

CHARACTERISTICS OF MODERN or OPEN or COMPLEX SOCIETY

The open or complex society is just the reverse of traditional society. In an open society, traditions and customs do not predominate. Social life is regulated by codes and laws. Social role and status is based on the achievement system. Modernization, urbanization and technological advancement are some of the terms which reveal the characteristics of such type of society. There is then, complex division of labor, specialization, individualism and impersonal social relations. In such a society individual achievements have an upper hand. Occupation is determined in accordance to achievement. In other words, an open society is progressive free from traditional and customary restrictions.

This society is typically dynamic and flexible in its structure. The members of such society live in the urban or semi-urban areas where there is direct impact of urbanism and industrialism. Social life is closely related with formal organizations such as clubs, trade unions, voluntary associations and other interest groups. The characteristics on the basis of which, open society differs from traditional society are enumerated below:

Characteristics

1. Class System: In an open society, social stratification is based on the class system. Individual achievements play a vital role in the determination of role and status. On the basis of income and wealth people are divided into various classes. Each class is guided by its own interests and ideology. The arrangement of these classes is hierarchical viz, upper class, middle class and lower class. Members of each class are conscious about their interests.

2. Social Mobility: In an open society, the intensity of social mobility is greater than in a closed society. It means a member of one class can enter into another class by acquiring the qualities of that class. For example, a person of lower class can go to the higher class if he acquires income and wealth in accordance to that class. In an open society, the son of an industrial worker can rise up to the rank of an industrialist. In other words, the status of an individual is based on his qualities.

3. Less Stability: The traditional society is custom bound. Therefore, its structure and organization does not change quickly. That is not the case in an open society. In it, social structure and organization changes at a quicker pace.

4. Social Heterogeneity: In a traditional society, there is uniformity. But in an open society, there are different types of industries and different types of economic factors and there is no uniformity but homogeneity. Because of openness there are different occupations and vocations and they create heterogeneous atmosphere. Every class has its own existence, customs and tradition. People have different faiths and religion. All these differences create an element of social heterogeneity.

5. Lack of Community Feeling: Community feeling is lacking in open society. This is due to social heterogeneity. People belonging to different vocations come from different places. They are not able to have uniform pattern of life. It takes away the element of community feeling amongst them. Apart from it community feeling implies influence of customs, traditions, social norms and religion etc. and in an open society these things are absent.

6. Importance of Secondary Institutions and Secondary Control: In an open society there is not community feeling and personal relations are also lacking. This is due to the fact that primary institutions like family, church, community, neighborhood etc. lose importance and other control over the people and also goes away. In place of these primary institutions, there are secondary institutions like trade unions, service, association etc. Their control is not so strong as that of primary institutions. Instead of community feeling, individualism grows.

7. Multiplicity of Social Codes: In an open Society there is no uniformity and homogeneity. People take to different occupations and vocations and follow different faiths and religion. That is why in an open society there are different social codes according to which different groups work.

8. Prominence of Individualism: Lack of community feeling and control of primary institutions leads to growth of individualism. In an open society, a man's status and class is determined by his individual qualities. Because of this, it is the individualistic values that gain importance. In such society individualism is bound to grow because of lack of social uniformity and division of society into various groups on the basis of individual trends, quality, interest etc. It brings about the growth of individualistic values.

9.Competitions: In an open society, every thing is determined on the basis of (individual qualities) and a keen competition in various fields grows. People try to compete with others and go ahead. This competition is seen not only in social life in economic life. Competitive examination is an order of intellectual life. This open field of competition brings several problems in its wake.

10.Industrial Development and Progress: In an open society, there is much industrial and technological growth and several new values are born. Industrialization which is the result of scientific and technological growth, dominates the importance of customs and traditions. As a result of this, an open society is born.

11.Division of Labor and Specialization: Industrialization leads to mass production. This is not possible without the division of labor and specialization. In an open society, people want to go ahead with the help of their personal trade and characteristics and therefore, they specialize in certain fields. In mass scale production division of labor is bound to take place.

12.Social Mobility: In such societies there is greater social mobility. People acquire status and roles on the basis of their individual characteristics. They are free to acquire these qualities and move from one group to another or leave one profession and choose the other, Similarly people of one occupations and profession can pass on to another occupation and profession. Since in an open society there is open competition and people have freedom to choose any group or occupation, the element of social mobility is present in a quite effective form.

13.Less Importance of Religion: Religion is a primary institution. It is sum total of various customs, religions and traditions etc. With the dwindling influence of the primary institutions, the religion also loses influence in an open society. In an open society, there is scientific outlook and higher percentage of literacy. With scientific outlook religion loses its importance.

