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Social disintegration effects on the legitimate state institutions in Pakistan

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Abstract
The theme of this paper revolves around the social disintegration distress the efficacy of legitimate institutions in Pakistan. Societal crisis are the influential factors that affect the evolution of formal institutions. Deep ethnic and other societal divisions pave the path of social disintegration. Therefore social, cultural, and political order is not recognized in the state. Strong internal social cohesion is helped to maintain the formal institutions in the state and enhances the performance. Hierarchical division dominates the social system that is the problem of maintenance of stable social cohesion for rulers. A political democratic régime relies on the capacity of rules and regulations of government which regulates the society in the linear direction. Inherited plural society like Pakistan and other developing nations of Asia and Africa are searching for supportive attitudes and behaviors from individuals and elites from different sections of the society for Conducive political environment and elimination of social and political differences in the heterogeneous society.

Keywords: Political Commercialization, Political Will, political Communication, Social hierarchy,

1. Introduction

Deep social division and political difference are major attributes of developing states which is basis of social disintegration in the society which affect the social life and formal institutions in state. Social integration is a prerequisite for strong formal institutions in the state. Social integration defines the dimensions in the society and facilitates the interaction and coordination in the society. Diversity, discrimination, and prejudice among different ethnic groups are the origin of conflict in the state. The conflicting behavior is often seen in different ethnic groups due to lack of recognition and they want to gain status in the state. In this way Pakistanis are the product of many foreign and local influences (pp. 185-186). Syed's notion favors the instrumentalist's approach, that ethnicity by itself cannot damage but it is the state and elite groups who use it and stress ethnic differences to get share in power.

Legitimate Institutions exist in the society with legal framework but legal rules and regulations are not customary. The legal frame of institution integrates the society in the single unit; eliminate ethnic differences in the state. Institutions facilitate collective action by stimulating the flow of information about the different individuals in the society. Weak formal institutions are showing mixed profile and thus, some areas of the society are poorly treated in this regard. As Ludwig Wittgenstein (1958, 80) pointed out, "a person goes by assign-post only in so far as there exists a regular use of sign-posts, customs violate the legal institutions of the state for its own purpose." This appreciation and valuation of rules is unavoidably a process of social interaction. Social cohesion obviously remains dynamic, for all social systems necessary to the continued such interdependence and tends to bind the society.

Formal forces of state are basis of cohesion in the legal and regulatory framework for the society. Pakistan is culturally and economically a heterogeneity state, therefore legal institutions are not working with full capacity; a sense of chaos exists in the society. Deviation is found in the behavior of individual with regards to central authority, therefore real sense of democracy has not been achieved. Syed (1984) has evaluated the factor of ethnicity, especially history, language and culture as the supportive elements for creating nation- hood and promoting national integration

Pakistan is a transitional society. The political parties are not able to penetrate the society, one which of under-institutionalization. Political parties are fragmented entities, various political parties dependent on a single charismatic individual for leadership and guidance. These parties are weak in the sense of not being able to penetrate in the society and an absence of true affiliation in the society

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Basis of Legitimate Institutions

Socially Pakistani society is disintegrated into various groups due to weak legitimate institutions in the state. Every group has its own interests and trends in the society people seeking the protection and security from relevant groups rather than state legitimate institutions. Individuals in the state do not have the trust in current institutional order's fairness, therefore are liable to bind with particular groups. Trust varies considerably in complex societies and variation trust is the main cause of differences in happiness across societies (Inglehart and Rabier 1986).

Stratification in society creates rigid boundaries for the legitimate state institution. Stratification denied the state institutions consequently in efficient use of resources and social dissatisfaction is emerged in state. Local political party groups that have impact on the remotes leader and these local groups represent their communities to higher authorities for individuals who associate with certain groups. We tend to trust in-group members, distrust out group members, discriminate in favor of in-group members, and discriminate against out group members (LeVine and Campbell, 1972).According to people legitimate institutions are dull and inefficient in working. The Element of coercive is dominant cause among different groups' ongoing concern in the state. In fact the elites always breed economic inequality which shows that narrow interests, deep-rooted in individual selfishness, kinship, and, often, the clan solidarity of the elite, always exert an influence in the state in this regard. Lack of strong internal social cohesion of various groups not supporting the formal institutions of the state and economic factors s creating dilemma among the different groups. There is disharmony and noncooperation between different communities this is the simple fact that weaken the state institutions. Pakistan is a heterogeneous society; collections of ethnic, religious, and linguistic interests groups, is more a contributor to, than a root cause of, weak formal intuitions

