like Pakistan. This

research focuses on establishing an association between changes in values due to above stated multiple factors and their impacts on activities of the recipients of social change. The main research questions of this study are:

1. What are the major value changes?
2. What are the key determinants in the process of value change?
3. What are the implications of the value changes in behavior and lifestyle?
4. What is the current situation of social restructuring due to changing values?

2. Review of Literature

Gangrade (1970) concluded that the differences in the attitudes of generations are in many areas in terms of educational and carrier aspirations, familial attitudes, authority patterns and national goals. The area of intergenerational conflict is very subtle and complex, as the areas tend to merge. No single generation is progressive, conservative or regressive. There are areas where they converge and diverge. The intergenerational conflict is an ongoing process of social change. The researcher also concluded that the values of parents and adult community in general may become more liberal and the conflict between the two generations may be reduced. The major conflict and gap between children is that the parents live with their traditional value system. The parents and children have common interest, shared sentiments, feelings of allegiance to one another. But sometimes the affection is affected and due to value change materialism dominated on relations. The issues can affect the family structure specially when the moral issues like freedom and equality are greatly addressed.

Bengtson (1975) concluded that family integration revolves around certain values and these values include collectivism, cooperation, hospitability, respecting elders and religious integration. But these values are changing with the passage of time. The imperative agent that is responsible for changing these traditional values to the modern ideologies is materialism. In addition to this individualistic approach is also changing the old values.

Wakil (1981) concluded that about 75% world's population have access to the daily TV. Most of the TV screens are dominated by American movies, music and lifestyles. Children no longer sit in the evening by their parents and grandparents to share their ideals. On the other hand the discussions and stories that promote the values of respect, integrity, peace, love and unity are also eliminated. Therefore the children have inadequate knowledge about the importance of value system for their future life. Thus they are ignorant of their traditional value system that becomes the base of their spiritual output.

Troll (1982) argued that parents feel loneliness due to breakup of communication with their children. The care giving value and elders respect diminishes with the passage of time. Now the children prefer to place their parents in the nursing homes. Although there is evidence that they relation of parents and children are valuable to both of them but when the children reach adolescence then the change their certain traditional values that causes a gap between both parents and children. As a result of this family integration becomes weak. The researcher thus argued that traditional values are the major determinant of strong family integration.

Wellman (1989) concluded that the children can provide the substantial support to their parents at their old age. But due to many change agents the children are forgetting

their traditional value system. Children are becoming more materialistic and their companionship with their parents becomes less. This is the major outcome of youth integration with modernized value system. There are more ties between siblings than between parents and children and they provide the substantial support. Sometimes they become least supportive and this is the cause for most of the misunderstandings between parents and children. If the kinship network is truly strong then this can reduce the generation gap between parents and children.

Myers (1992) identified that in the modern era the family trends are changing. Nuclear family system is becoming a norm in society and the concept of joint family system is becoming obsolete. On the other hand the value of collectivism is replaced by individualism. The people are becoming self centered and they focus on self fulfillment. Young children are taught to be self-sufficient, while adolescents move away from the family home and set up their own living arrangements. Elderly parents move into retirement homes or hostels apart from their adult children. Thus the researcher argued that overall the family trends are changing in the society and the traditional values are replaced by the modern lifestyles.

Rummens (1993) argued that basic traditional values are losing their intensity with the increasing trends of globalization. These values are the major determinant of giving national identity development for the people. Instead of blaming cultural homogenization, the author argues that globalization of American food chains like KFC in Asia has led to promotion and export of local food around the world. Wong says that "Paradoxically, globalization is responsible for the revival." The author argues that the major function of globalization is restructuring the world and introduces one culture throughout the globe.

Scholte (2000) argued that the influence of globalization on cultural identity is one of the immense and multi-dimensional concerns of the present era because modernization and globalization brought fundamental transition in the origins of traditional values related to family, community, nation and physical geography to those of global media. The context of modernity and globalization are the major cause of declining social solidarity and encourage individualism. Globalization brings changes in collective sentiments, which are held by society and leads towards individualization and market-oriented culture of Western society.

Dutceac (2004) concluded that globalization is changing the religions and cultures of the world. The major values of individualism, corruption, pluralism, cultural invasion, cultural imperialism, social isolation, declining social solidarity, individual interaction and the overall meaning of life are all warped and corrupted by global capitalism, international markets, mass media and the promotion of excessive consumption. Even some local languages and valuable traditions are on the verge of disappearance as the result of globalization. Global consumerism is now forming a homogeneous global culture where indigenous cultures of the oriental are becoming accidental is being replaced by western cultures.