14.Faster Pace Change and Progress: In an open society the pace of social change is faster. In such a society there are not customs and traditions that bind people together or keep people intact, Scientific, industrial and technological growth bring about better and faster means of communication and thus there is a class contact within different societies. It leads to cultural and social diffusion. New invention

change the way of life. As a result social values also changes. An open society is a progressive society and that is why the pace of change in an open society is faster as compared to a traditional society.

15. Advance industry and technology: It is also called post industrial society having highly complex, and advance industrial and technological Systems. This society is full of automation

minimum role of human being in its operation.

16. Urbanization: This society is model of urbanization. A cluster of societies, towns and residential areas are established fulfilling the residential needs of the people.

17. High population pressure:

Population size of this society is very high having millions of people in cities.

18. Sub social institutions: Basic social institutions along with their sub-institutions or working organizations are found in it. This is due to heterogeneity in the needs of the people and volume of population.

19. Job opportunities: These societies are hub of industrial and economic organizations. Offices of these companies are located in these societies due to which, better job opportunities are available for educated, semi educated and technically skillful persons.

20. Better income opportunities: Due to economic activity, industries, commercial and better income opportunities are available for the people of the society.

21. Social stratification: People are divided into different social strata based on their background. A highly complex division of labor along with specialization is found.

22. Urban facilities: Modern urban facilities like fax, telephone, internet, cable, mobile, phone, gas, electricity, water treatment plant, sewerage system, air ports, railways, road, networks, big commercial areas, hospital, school, colleges, universities etc. are available in it.

23. Sources of communication: Modern sources of communication like telephone, internet, mobile phone, fax, cable are applied while communicating each others.

24. Social mobility: Due better education, industrialization, economic and job opportunities, a high degree of social mobility is found among people of this society. People frequently change their profession, jobs and place of residences.

25. International relation: These societies develop better relation with their neighboring

countries which provide economic and military benefits to them.

26. Crime rate: Due to anonymity and population pressure, a high degree of crime rate is found. Murder, theft, dacoits, robbery, rape etc. happen many times in a day.

27. Women status: Status of the women in this kind of societies is high. Women are highly educated and work parallel to men in different walks of life. They are given due importance and share in decision making and resource sharing.

What is Social Institution

MacIver and **Page** consider institution as established forms or conditions of procedure

H.E Barnes says the social structure and machinery through which human society organizes, directs, and executes, the multifarious activities required to satisfy human needs.

Society has its various needs to be satisfied. People behave in the set customary patterns which are controlled by instruments of social norm. This participation of people in various customary ways to satisfy their various needs develops social institutions. According to a social scientist, A social institution is an interrelated set (system) of norms. In more simple terms, group activities controlled by interrelated set of norms a social institution while the group activities have inherent purpose of action that is to satisfy human needs.

Definition.

Sociology is defined as the study of social institutions,

Malinowski defines institution as a group of people united by common interest, endowed with material equipment, following rules of their tradition or agreement (charter) and contributing to the work of culture as whole,

Defined by **Bertrand** Institutions are system of social relationship for meeting various felt needs.

In general we may say that social institution is an established machinery to satisfy human needs.

Nature of Social Institution

Here we can deduce about the nature of social institution.

The people interact with one another in their general social living. This reciprocal relationship is based on the status and role of the people which they perform in various social situations. This role performance when regularized into some permanent form is called institution.

I) Permanent Association of People

It is more or less a permanent association of people centered round a specific objective. An institution is an established pattern for the fulfillment of the some purpose.

II) Preserves Values

The institution preserves the values, sentiments, ethos, customs, beliefs, rituals and traditions of culture. The people while living in society follow these ways of life. These ways function as social norms. Deviation from them is condemned in society. But these traditional ways of life are practiced through various institutions of family, religion, marriage, neighborhood and

education. These ways of life are called the core of culture are stored and preserved by institution.

III) Posses Material Objects

The institution being a group of people has national resources and material objects also. The building, books and other material objects of social life are part of institution.

IV) Network of Social Norms

An institution is network of social norms. It means the people in an institution perform their roles according to the customary ways of life. The general patterns of social life when established become customs. These customs are the norms of life. It means the people in a certain institution behave in an orderly manner. This order in human behaviour is called social control. The people function according to those norms which have developed during social interactions in the institution. The institution, in this way, creates an order and control in the behaviour of the people.

