PERSPECTIVES OF SOCIAL CHANGE

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SYLLABUS

Perspectives of Social Change

Objectives:
- To provide conceptual and theoretical understanding of social change and development as it has emerged in sociological literature.
- To offer an insight into the ways in which social structure impinges on development and development on social structure.
- To address the students the Indian experience of development.

Sr. No.	Content
1	Social Change: Definition, Characteristic, Sources, Change in structure and change of structure,
2	Theories of Social Change: Evolutionary, cyclical, functionalist and conflict
3	Factors of Social Change: Demographic, Economic, Religious, Social, Cultural, technological, Geographical and Media,
4	Social Change in Contemporary India: Trends of change; Processes of change: Sanskritization and westernization, Modernization and Secularization
5	Formulating social policies and programmes: policy and project planning, Implementation, monitoring and evaluation of methodologies

CONTENT

Unit-1: Meaning and Forms of Social Change

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Objectives

Introduction

Objectives

After going through this unit, the students will be able to—

- Understand the meaning of social change,
- Gain knowledge about the characteristics and forms of social change.

Introduction

Everything in this world, such as living-nonliving, material-nonmaterial, trees-plants, human society, and culture, is changeable. Change is the perpetual and universal law of nature and society. Social change in the world today is occurring at a much faster pace as compared to the earlier times. It is observed that the social change is faster as compared to urban and developed societies, and rural and underdeveloped societies. However, this change is multi-dimensional. **MacIver** and **Page** has written that society is a continuously, changeable, complex system. It is a network of social relations and it keeps on changing every time. As of now, no such society has been observed that is not changeable.

1.1   Subject Matter

Meaning and definition of social change—Social change refers to an imminent alteration in the social order of a society. From the beginning, sociologists have considered evolution, advancement and social change—the three perceptions—to have same meaning, but in 1922, **Ogburn** defined the actual distinction among them. After this, these have been used excessively in sociological terminology. Now focus will be given to thoughts of scholars on what is the meaning of social change so that the concept of social change is explicitly understood.

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According to **MacIver** and **Page**, "Sociology is about social relationships, the network of relationships, we call society." In this way, MacIver and Page refers society as 'network of social relationships'. Hence, a change occurring in social relationships is social change.

Kingsley Davis opines, "By social change is meant only such alterations as occur in social organisation, that is, structure and functions of society." In this way, Davis has observed social change as a complete structural-functional perspective. In other words, according to him, social change is only recognized when a change occurs in various units of society, such as organisations, communities, committees, groups etc and also due to these changes a change occurs in the functionality of these societal units.

In view of **Jenson**, "Social change may be defined as modification in the way of doing and thinking of people." In this way Jenson includes social change inclusive of the changes in behaviour and ideas of human being.

According to **Johnson's** view point, "In its basic sense social change means change in social structure." Johnson has said that change in social values, organisations, communities and awards, people and their feelings and capabilities can also be termed as social change.

Notes According to Bottomore, social change can be inclusive of those changes which occur due to changes in social organisation, social institutions, or their mutual relationships.

Based on all the above-mentioned definitions, it is concluded that social change includes those changes that occur due to human activities, social processes, behaviours, organisations, traditions, functions, and/or social structure. Social change may include the following facts:

(1) Social change is the change in organisation of the society and its functions.

(2) Social change is not recognised as a personal change in an individual or change in group of individuals, but it is recognized only when majority or all people of the society accept the change in their lifestyle and thought process.

(3) Social change is a universal truth; hence, change occurs in every era.

(4) Social change is related to change in human being's social relationships.

1.2 Characteristics (Nature) of Social Change

Different scholars have told many characteristics of social change, which defines the concept of social change in a more defined way. These characteristics are as follows:

1. **Social nature:** Social change is related to the change occurring in the entire society; however social change is not the only change occurring at the individual level. In other words, social change is only normalized when the change occurs within the units of the entire society, such as at caste, group, community level etc. However, change occurring in any one unit of the society is not termed as a social change.