Yuan (2006) concluded that traditional values represents the significance of things, concepts, ideas, opinions and beliefs by explaining the meanings of these concept in the particular cultural context. Every society has its own culture and the concept of values shared by the people. The relationship between the concept of value and culture shows that the construction of the term value should be based on culture.

The development of culture, delivering outstanding products and improved humanitarian environment are the starting point for people who hold the correct understanding of values. The concept of value is a backbone for any man and core content of its socialization as well. Every community has its own specific concept of value in different ways that affects its members and the common understanding of social values that are shared by its members.

Khan, et al. (2011) concluded that Pakistani culture is very rich in values. These values comprise of social, ethical and religious ideologies. Thus Pakistani culture is multidimensional regarding its ethical, moral, religious and traditional integration. On the other hand the dominated values in Pakistan include the family integration, language promotion and dressing styles. But with the advent of change agents and passing time these values are changing rapidly. Especially the family integration is becoming the victim of this change.

3. Methods

The researcher used quantitative research design for the present study. Data was collected from MSc students of Bahauddin Zakariya University, Multan, Pakistan. The major reason for selecting young and educated population was that they are more prone to bring about changes into their behavior and life styles due to changing value system. A sample of 200 respondents was taken through stratified sampling technique. Thus the researcher selected Social Science departments through simple random sampling technique (out of two major strata's (n1=Natural science departments and n2=Social science departments of BZU). Then the researcher selected five social science departments (Sociology, Political science, Philosophy, Education and Psychology) through simple random selection. From each department an average of 40 students were selected. The major reason was that in each of the respective departments two badges were present therefore the researcher selected an average of 15-30 students per class according to the variability in the size of population. Afterward the researcher interviewed the respondents (both males and females) through convenient sampling technique. After drawing the sample the data was collected from the respondents through self-administrated questionnaire. Questionnaire was based on information drawn from study of literature and knowledge of the indicators. Both structured and unstructured questions were added to obtain the optimal level of information. The structured questions were added to evaluate the responses from the respondents on the predetermined scale, while the unstructured questions were added to deeply explore the response by the respondents. Data thus collected was analyzed using SPSS version 17. The researcher divided the detailed information into number of categories that enabled simple description of the data for various statistical purposes. These categories comprised of demographic characteristics, major value changes and its implications on behavior and life styles (corresponding to restructuring of new social life). Chi-square and Gamma test were applied to measure the extent of association and direction between study variables (independent and dependent). Formula for estimating chi-square value is as under:

$$\begin{aligned} X^2 &= \sum \frac{(\text{Observed frequencies} - \text{Expected frequencies})^2}{\text{Expected frequencies}} \\ &= \sum \frac{(F_o - F_e)^2}{F_e} \end{aligned}$$

To assess the significance of the results calculated value of the chi square was compared to the table of the given degree of freedom. The result was considered significant if the calculated value of chi square was larger than the table value otherwise regarded as not significant.

4. Results and Discussion

Table 4.1.1 Percentage distribution of respondents with respect to extent of change in value system of the society

| Category | Frequency | Percent |
|----------|-----------|---------|
| Yes | 144 | 72.0 |
| No | 56 | 28.0 |
| Total | 200 | 100.0 |

Table no.1 depicts the opinions of the respondents about the extent of value changes in the society. Thus 72% respondents agree that the pace of social change is very rapid and the values are changing in the society (where traditional values are replaced by the modern ones). Pakistan and various South Asian countries are recognized by their strong value system but despite this fact the researcher analyzed that the traditional values are replaced rapidly by the modern value system. The ideals, traits, values, goals and characteristics held by generations are increasingly different from one another. While representative of the new trend the differences are substantial (Sago, 2000). On the other hand the above mentioned table also shows that 28% respondents agreed that values are not changing in the society. The respondents have an opinion that this is just the matter of perception that the values are changing. But in fact the people are intact with their traditional value system. As analyzed by Khan, et al. (2011) values are basically inherited from the culture that is significant for representing the ideas, beliefs, opinions and perceptions. Thus the value system depicts the strong cultural patterns in our society. Especially many South Asian countries demonstrate their strong value system inherited from their culture. But on the other hand these value systems are not strong as they were before. But still the researcher emphasized that South Asian countries have the strong traditional value system as compared to the West and this is the major source of integration among people.