V) Uses Symbol to Distinguish

Every institution uses symbols by which it is distinguished from others and called by this name. A name is given to an institution which is a symbol. An elementary school, model school, fish market, darul-Quran, Colony textile mills, a certain family, district courts, district council, union council are the symbols of various institutions.

VI) Institutions Functions within Normative Frame Work

All the institutions functions according to certain rules and regulations, which are mostly written. These rules are the traditional patterns for its functioning in which the rights and the duties of the working groups are defined. On violation of these rules, the violators are punished according to the same rule; Mostly the membership of the institution is finished for the violators of its norms.

Types of Institutions

According to the Gillan and Gillan, following are types of the Institution.

- (1) **Crescive:** Institutions that take shape in the mores are known as crescive institutions. Property, marriage, religion are all crescive institutions.
- (2) **Enacted:** Institutions that are productions of rational invention and intention such as schools, colleges, corpora-tions, banks etc. Every major social institution is the product of a long period of trial and error, none was developed in a rational way. It is the product of social process. In its developed form, an institution has a definite structure (machinery) that grows up to control the practices and administer the rules.

- (3) **Basic and Subsidiary institutions.** The basic are those which are necessary for maintenance of the order in society, like family, mosque, college and the state. The subsidiary is not necessary for social order as recreational activities—cinema, radio, drama, fairs.
- (4) **Sanctioned and unsanctioned Institutions.** Business and trade are socially sanctioned but smuggling is unsanctioned institution
- (5) **General and Restricted institutions.** The Federal Government of Pakistan is general and Provincial Government is restricted institution.
- (6) **Operative and Regulative Institution.** Operative are those which organize pattern for the attainment of the objective industries. Regulative are those organized for the control of custom and other behaviors of the legal institutions.
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Family as Primary Social Institution

Family is the beginning of human life on the earth. When Adam and Eve were sent on the earth. They constituted a family and in this way, human life was started. Family is one of the oldest social institutions on the earth. It is the base of the society. Pedestal of the society is dependent on the family, while disturbance in the family causes social disorganization in the society.

Definitions of the Family

- Horton and Hunt define family as a kinship grouping which provides for the rearing of children and for certain other human needs.
- According to Broom and Selznick the family is a kin based cooperative unit. While kinship refers to a network of relatives who may or may not live together. Kinship is a relationship which gives a sense of common origin. A common ancestry is the general basis of kinship. Kinship can be defined as tracing ancestry only in the father's line
- MacIver a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and up bringing of the children.
- Burgess & Locke. Family is a group of persons united by the ties of marriage, blood or adoption constituting a simple household interacting and intercommunications with each other in their respective social roles and husband and wife, father and mother, son and daughter, brother and sister creating common cultures.

It means a network of relatives is called kinship. The family is a group based on kinship rearing children and fulfilling other needs of life.

Types of Family

Following are the types of the family.

1- By size and Structure

i) Conjugal and Nuclear Famil

This family is based upon the material relationship. It is mostly referred as nuclear family. It means a married couple and their unmarried children living together is called nuclear family. This is also called the elementary family by Radcliff Brown. Husband and wife make core in this family. We may call it simple family.

In Pakistani society nuclear family is very popular especially in urban areas. In the western societies of U.S.A and Europe this is the most popular type of family.

Husband and wife with children-----Nuclear Family

ii) Consanguine Family

This is found upon blood relationship of a large number of kins relationship. The consanguine family is an extended clan of blood relatives together with their mates and children. This family is based on biological relations. It is the family of blood relatives and is the main basis of kinship. It is the group of brothers and sisters along with their children loving together. Examples of such family are also found in Pakistani society.

In Pakistani society, unmarried brothers and sisters live together with parents. It means uncle and aunt also live together within the nuclear family. It is a group of kinsmen large in number. Practically such large families are found today in Pakistani society where father is strongly dominant.

iii) Extended Family

After marriage two or more siblings (brothers' and sisters) may live together with their parents. The patrilineal extended family is composed of the parents, their sons and son's wives and children. This type of family is very popular in Pakistani society. Almost all the sons after marriage live with parents till one or more children are born to them. In rural areas, specially this family is very popular.

a. The matrilineal extended family

In which the parents live with their daughters and daughters, husband and children, such families are rare in Pakistani society and such husbands are usually called *ghar awai* Extended Family System—Husband and wife and either of their married children living together

b. Patrilineal Extended Family

Parents their daughters+daughter,s husbands & their children living together.

In this family generally three generations live together under the same roof. Several married siblings (brothers and sisters) their spouses, their husbands and wives and children and grand-parents together form a residential and economic unit.