2. **Universal phenomenon:** Social change is everlasting and universally acceptable. There is no society in this world where change has not occurred. Although in different societies, the rate of change and nature might be different because no two societies are same; their history, culture, nature etc have diverse variedness that they cannot be each other's replica; similar to the extremely slow rate of social change during primitive societies and on the other hand in western countries, especially in

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America, the rate of social change is extremely fast. Change is nature's perennial truth; thus, at the societal level it exists in all eras and societies in either form.

3. **Natural and inevitable:** Change occurs necessarily because it is nature's perennial truth; hence, it is called a natural process. Society also keeps on changing in a natural way. Often, human nature opposes change, but still change keeps on happening because person's needs, desires, circumstances are responsible for change. For example, during primitive times, the design of the houses used to be of different types, but in modern times, when for all types of work one has to be depend on machines; naturally change occurred in types of houses, which was thought to be quite impossible. Thus, human beings necessarily accept occurring changes in order to accommodate their changing circumstances. However, this is a natural occurrence.

4. **Comparative and unequal speed:** Social change is observed in all societies but the rate of change is different in different the societies. In rural societies, change occurs at a very dull rate. The reason for this is that the factors responsible for the change to occur are of different types, whereas in urban society, change occurs at comparatively fast rate.

> *Did u know?*   At these two places, the occurrence of change can be identified only after making a comparison at these two places and analysing how much change has happened at the particular place.

For example, social change occurs at a fast rate in urban societies as compared to the primitive societies. Here we are able to determine the difference in rate of social change in these two types of societies. Social change has an intimate relationship with country, period and circumstances. In other words, every country has different circumstances; hence, in every country social change also occurs at different rate, which can be known comparatively.

5. **Complex phenomenon:** Based on a comparative anaylsis of the occurrence of change in two societies, it is clear that a social change has occurred, but it is clearer in terms of how much and at what level the change has occurred? Its measurement is not possible. For example, today's ideas, values, traditions, customs have been different since primitive era, but it is not possible to evaluate the extent of difference because the occurrence change is qualitative in nature. Hence, the characteristic of social change is a complex phenomenon; it is not easy to understand its nature.

6. **Prediction impossible:** Change does occur, but what will be its direction? What will be its nature? At what place will the change occur etc is not specified. For example, the impact of technological development influenced the entire nation. Various fields, such as standard of living, arrangement of food, commutation, materialistic comfort etc are influenced by it, but it is a difficult task, if not impossible, to analyse the extent of influence of peoples' ideas, faith and values. Industrialisation and urbanisation has influenced various areas of joint families, marriage, caste practice etc, whose complete influence cannot be certainly foretold. However, only prospects can be analysed.

Self Assessment

Fill in the blanks—

1. The relation of social change is related to the occurrence of change in the entire society, and not only the change at .... level is called a social change.

2. There is not a single society in the world, where .... has not occurred.

3. Because .... is nature's perennial truth, occurs essentially; hence, it is called a natural process.

1.3 Forms of Social Change

In a society, social change explains the forthcoming diversity in various periods of time, but it is not definite that occurrence of change in society is happening in which country, under which law, or based on which principle. Social change has been defined by sociologists, such as MacIver and Page, Herbert Spencer, Hobhouse and Sorokin etc. They have cited many sociological concepts in which procedure, movement, advancement, development, evolution, adaptation, revolution, progress etc are prominent. Out of these, some of the following are as follows:

Forms of Social Change

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↓	↓	↓	↓	↓	↓	↓
Process	Evolution	Progress	Development	Adaptation	Revolution	Growth
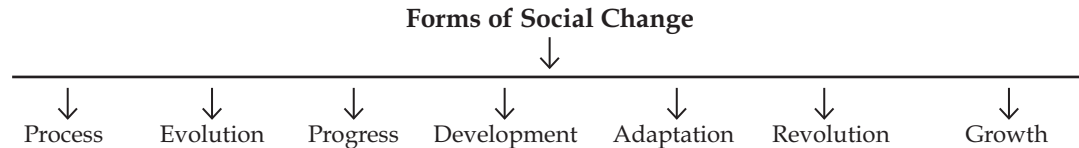
1. **Process:** Process implies continuity of change. Process can either be in direct or indirect and rise or fall, in any direction. This is a certain order of the occurrence of change due to which one state changes to other. **MacIver** has said that process is necessarily a state of continuous change of activity of present powers. For example, when we say that today society is in state of technological process, then our point is that primitive values, traditions etc are continuously changing and these primitive values, traditions are getting absorbed in modernisation.

2. **Evolution:** The concept of evolution was first given by **Darwin**. He said that anything that is directed from simplicity to complexity is evolution. The process of the direction from simplicity to complexity occurs in some certain steps. In the form of evolution, social change was first of all defined by **Herbert Spencer** in which he applied Darwin's principle on society. In view of **Herbert**, "Evolution is an integration of matter and concomitant dissipation of motion during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity and during which the retained motion undergoes a parallel transformation." **Spencer** discussed the four levels of social evolution, that is, barbaric state, pastoral state, farming state and industrialization state. According to **MacIver** and **Page**, evolutionary is a state of change in which various states are observed of the matter that is changing, which determines the actuality of that matter. In other words, according to **MacIver**, every substance that is evolutionary has the possibility of undergoing evolution that is expressed in future.

   A state can be said to undergo evolution when change occurs in definite **direction continuously** and it also occurs in its composition and qualities. In evolution of a substance, change occurs in its **internal qualities**.

3. **Progress:** The meaning of evolution is taken from the occurrence of change only, but the changes that occur due to evolution do not always imply that they help in the development of society. In contrast to this, progress is related to the change that happens. For progress, those changes are considered which are meant for the development of society. In other words, progress is related to that change which is in accordance with the aims and goals of society. The change which happens for the betterment of the society is called progress. It is often planned; the society which considers the particular change to be good for it is progress for that society. Usually, progress is related to the society's values and principles. The principles that a society considers appropriate for it and the changes happening in this direction is termed as progress for the society. This is usually related to the morality. It is also possible that a society that considers few values and principles appropriate for it results in its progress, whereas the same values and principles may result into declension for some other society that does not consider the values and principles appropriate for it. In this way, progress is levelled. The concept of progress is diverse. Also, it is possible to measure progress. Progress cannot be universalised for all societies because progress is related to value, principle and morality, which might be different for different societies. On the

topic of progress, **Ogburn** and **Nimkoff** have written that, "The meaning of progress is related to change for the betterment and because of this it is worth determining the progress." Thus, progress is a desired change.

4. **Development:** Development implies change occurring in an object which is directed towards superiority. Even when a baby develops from infancy to adolescence, then he goes through changes that physical, mental, emotional, social and moral, which leads to him to be a well-adjusted individual. Similarly, when a society also undergoes changes in economical, sociological and moral terms, it is called a developed society. In this way, development is an indicator of change that progresses towards superiority—in comparison to Indian society, western society is considered developed because they have changed in all the fields of economy, technology, education etc. Development is necessary for society progress—deliberate efforts are made to have development.

Notes   Hobhouse has given following four determinants for development:

     1. Increase in quantity, 2. Efficiency, 3. Mutual co-operation, 4. Freedom.

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5. **Adaptation:** Adaptation is also a process of change in which one person tries to accommodate with another person or circumstance. In the process of adaptation, two things are important, that is,

    1) an individual should adapt himself according to circumstance, or

    2) he should transform the circumstances in accordance to his requirements.

    Adaptation also takes place at the societal level, that is, adjustment, accommodation, assimilation and integration etc, words are used, which indicates the extent of adaptation. In this way, adaptation is also a form of change.