Table 4.1.2

Percentage distribution of respondents with respect to their perception about determinants (change agents) that are responsible for changing value system in the society.

| Category | Frequency | Percent |
|---------------------|-----------|---------|
| Globalization | 31 | 15.5 |
| Westernization | 46 | 23.0 |
| Innovation | 28 | 14.0 |
| Technology | 38 | 19.0 |
| Materialism | 24 | 12.0 |
| Media communication | 33 | 16.5 |
| Total | 200 | 100.0 |

The above mentioned table depicts the perception of the people about changing value system of the society as well as the change agents that are responsible for lessening the cultural integration. The respondents illustrate various change agents that have stronger impacts on changing traditional values especially in context of Pakistan. The most cited of these change agents were globalization, westernization, innovation, technology, materialism and media communication. Thus 5.5% respondents agree that globalization is the major change agent that is responsible for changing the value system in Pakistan from traditional patterns to modern lifestyle. On the other hand 23% respondents agree that westernization also have an imperative impact on changing value system of the people. On the other hand 14% respondents cite (innovation) and 19% respondents cite (technology) as the major change agents in transforming the cultural integration in Pakistan. Additionally the growing materialism has also deteriorating impacts on people especially the youth becomes its victim. Thus 12% respondents agree on this stance. On the other hand 16.5% respondents agree that media communication is the major source of changing value system in society. The Western and Indian culture is penetrating in our strong and religious value system. Thus Tomlinson (1999) cited that the world is becoming the global village and people are restructuring their social, cultural and economic values. This is evident from the data as well from the literature that globalization, westernization, media communication, innovation and technology are the main constructs of bringing changes in social fabrics of all most every society of the world.

Table 4.1.3

Percentage distribution of respondents with respect to their perception about value change affecting the lifestyle of people.

| Category | Frequency | Percent |
|----------|-----------|---------|
| Yes | 139 | 69.5 |
| No | 61 | 30.5 |
| Total | 200 | 100.0 |

The above mentioned table depicts that lifestyle of the people is changing due to various impacts of modernized values. The traditional values are losing their intensity very rapidly and the people are more inclined towards modern values as compared to traditional values. These changing lifestyles include dressing styles, food

habits, architecture and music etc. These changing lifestyles are mostly influenced by Western culture. The Western styles of living are changing our value system on the name of liberalism and democracy. Thus people feel more freedom in adopting those values. Thus 69.5% respondents agree that value changes are affecting the lifestyles of the people. The major determinant of changing this value system is freedom of choice, freedom of speech and freedom of expression that are the major characteristics of western lifestyles. On the other hand 30.5% respondents give an opinion that change in the value system has no impact on lifestyles of the people but they have same living standards and values. These respondents agree that change in dressing styles and food habits do not predict the overall value change in the society. But the strong values like respecting elders, worshipping styles, strong belief systems and family integration are the values that remain intact in Pakistan. Cohon (2011) concluded that spread of European languages, style of dressing, eating habits, architecture, rock music and adoption of urban lifestyles are the major determinants of changing the value system in any society. On new patterns of cultural change dominated by the mass media are reconstructing the social life style in general and the beliefs about personal freedom, gender, sexuality, human rights, political process, religion, science and technology and rationality in particular.

Table 4.1.4
Percentage distribution of respondents with respect to their perception about adversely affecting values due to globalization.

| Category | Frequency | Percent |
|--------------|-----------|---------|
| Co-operation | 51 | 25.5 |
| Honesty | 75 | 37.5 |
| Hospitality | 15 | 7.5 |
| All above | 59 | 29.5 |
| Total | 200 | 100.0 |

The above mentioned table shows the perception of the people about the major values that are adversely affected by globalization. Thus the respondents depicts that although all the traditional values are affecting due to globalization but mostly the values of cooperation, honesty and hospitability are worth mentioned to be affected by globalization. These values depict the strong cultural and religious patterns of integration in Pakistani society. The table depicts that 25.5% respondents agree that the major value that becomes the victim of globalization is the value of cooperation. The people are becoming self-centered and they forget the concept of collectivism. Thus the respondents depict that as the people are becoming more individualistic therefore the value of cooperation is adversely affected due to globalization. On the other hand 37.5% respondents depict that the major value that is affected by globalization is honesty. People only want to raise their living standards and lifestyles therefore they achieve these aims by any means without considering honesty as their fundamental value. In addition to this hospitability is the major value that is affecting in Pakistan. Pakistan is famous for its hospitality and various values associated with them but with the passage of time this value is losing its intensity. Thus 7.5% respondents are agreeing on this stance in the above mentioned table. In addition to this 29.5% respondents have different opinion. They agree that all the values