In Pakistani society, there is no such customary family found. But in odd circumstances when father dies or divorces his wife or gets into another marriage and lives with her, such examples are found, in this case, mother does not remarry but lives with her children only.

IV. Stem Family

Only one after marriage continues to live with his parents. His parents, a son or daughter and his/her spouse and children.

Parents + one child + his spouse and his/her children

In Pakistani society, this family is found from place to place where the parents live with any of their children. The parents marry all children and give them separate living and continue to live with one married son or daughter usually the youngest son.

2 -BY MAARIAGE

Exogamy: The partner is chosen from outside a defined group. It means members of the same lineage may not marry. Marriage out of kinsmen is exogamy. Such marriage may be called out of *bradri*

In Pakistani society, a large number of families living in urban areas are exogamous. The educated and economically advanced families prefer mate selection free from the bonds of kinship. The traditional families claiming high ancestral status stick to marriage within their relatives.

Endogamy : in this marriage, the parents belong to the same group. Both of them having the same religion, same caste, same biradri and same family and the same lineage. Such marriage may be called within biridari.

In our rural asociety, the rural people stick to this type and in the urban areas this system is practiced as well as the exogamous system.

3-BY RESIDENCE

Patrilocal :the husband and wife live with the parents of the husband. In our society, most of the families are patrilocal.

Matrilocal: The husband and wife live with the parents of the wife. In our socity, some examples of this family are available.

Neolocal---- The husband and the wife live separately in an independent house. In the western societies, almost all the new marriages found this type of family. In our society, this form is growing popular, especially in urban areas.

4 BY AUTHORITY

Patriarchal: According to power and authority, the family is called patriarchal in which father is dominant in all affairs. Most of our families are of this type.

Matriarchal : In this family, the mother is dominant, some families where father is absent by death or separation or where mother is dominant is called matriarchal, this type of families are also found in our society.

5 BY CLAN

Patrilineal: According to the lines of descent, the relation is traced in father and grandfather line in this family. It means through father lineage is determined. All the families of Pakistan are Patrilineal.

Matrilineal :The ancestral relationship in this family is determined through mother, this type of family is not found in our society.

Bilineal : Where the relationship is traced through the father and the mother. All Arab societies are of this type where son shows line of his father and the daughter shows line of her mother.

Salient Features of the Family as Social Institution

Family is a big association and has such features which an association has in the technical sense of the term. But still there are some other features which distinguish it from an association. Some of the salient features of the family are as under,

I) Universality. Institution of the family is universal. We do not come across any period of history in which the institution of family, in one form or the other, did not exist.. Family existed both in the primitive and semi-developed societies. It is existing in modern civilized societies. Family is not found only in human societies but it is also even found in animal societies. It is as such a universal institution. According to MacIver it is found in all societies, at all stages of social development, and exists far below the human level, among a myriad species of animals, Almost every human being is or has been a member of some family.

II) Emotional Basis Members of the family have emotions for each other. A father has emotions for his wife and children and so is the case with mother, brothers, sisters, who all have emotions for each other and these feelings unite them with one another. One finds in the family both primary and secondary emotions.

III) Limited Size A family usually means a small sized organisation. Biological conditions are primarily responsible for this size, According to MacIver, It is of necessity a group very limited in size, for it is defined by biological conditions which it cannot transcend without losing its identity.

IV) Formulative Influence Family helps a lot in formulating characters and influence of the members. It is responsible for giving expression to the personality of its members. It even changes the very character of its member. This influence is more visible during childhood and adolescence. *.S.J. Holmes* is of the view that To be well born is to possess the greatest of all gifts. To be ill born there is nothing which this world can afford that will be adequate compensation for the lack of good heredity.

V) Nuclear Position in our primitive societies and simple societies family is nucleus of the all social activities. it controls social life of an individual. But even today, in spite of the fact that many functions of the family have been taken over by other organizations, yet still family occupies a pivotal position in our society.

VI) Closed Group One of the features of the family is that it is not open to every individual. Its membership is open only to few selected people.

VII) Responsibility off Members. In a family, there is great sense of responsibility. All the members of the family work in the spirit of give and take. None can exclude himself from sharing burden and responsibility. All feel that it is the joint responsibility of the family. *MacIver* says, The family leads men and women still more to perform for others than themselves the most exacting tasks and undertake the heartiest responsibility.

VIII) Social Regulation In a family members learn to obey family social conduct. It teaches them the lessons of cooperation and makes rules for satisfying social and sex urges. It makes members obey social customs. To quote MacIver , in modern society the family is one of the few associations which the consenting parties may freely enter, but may not, even by mutual consent, freely leave or dissolve.