6. **Revolution:** In society, when there is an increase of exploitation, atrocity, tension and impatience, then political order is disturbed drastically and there is a simultaneous decrease in social values. All this brings a drastic change in society, which is called revolution—usually, revolution in society occurs acutely in economic and political fields.

    The **Hopper** described the concept of revolution by stating that, "Social revolution is a dynamic change in which political state that keeps people related with other is disturbed— government cannot have the working power—in this state the elementary oneness of the society collapses and social and moral values start to diminish. In case a revolution is dynamic, then most of the prominent institutions transform. In this way, state, religion, family and education change from their basic form."

7. **Growth:** Development is also form of change which indicates the determinable change in an object. Usually, change in size is called growth, which has a limit and once the limit is attained, growth stops and indicates a change in a particular direction or area. In this way, growth is form of change, which is measurable; for example, birth and mortality rates in a society can be determined.

Task   What are the various forms of social change? Describe briefly.

Notes

1.4   Summary

- Social change is organisation of a society and change in its functions.

- Process, evolution, progress, development, adaptation, revolution, growth are known as forms of social change.

- MacIver and Page has referred society as 'network of social relationships'.

1.5   Keywords

1. **Progress:** The process of moving towards standard and desirable aim and goal is termed as progress. Progress is not only change, but it is a change occurring in a definite direction.

2. **Adaptation:** It is a process of biological setting in which the organisms transfer the qualities which are accommodated in a refined manner, that is, both structurally and functionally.

1.6   Review Questions

1. What is the meaning of social change?

2. What are the various forms of social change?

Answer: Self Assessment

1. personal   2. change   3. change

1.7   Further Readings

Books

1. Sociology of Development — *Dube Shyamacharan, Vani Publication.*

2. Sociology of Development — *Kailas Pyas, Pencraft International.*

3. Sociology of Development — *M. Ahmed, New Age International.*

Unit-2: Evolution, Progress and Transformation

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Objectives

Introduction

Objectives

After going through this unit, the students will be able to—

- Understand the concept of evolution,

- Knowledge of progress and process.

Introduction

Social change is an indifferent process. It does not express good or evil. When we assimilate direction, order of change, social values, quality and quantity etc in social change, then concepts of processes of change, such as growth, adaptation, development, evolution, progress, declination, revolution etc are realized. Many times these different concepts are used in common meanings. Not only common man, but many social scientists have been mistaken and have been unable to differentiate them. Father of sociology, **Auguste Comte**, was also unable to explicitly differentiate among evolution, progress, and development. **Hobhouse** used development and progress to have only one meaning. However, the change that is titled as development by Hobhouse, modern sociologists term it as progress. The use of these words does not have clarity even in the works of famous sociologists, such as Spencer, Lester Ward, Marx and Giddings. It is inevitable that processes of social change despite having good relationship with each other from logical point of view are indicators of different forms.

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Evolution

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In sociology, the concept of evolution has been adopted from zoology. **Darwin** propounded about his evolutional principle of origin of organisms and said that evolution of has occurred from simplicity to complexity and similarity to diversity. Social scientists like Spencer and Morgan applied evolutional thoughts on society and culture.

2.1   Meaning and Definition of Evolution

The spreading of any substance toward outer direction is called evolution, but from scientific view this meaning of evolution is incomplete. Scientifically, evolution is such a process in which a simple substance or organism presumes complexity because of sequential change. For example, germination of a seed to form a tree or transformation of a cell to a human baby is evolution. In this way, when change occurs in a definite direction in qualities, framework and functions of a substance, then we call it as evolution. We can represent evolution with the following formula:

Evolution = Continuous changes + Definite direction + Formal difference + diversity in formation and functioning

Defining the meaning of evolution, **Spencer** has written that, "The more specific idea of Evolution now reached is – a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, accompanying the dissipation of motion and integration of matter." In this way, in evolution, a substance changes from evenness to unevenness. This results in the increase of complexity of a substance.