(cooperation, hospitability and honesty) are affected by globalization in Pakistan. As mentioned by Cunneen and Libesman (2000) people have no time to spend with their family and relatives. Therefore the major values of hospitality and cooperation are affecting. People are becoming more materialistic. They run after money and material goods so that the value of honesty is also losing its intensity. The major cause of this social malaise is change in social value system, diligence, honesty, honor and integrity that are no longer accorded the respect they deserve. While acknowledging child protection needs, Indigenous people and others are unhappy with the culturally inappropriate ways neglect and abuse may be determined, and many view intervention by child welfare authorities as negative

Table 4.1.5
Percentage distribution of respondents with respect to their perception about restructuring of the society due to value change

| Category | Frequency | Percent |
|----------|-----------|---------|
| Yes | 138 | 69.0 |
| No | 62 | 31.0 |
| Total | 200 | 100.0 |

The above mentioned table depicts that the major structural changes in the society is due to value change. The respondents agree that people are becoming more aware of their rights. Now the people want liberalism and national identity development. The concepts of collectivism are replaced by individualism. On the other hand dressing styles and food habits of the people are also changing. Thus 69% respondents agreed that value changes are restructuring the Pakistanis society. On the other hand 31% respondents are disagreed on this stance. They agree that the overall structure of the society remains the same but a gradual change is occurring in our society that has no deteriorating impact on the traditional and basic values. Yuan (2006) concluded that in past, people living in a stable social environment were able to develop a common understanding of the value share. But now social changes are taking place and people are starting to be aware of the concept of value.

Table 4.1.6
Percentage distribution of respondents with respect to their perception about family structure influenced by change in values.

| Category | Frequency | Percent |
|----------|-----------|---------|
| Yes | 119 | 59.5 |
| No | 81 | 40.5 |
| Total | 200 | 100.0 |

The above mentioned table shows that value change is the major determinant that influences the family structure. One of the major issues is generation gap among the parents and children. There are various determinants for this like lack of time spend between parents and children, difference in opinions, values, thoughts and ideas. On the other hand the value of parental obedience is changing into negotiation. Thus 59.5% respondents agree that family structure is influenced by the change in value system. On the other hand 40.5% respondents agree that value change have no impact

on the family structure. They argue that family ties still remains very strong. The family members are still integrated and united. These respondents argue that difference of opinions and ideologies are always present and on this basis it cannot be claimed that family structure is affected by changing value system. As mentioned by Wakil (1981) that the trend of joint family system is changing to nuclear family system. The ideologies of the parents and children differ a lot and thus the children prefer to live separate. This is called nest leaving process. Media has changed the mentality of youth. The importance of family networks of nuclear and extended family in providing support to adjustment of individual socioeconomic and cultural backgrounds, regardless of his community of residence or their class standing, has long been recognized.

Table 4.1.7

Percentage distribution of respondents with respect to their perception about the most influenced generation of the society to adopt change agents.

| Category | Frequency | Percent |
|----------------------|-----------|---------|
| Youth and teen agers | 136 | 68.0 |
| Old age | 36 | 18.0 |
| Children | 28 | 14.0 |
| Total | 200 | 100.0 |

The above mentioned table depicts that although children, older people and youth are all influenced by the value change in the society but the most influenced generation is youth and teen agers. Young people are more enthusiastic and passionate therefore they are more at the risk of adopting change agents. The table shows that 68% respondents agreed that youth and teen agers are the most influenced generation by change agents. On the other hand 18% respondents agree that the most influenced generation is old people. In addition to this 14% respondents indicate children as the major target population to be influenced by change agents. The young generation actually perceives that these values are restrictions on them therefore they like the western styles of living. The blind imitation to the western styles of living is the major determinant of societal destruction through change in value system. As mentioned by Cohon (2011) media plays an imperative role in changing the lives of youth. Television, radios, newspapers and magazines are promoting Western and Indian culture. Thus these particular channels are strongly correlated with the views of youth about changing the traditional and conservative values. Rice and Woodsmail (1988) concluded that young children are more influenced from TV as compared to other age groups. Youth is the most critical stage in the life of a person where major social changes can be addressed. Thus youth are more influenced by the liberal value changes as compared to other generations.