IX) Permanency Family is a permanent institution. Though a boy after becoming young gets married and starts another family, yet family continues, it is one the most important as well as permanent institution.

Functions of Family

Broadly speaking functions of the family may be divided into (a) Essential and (b) Non essential. Basic functions of family include regulation of sexual behavior, bringing up of children, and division of labor and group satisfaction. Reproduction of children and providing them food, clothing and shelter are some essential functions of family. Taking care of children's health, betterment of economic conditions and providing them recreation are some of the subsidiary functions of family.

A) Essential Functions of Family.

In spite of the fact that many functions of family have been taken over by other associations in a modern society, yet the family continues to perform some basic functions. Some of these are **1-Reproduction of Children.**

Satisfaction of sex needs leads to reproduction of children. To have children is considered both a religious as well as social needs. In our Hindu philosophy it is believed that not to have

children is a curse. Each family must have children. Children perpetuate race which is the desire of each individual.

Reproduction of children is not the end of family. Each family is supposed to see that the children are properly brought up and that they are happy and healthy. The task of rearing up of children which was considerably difficult in the past has become easy these days because of facilities provided by Nursing Homes and Child Welfare Centers etc.

2-Providing For Minimum Basic Facilities

Each family is still required to provide some basic facilities namely those of food, clothing and shelter. Earning members of the family are supposed to provide as good food, as better clothing and shelter, as possibly they can. In fact that is the responsibility of the parents to provide these facilities to the children. Similarly it is the duty of non-earning members of family to see that the house is neat and clean and that the members get good, dependable and nourishing food.

3-Giving Love and Sympathy.

All members of family are required to extend all love, affection and sympathy to each other. All are supposed to solve each other's problems with a sympathetic and careful attitude. Children require affection from their parents and so is the case with husband and wife who want love from each other. Without this, life in the family has no meaning.

4-Socialization of Members.

Each family tries that its members should be socialized and that they should pick up social habits and be an effective and useful part of the society, as early as possible. They are required to see that the children lead a social life. According to Gillin and Gillin, Habits from according to the treatment they give him and according to the reaction determined by his inherited capacity. As he grows older imitation of parental actions and exposure to their suggestions lead him to form habits which affect his social life more profoundly than he will recognize until many years after, if at all.

5-Protection of the Young Ones

It is most essential function of the family that the young should be carefully protected. After a child has taken birth he cannot protect himself. Similarly he is open to every risk and danger till he is in a position to protect himself. Till then it is the responsibility of family to see that the child is not open to any risk and gets proper protection.

B) Non Essential Functions of Family.

In addition to above mentioned essential functions, a family has many non-essential functions as well. These are non-essential in the sense that each family performs them according to its

capacity and thus are performed in a varying degree, But it is wrong to think that without them family can just have a smooth running. Some such functions are,

1-Economic Functions

In the economic field it is the responsibility of the family to see that there is proper division of work. None of the member is over burdened with work and that none has been given a work which does not suit his temperament and taste or that which traditionally or physically should not have allotted to them. Thus we find that the women are given house hold duties and men outside work. Children help the parents when necessary and all other members help each other when one is over burdened with work. It also has other economic function. Each family is in a sense center of economic activity. Its members require money for food and clothing, for education and recreation etc. It is the function of the family to see that economic needs of the people are met and that all members get such minimum money which is necessary for meeting their needs.

2. Social Functions

Family is required to perform social functions. It is the center of all social activities. An individual gets his social status through the family. The family to which he belongs determines his social status and so is the case with his earning capacity. A family helps its members in socialization and teaches its members lesson through which they can become socially forward. It exercises social controls over its members and ensures that the members obey moral norms. It also sees that its members do not disturb established moral norms. A family also checks anti social activities. It helps in preserving customs and conventions and sees that these safely pass from one generation to other. In the social field family also helps the young members in marriage and in selecting their life partners. It sees that the young are well set in life.

3 .Religious Functions

Family is also required to perform many religious functions. What is the religious of a family and what are their modes and methods of worship are taught, imitated and decided in the family. For quite some time in the past religious functions of family occupied paramount and supreme position.

4. Educational Functions

It is the responsibility of every family that it should reach the children and give them as high and good education as possibility they can. It should see that none is illiterate. In fact family is the one of the important educational agencies. The child gets first lessons only in the family. In addition to general education of its members as well.

5. Functioning Regarding Health

A family is required to take care of the health of the children. It is supposed to see that all the members maintain good health and that none of them is weak or possesses ill health. It also sees that the members remain neat and clean. Family takes care of the sick and ensures that they get proper medicine at the appropriate time by a competent medical practitioner, it also takes care of pregnant ladies etc.