Uneducated people form the social structure in Pakistan whereas educated people have no influence in the society. Uneducated people are setting the norms, values and cultural trends in society. Educated people are followers of those norms and values although literacy rate has increased in Pakistan in last one decade but education is making no impact in the society, therefore performance of legitimate formal institutions is miserable in the state. Culture settings, economic preferences, resources, and the distribution of resources in turn influence on culture and make an impact on state institutions. The framework of Pakistan culture is based on inequitable. The identity politics stimulates variance and grievance between the different ethnic groups in society they want political freedom and separate recognition in the society beyond the formal institutions. Identity politics arises as vigorous grievance against others turns to intense blame and then to take-for-granted prejudice of the state institutions. Inability of formal institution in maintaining organization is also a barrier to political progress. Successful self-governance depends, among other things, upon the possibility of controlling the behavior of large numbers of people in matters of public concern which is absent in Pakistan. Legitimate institutions are creating opportunities for those who are belonging to particular social class/ethnic groups existing in the state and lack of participation of rest of the society. Different Groups have capacity to exert influence on the policy-process that determines access to formal institutions which creates inequalities for other groups in the social setup. Political will is another factor which is controlling the conflicts in the society and strengthening the institutions in the state. Due to lack of political will, performance of legitimate institutions is diverting in the state as leadership pays no attention in this respect. Political will is the basis of interaction and integration among different groups in society. Political commercialization has been intense in the form of promoting fake policy, opinion, manifesto of different political groups creating fractured social order which is cause of pathetic basis of legitimate institutions in the state and creating wide contradiction in the society. Poor Political communication in Pakistan means that political actors do not communicate their actions to the society therefore they are not able to gain the legitimacy in the society. Political communication is vital for social structural development and maintains the social order in the society.

Social Hierarchy: a source of Exploitation

The social hierarchy is complex in social structure which gives rise to incompetence and inefficiency in the society. In practice, it degrades the effectiveness of legitimate institutions. Hierarchy Creates rigid 'Customary' or 'traditional' political institutions (e.g. chiefdoms, religious organizations and local village councils) are often criticized for being undemocratic and non-participatory. In fact Hierarchy has been blamed for spreading discrimination according to class, caste or race. Caste/class differences or other such phenomena in society become bases of inequality and coercion are seen as needless diversions from class struggle. Class or caste inequalities influence the political process and political participation. Difference of classes is wavering political capacity and the political institution is favoring specific classes. Deep feelings of injustice are generated by manifestly inequitable social measures which move people to desperate acts, driving the cost of dominance to levels that insuperable the society in the short run and often cannot be sustained in the long run. Politics evolves in all the activities of the society and cause a threat to every entity in state. Therefore center of power is divided into various units of the society. Political participation is paltry so policy-design is not appropriate in the state which affects the sociopolitical and economic conditions in the society. Static social structure is hurdle the growth of formal institutions not only in Pakistan but also in other developing countries of the world. Any significant change is a cause of threat in the social norms, and values. Static Hierarchical social system is not able to absorb the new information and new trends in the society. Any sort of Selection process in society is stagnant in function and efficiency is severely affected of state legitimate institutions and social organizations. In the society continuous cohesion is not found between state institution and social institution, therefore linear development is limited in formal institutions. Element of force exists in the social Hierarchy which cultivates the non-democratic trends in the state. In Pakistan social Hierarchy raises non-cooperative culture in all aspects of the society and resentment is fueled towards the formal organizations in state. Social system influences local political system whereas Social system of Pakistan is a mixture of various cultures and large scale loyalties generated by clan institutions.

Conclusion:

Social homogeneity and political harmony are indispensible for the strong formal institutions in the state. Institutions both constrain and enable behavior in the state for the existence of

rules in implementation of a constraint politics. This is a way to reduce the tie among different ethnic groups in the state even in deeply divided societies. The hierarchical nature of politics among the groups in the society restrict mobility and identity in the society which draws rigid lines in the society and are a cause of violence in the politics which breeds clan-based politics in the state; a particular class gets benefits from the government institutions. And rest of society is deprived of those advantages and transformational process becomes static in the state. Traditional Social Hierarchical divisions are a source of fabricating different ethnic groups in the society. In this way every group wants to maintain its prestige, identity, and recognition in the society and moreover, become a source of power in the certain territories. They make an impact on the formal institutions in the state. Societal Divisions are a critical problem for democracy and it is difficult to maintain democracy in such a divided society like Pakistan and other developing nations in the world than homogenous societies. The multi-party systems of Pakistan and other developing countries are fragmented. Parties are tending to proliferate on ethnic lines, because each group shows the volatility in the state. Political parties arise and fall institutionalization is hampered. Political parties are rigid and are unable to adapt the changes in the society which is a threat to the institutions in the state. Due to large number of political groups in the state in practice, effectiveness, adoptability and stability has disturbed in the society and efficacy of political system is not achieved in the state. Large number of political groups causes of non-democratic values and society becomes politically segmented, in this way political adhesion is not achieved in the country. This problem is common in all developing nations of the world.

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