Table 4.1.8

Percentage distribution of respondents with respect to their perception about materialism a cause of value change

| Category | Frequency | Percent |
|----------|-----------|---------|
| Yes | 142 | 71.0 |
| No | 58 | 29.0 |
| Total | 200 | 100.0 |

The above mentioned table shows that materialism is also the major cause of value change in the society. The researcher argues that people want to keep pace with the modern world. In addition to this the people want to increase their living standards which is the major cause of value change in the society. Increased materialism encourages the people to abandon their traditional values and adopt modern values that allow them to demonstrate their freedom of expression. Thus the above mentioned table shows the results when 71% respondents agree that increased materialism is the major cause of changing the traditional value system. On the other hand 29% respondents disagree that materialism is the major cause of value changes in the society. These respondents argue that the aspiration for increased living standards and rationalism are positive signs for individual development. These changes cannot be attributed to materialism as the major cause of value change in the society. Thus Scholte (2000) says that the culture of materialism takes prominently on television shows, magazines, movies, and especially in music videos. The influence of the mainstream media resounds most with young people, who are generally more influenced than people of any other demographic group. The mainstream media is constantly in the parade of the materialist complacency. So materialism has caused the value change in the society.

4.2 Testing of hypothesis:

4.2.1 Hypothesis 1

Changing value system in the society is the major determinant of decreased respect of elders

Cross tabulation between changes of value system with decreasing respect of elders.

| Value change effects the behavior of the people | Extent of decrease in elders respect | | Total |
|---|--------------------------------------|----|-------|
| | Yes | No | |
| Yes | 108 | 34 | 142 |
| No | 26 | 32 | 58 |
| Total | 134 | 66 | 200 |

Chi square: 18.164 Degree of freedom: 1 p-value: 0.000

Level of significance=0.05

Discussion:

There the differences in the attitudes of generations in terms of educational and carrier aspirations, familial attitudes, authority patterns and cultural aspirations. The area of intergenerational conflict is very subtle and complex. No single generation is progressive, conservative or regressive. There are areas where they converge and diverge (Gangrade, 1970). The intergenerational conflict is an ongoing process of social change. The researcher also concluded that the values of parents and adult community in general may become more liberal and the conflict between the two generations may be reduced. The major conflict and gap between children starts when the parents prefer and impose their traditional value system on their children. On the other hand the value system of the children is changed from their parents and it is the major determinant of decreased respect of the elders. The young people want to keep pace with the modern world and thus the values are changing from obedience to negotiation. In addition to this the younger generation is more focused towards their material goals therefore they donot realize the importance of elders respect. The calculated value is greater than the tabulated value and the alternative hypothesis is accepted. The calculated value of the chi-square is 18.164 and the tabulated value is 16.77. Thus the difference between the observed frequencies and expected frequencies was very large, so the null hypothesis was rejected. There are some important factors as the value judgment, value system and socialization process that produces decreased respect of the elders. The children sometimes feel that their parents are rigid and their socialization is not proper. Wakil (1981) argued that it is the time in the family life cycle when it is especially difficult for young people, parents and other adults to understand each other. When the traditional social control weakens and the demand for greater control increases then the elders respect decreases. There must be some fundamental modifications in other important values and ideals which results in decreased authority and respect of the elder generation.

4.2.2 Hypothesis 2

Changing value system has an imperative influence on family structure in Pakistan

Cross tabulation between life style of the people and the influence on the family structure.

| Extend of value change in society | Impact of value change on the lifestyle of the people | | Total |
|-----------------------------------|---|----|-------|
| | Yes | No | |
| Yes | 94 | 45 | 139 |
| No | 25 | 36 | 61 |
| Total | 119 | 81 | 200 |

Chi square: 12.488 Degree of freedom: 1 p-value: 0.000 Level of significance:0.05