6. Recreational Functions

Family has also recreational functions. Members of the family get together and sing and dance at the time of festivals. They also sit together occasionally and throw away the burden of the day which has been worrying them all along. They provide visits to relatives to families for the sake of change.

Religion

Religion is a cultural universal because it fulfills several basic functions within human societies. It is a basic requirement of group life. In sociological terms, these include both manifest and latent functions. Among the manifest (open and stated) functions of religion are included defining the spiritual world and giving meaning to the divine.

Religion provides an explanation for events that seem difficult to understand. By contrast, latent functions or religion are unintended, covert, or hidden.

Religious Institution is the system of beliefs and practices influencing human events where man is helpless to explain them.

Supernaturalism and sacredness are the two main elements of Religious Institution.

These functions are discussed below in brief:

1. Religion as an Integrative Force:

Primary function of religion was to preserve and solidify society. It functions to reinforce the collective unity or social solidarity of a group. Sharing the same religion or religious interpretation of the meaning of life unites people in a cohesive and building moral order.

The social cohesion is developed through rituals such as reciting prayer in the honour of God, institutions of worship (church, temple, mosque, etc.), performing Namaz, and multitudes of observances and ceremonies practised by different groups.

The unifying rituals of different faiths are also observed by individuals on the most significant occasions such as birth, marriage and death. This integrative function of religion was particularly apparent in traditional, pre-industrial societies.

2. Creating a Moral Community:

Religion provides a system of beliefs around which people may gather to belong to something greater than themselves in order to have their personal beliefs reinforced by the group and its rituals. Those who share a common ideology develop a collective identity and a sense of fellowship.

Members of moral community also share a common life. This moral community gives rise to social community through the symbolism of the sacred that supports the more ordinary aspects of social life. It provides sacred sanction for the social order and for its basic values and meanings.

3. Religion as Social Control:

Frank E. Manuel (1959) had said that 'religion was a mechanism which inspired terror, but terror for the preservation of society'.

Besides acting as an integrating force, religion also reinforces social control in oppressive society.

Religious beliefs can influence the conduct of those who believe in them. It keeps people 'in line' through folkways and mores. It provides a foundation for mores of society. Religious sanctions are sought for certain desirable patterns of behaviour to persist in society in the forms of mores. Thus, many taboos in various cultures have religious sanctions, e.g., the taboo against eating of pork in Jewish and Muslims and cows meat in Hindus.

4. Provides Rites of Passage:

Religion helps us in performing ceremonies and rituals related to rites of passage (birth, marriage, death and other momentous events) which give meaning and a social significance to our life.

5. Religion as Emotional Support:

Religion is a sense of comfort to the individuals during times of personal and social crises such as death of loved ones, serious injury, etc. This is especially true when something 'senseless' happens. It gives them emotional support and provides consolation, reconciliation and moral strength during trials and defeats, personal losses and unjust treatments.

It provides a means whereby man can face the crises of life with strength and fortitude. The concepts of karma and transmigration among Hindus and Jesus Christ as son of God and prayer among Christians seek to provide such fortitude and strength.

'Men need emotional support in the face of uncertainty, consolation when confronted with disappointments and anxiety.' It is often said that visiting places of worship and holy premises serves as outlets for releasing tension and stress.

Religion offers consolation to oppressed peoples also by giving them hope that they can achieve salvation and eternal happiness in the afterlife. Religion increases the 'God will provide' the attitude.

6. Religion Serves a Means to Provide Answers to Ultimate Questions:

Why are we here on earth? Is there a supreme being? What happens after death? All religions have certain notions and beliefs that provide answers to the above questions. These beliefs are based on the faith that life has a purpose, and there is someone or something that controls the universe. It defines the spiritual world and gives meaning to the divine. Because of its beliefs concerning people's relationships to a beyond, religion provides an explanation for events that seem difficult to understand.

7. Religion as a Source of Identity:

Religion gives individuals a sense of identity—a profound and positive self-identity. It enables them to cope effectively with the many doubts of everyday life. Religion may suggest people that they are not worthless or meaningless creatures and thus helps them alleviating the frustrating experiences of life which sometimes force a person to commit suicide. According to Thomas Luckman (1983), ‘The prime function of religion is to give personal meaning to life’.

In industrial societies, religion helps to integrate newcomers by providing a source of identity. For example, Bangladeshi immigrants in India, after settling in their new social environment, came to be identified as Indian Muslims. In a rapidly changing world, religious faith often provides an important sense of belonging.