Family disorganization traditionally means officially reported behavior such as divorce, separation, crime, juvenile delinquency and child neglect etc. Severe marital conflicts (such as divorce, separation and maltreatment of children) are the demonstrations of deviant behavior among youth which would remain excluded from

any study relying only on so-called official indices as a result of value changes (Hoge, 1982). The degree of harmony or conflict between the behavior of family members and community expectations produces a conflict and the gap between parents and children. Despite these two generations other family members are also disturbed due to decreased family ties. Silent traits related with family destruction have been resulted due to value change in the society. Thus these are the major destructive factors for the personality of the family members and their particular ideological patters (Troll, 1982). The hypothesis of the researcher depicts an association between the effects of value change on the lifestyle of people and its impacts on family structure. The calculated value is greater than the tabulated value, so the alternative hypothesis is true. The value of chi square was 12.488 while the tabulated value was 11.40. The difference between the observed frequencies and expected frequencies was very large and therefore null hypothesis was rejected. The other change agent is globalization that is causing value changes in the society. The trend of the family structure is changing from joint to nuclear family structure. On the other hand the children prefer to live separately from their parents due to difference between particular ideologies. Media has changed the mentality of youth. Wellman (1989) argued that the importance of family networks provides assistance to the individual adjustment to socioeconomic and cultural backgrounds. But unfortunately the concept of emotional aid provided by the children to their parents is becoming obsolete and thus the kinship ties are weakening which is destroying the family structure.

4.2.3 Hypothesis 3

Changing value system is the major determinant of increasing materialism among youth

Cross tabulation between life style of the people and materialism.

| Extent of value change | Growing materialism among youth due to value change | | Total |
|------------------------|---|----|-------|
| | Yes | No | |
| Yes | 112 | 27 | 139 |
| No | 39 | 22 | 61 |
| Total | 151 | 49 | 200 |

Chi square: 6.347 Degree of freedom: 4 p-value: 0.05 Level of significance=0.05

Discussion:

Traditional value system focuses on the emotional ties and collectivism. On the other hand it promotes cultural and religious integration. But the values of the society are changing and therefore new aspects of materialism have been emerged. Materialism not only encourages the people to improve their standards of living but it also focuses on technological innovation, western styles of living and growing liberalism. The researcher assumes the relationship between two variables (changing value system and increasing materialism among youth). The calculated value is greater than the tabulated value, so the alternative hypothesis was true. The value of the chi

square is 6.347 and tabulated value was 5.47. There was difference between the observed and expected frequencies and therefore null hypothesis is rejected. Livingstone and Helpser (2004) concluded that people are more focused on materialistic values and change in value system of collective to individualistic and materialistic mentality. This reality exists in most areas of our social fabric but it is most apparent in the mainstream media. The culture of materialism takes prominently on television shows, magazines, movies and especially in music videos. Despite focusing on cultural ties and traditional integration, the youth tend to be more individualistic, materialistic and less integrated.

5. Conclusion

After revering all the analysis the researcher concluded that the traditional value system of Pakistan is changing in general. There are various change agents that are responsible for changing the religious and traditional values in modern form. These change agents include globalization, innovation, technological advancement, modernization and westernization. The most imperative agent for value change in societies is globalization. Although globalization claims to produce homogeneity in the society but in reality it is producing heterogeneity. The major rationale behind this argument is that our traditional values are replacing by the modern values due to inability of our culture to become homogenous with the Western civilization. In addition to this increased materialism encourages the people to abandon their traditional values and adopt modern values that allow them to demonstrate their freedom of expression. Media (a major change agent) has changed the mentality of youth to be engaged in modern patterns of life. The importance of family networks becomes obstinate for providing support to the adjustment of the individual's socio-economic and cultural backgrounds. The market-oriented media-driven Western influence has affected strong ideological patterns of Pakistan with respect to its traditional values.

6. Suggestions

1. People must act in accordance with Islamic teachings.
2. Media should promote our cultural values and traditional norms.
3. Media have an important role in changing mindsets of people.
4. Government must control the media ban, Western programs and Indian culture.
5. Government should ensure media to their own religious values and norms to promote, without inferior complex.
6. People need to take materialism to a limited extent, while keeping the values of society in mind.
7. People have the interest of their own cultural values to future generations.
8. People need to groom their children according to traditional norms and religious values.
9. People need to control the influence of other cultures through media and education of the people.
10. The parents should not impose their thoughts and advice about their children. They must realize that after all children have their own

thoughts and they must keep pace with the modern world. The parents have to mold the will of children in a positive way.

11. Family integration can lessen the impact of modern values on younger generation.

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