8. Legitimizing Function of Religion:

According to Max Weber (1930), religion may be used to explain, justify or rationalize the exercise of power. It reinforces the interests of those in power. Even in societies not as visibly ruled by religious belief, religion legitimates the political sector.

For example, traditional caste system defined the social structure of society. According to one theory, caste system is a creation of the priesthood (Brahmins)—the uppermost stratum of this system, but it also served the interests of political rulers by granting legitimacy to social inequality.

The values of religion reinforce other social institutions and the social order as a whole and as a consequence it perpetuates social inequality in society.

9. Psychologizing Religion:

The notion of ‘positive thinking’ serves as an example of psychologizing religion. It provides peace of mind, promises prosperity and success in life, as well as effective and happy human relations. It is thus a source of security and confidence, and also of happiness and success in this world.

But at times religion can be debilitating and personally destructive. Persons convinced of their own essential wickedness can suffer extreme personal difficulties. But, in this role, religion is not always harmful. Many times, it serves as a liberating and integrating force for individuals. For instance, it helps in bringing change (sobriety) to seemingly hopeless alcoholics.

10. Religion Acts as Psychotherapy:

In modern world, religion has also become a supporting psychology—a form of psychotherapy. Now, God is conceived of as a humane and considerate God. Such a hopeful perception helps the sufferer in alleviating his/her personal and social crisis.

A new version of religious practitioner has recently come up in the mental health field as a helping professional. It already existed in village India and other places in the form of peer, priests and magicians (peer are treated as super-humans having supernatural powers in some).

11. Religion as an Agent of Social Change:

While religion supports the status which is in function, it inspires great change in its prophetic function. It can enable individuals to raise social forces; to act in ways other than those prescribed by the social order.

Mahatma Gandhi, Jesus, Thomas More all died upholding spiritual beliefs that were not those of the social order in which they lived. Religion, in its prophetic function, provides individuals with an unshakable foundation of social criticism which later on becomes the basis for social change.

Generally, religion is regarded as an barrier in the path of social change but many religious groups, by criticizing existing rules of social morality and social injustice, and community or government actions, help in bringing about social change.

Despite establishing relationship between religious ethic and economy, the effects of religion on society are unpredictable and varied. Sometimes it might have conservative effect, whereas in other cases it might contribute to social change. Thus, Buddhism militated against the development of capitalism in China.

Some times religion impedes social change by encouraging oppressed people to focus on other worldly concerns rather than on their immediate poverty or exploitation. And it religion helped to shape a new economic system.

It should be noted that many religious leaders have acted in the forefront of many social and political movements. For example, Martin Luther King fought for civil rights of Blacks in America. Swami Dayanand worked aggressively for women education and widow remarriage in India.

12. Religion as an Agent of De-politicization: Religion functions as an agent of de-politicization. By inducing a 'false consciousness' among the disadvantaged, religion lessens the possibility of collective political action. In simpler terms, religion keeps people away from seeing their lives and societal conditions in political terms.

13. Religion Controls Sexuality:

Religion has the function of controlling the sexuality of the body, in order to secure the regular transmission of property via the family'. In feudalism, and now in capitalism, religious control of sexuality is an important vehicle for the production of legitimate offspring.

In the end, it may be said that in spite of being regarded as superstition, religion is persisting for such a long time as a social institution because of its varied functions cited above that it performs for the welfare of the individual and the society both.

At many times, even the so-called educated people regard religious laws as superior to the man-made laws. In primitive and traditional societies and even some sections of modern societies, despite all-round attack over it, religion is a unescapable matter, and religious beliefs and rites play an important part in the activities of various kinds of groups—from family to occupational groups. Though inhabitants and citizens of a ‘modern’ society, many remain traditional in their religious and moral outlook. For some, this means that religious authority and principles override that of secular law.

FUNCTIONS OF EDUCATION

Education is a social institution that is guiding the society's transmission of knowledge including basic facts, job skills, and also cultural norms and values – to its members.

The extent of education in any society is closely tied to its level of economic development. Industrial, high income societies endorse the idea that everyone should get education. Education in low-income nations is very diverse because it reflects local culture. In low-income countries there is not much of it.

Structural-functional analysis looks at how formal education contributes to the operation of society. The important functions performed by education are:

1. Socialization

Simple societies transmit their ways of life informally from parents to children. As societies develop complex technology, kin can no longer stay abreast of rapidly expanding information and skills. Thus educational institution gradually emerges as a distinctive social institution employing specially trained personnel to convey the knowledge needed for adult roles.

In children learn basic language and mathematical skills.

Educational institution are used for the inculcation of its values – values about work, family, population, democracy, justice, and so on.

2. Cultural Innovation

Education creates as well as transmits culture. Educational institution stimulate intellectual inquiry and critical thinking, sparking the development of new ideas.

3. Social Change

Educational institution not only generate new knowledge, they are also the means for bringing social change. Education may lead to dispelling the traditional attitudes and values. Education is likely to widen the perspectives of the youth, make them 'rational', willing to accept new ideas and carrying the message forward.

4. Social Integration

Education helps collect a mass of people into a unified society. This integrative function is especially important in nations with pronounced social diversity, where various cultures know little about – or may even be hostile to – one another. A basic way education system integrate culturally diverse people is by teaching a common language that encourages broad communication and builds a national identity.

5: Social Placement

Educational institution help in identifying and developing each student's aptitudes and abilities and then evaluating a student's performance in terms of achievement rather than social

background. Teachers encourage the “best and the brightest” to pursue the most challenging and advanced studies, while guiding students with more ordinary ability into educational programs suited to their talents. In this way

Formal education helps people assume culturally approved statuses and perform roles that contribute to the ongoing life of society. In this way the schools prepare the youth for making a living.

Qualification Certification

Formal education not only transmit the knowledge and skills to the youth, they are also the agencies that certify the level of education achieved.

ISSUES IN EDUCATION

Background

Pakistan has yet to cover a long way on the road to one hundred percent literacy of its population. From around 40 percent literacy in 1998 it has moved to an estimated 54 percent in 2004. There are gaps between the literacy levels of males and females as well as between rural and urban populations. The Government of Pakistan is pursuing the policy of Education for All (EFA) and expects that by 2015 all children will complete primary education. Another claim is to eliminate gender disparity in education by 2005. These may be tall claims but not something, which is unachievable. Despite the Government efforts to increase the number of Primary schools, the number of teachers, and the school enrollment, the absolute number of non-literates is swelling. It has increased from 22 million in 1961 to 69 million in 2004. The private -sector, public-private partnerships, and the non-governmental organizations are making their efforts to combat illiteracy but the achievements are clouded by a variety of factors like the increasing population, the availability of resources, and the politics of education. In the pursuit of the policy of Education for All there are a number of issues that have to be considered.

Issues

1. Low Enrollment

It is estimated that out of the total school-going age children around 50 percent are not in school. There could be number of reasons for children are not getting education. Poverty may be one of the most important reasons. By sending the children for education the parents shall have to forego that income, which may be necessary for their survival. This is a big issue and the parents have strong rationale for it.

2. High Dropout

Of the children entering the school at grade one, 50 percent of them dropout prior to their completion of primary stage of schooling. There could be number of reasons –no class stimulation, corporal punishment, teacher discrimination, poor health, lack of vocational usefulness, parental demand for child’s employment. Many of these factors appear to be relevant to the educational environment, which seem to be lacking of any attraction for the child from the lower class. Consequently, there is high dropout rate of children.

3. Gender Disparity

Gender disparity in the estimated literacy rates shows that of males 66 percent were literate whereas of females 42 percent were literate in 2004. This disparity is expected to be wider in the rural areas. One of the reasons could be the lack of facilities for the female education and other, perhaps the most important, discouraging societal attitude towards the girls education.

4. Inequalities in Education

Inequalities can be looked at from different angles – gender inequalities, rural-urban inequalities, public private education inequalities, and inequality due to the medium of instruction. This is where the followers of conflict school of thought are very critical of the inequalities built into the structure of the society, which are ecreated, reinforced, and perpetuated by the education system.

5. Standard of Pedagogy

Quality of teaching depends upon the quality of teachers. In Pakistani schools, at the foundation level the teachers have been having very low qualifications, and, in turn are also low paid. The focus has been more on rote learning rather than on the development of the whole child. The authoritarian approach has been often accompanied by corporal punishment, which terrorizes the students, particularly from the poor families, and drives them away. Recently there has been some policy change with the up gradation of the qualifications of Primacy School Teacher, which may have some positive impacts on the classroom environment.

6. Poor Learning Environment

A substantial number of educational institutions have been found to be poorly organized and devoid of facilities. Facilities may refer to the availability of the teachers as well as the infrastructure facilities reflecting the level of education.

7. Quality of Curricula

In order to meet the changing demands of time the curricula has to be continuously updated. Since the experts are often critical of the out-dated curricula being followed in our system of education, therefore it needs attention.

8. Examination System

The examination system is fast losing its credibility.