MacIver and **Page** writes that "When there is not only the continuity of change, but direction of change, we mean evolution." MacIver has called evolution as change that occurs due to internal powers.

> *Notes* **Ogburn** and **Nimkoff** has also called evolution as 'a change in a definite direction.'

By these definitions, it is clear that **evolution is that change which occurs in definite direction that is a consequence of the internal powers of a substance and this increases the complexity of the substance**.

2.2 Characteristics of Evolution

The concept of evolution can be defined more clearly based on its following characteristics:

(1) **Evolution always occurs from simplicity to complexity**—In the beginning, parts of a substance or organs of an organism are not clear and are blurred. Gradually, the difference in their parts or organs starts becoming clear, they become discreet and their form also becomes definite. For example, in the beginning, an embryo is a lump of flesh; gradually, its hands, feet, nose, ears, eyes, etc become visible.

(2) **Evolution is a process of continuous and slow change**—In evolution, change occurs continuously, but this happens at a very slow rate that it is not possible to visualise it.

(3) **Evolution is a process of differentiation**—During evolution, variation occurs in parts of creatures and society. Limbs or parts of an object slowly become definite and discreet.

(4) **Evolution is a universal process**—In other words, it is observed at every place and any time.

(5) **Evolution is a process occurring in a definite direction**—Although it is not clear what that direction will be.

(6) **Evolution occurs due to the internal increase in a substance**.

(7) **During evolution, a substance undergoes qualitative change** and not quantitative change.

(8) **Evolution is a priceless process**—In other words, like progress it is not related to good and evil things.

(9) **Evolution is a change occurring in some specific stages and order**—In other words, after first stage, second stage comes and after second stage, third stage comes. In no circumstance, it never happens that after the first stage, third and then second stage will come. For example, a child will first become young and then old and in no case he can become old first and then young.

(10) **The stages of evolution cannot be obtained again**—Once the stage that has been reached cannot be obtained again; similarly as a child after reaching the childhood stage cannot reach this stage in life again.

Self Assessment

Fill in the blanks—

1. Organs of any substance or organism are not clear and are blurred; gradually, the difference in them is clear and their ……......…. becomes definite.

2. During ………........… variation occurs in different parts of life and society.

3. Evolution is a ….......…………… process, that is, it is observed at every place and any time.

2.3   Darwin's Theory of Evolution

Darwin has based the principle of social evolution on evolutionary system. Hence, it is necessary to understand the evolutionary thoughts of Darwin. Till now, it was assumed that trees, plants and living beings have been created by God; but after his long study, **Darwin** concluded that evolution of creatures has occurred from simplicity to complexity and from similarity to dissimilarity. In the beginning, there were no creatures on Earth. Due to different chemical reactions an organism was born. Initially these organisms were of single cell. Gradually, change occurred in their body creation, variedness occurred in the organs and they became discreet.

According to Darwin, in the beginning, organism is of simple degree; its different organs are so mixed that it is not clear to identify them and to segregate them. Different organs have uncertain limits, but gradually they start to change. Different organs start to open and separate out, and they also start to have a definite form. For example, a seed has a simple and uncertain form in the beginning. Gradually, change occurs in it and tap root, stem and leaves starts to separate out and become discreet. Similarly, in the beginning an embryo is a lump of flesh, gradually its hands, feet, nose, ears, eyes, head etc becomes discreet and are clearly visible. This is the first stage of evolution in which simplicity, uncertainty and indifference gradually changes to complexity, certainty and relatedness. In the second stage of the evolution of the organism, various organs start working differently, work is distributed among them, such as roots obtain food, trunk helps the tree to stand upright and leaves absorb air and sunlight. Various organs, such as hands, feet, nose, ears, eyes etc of organisms start to work accordingly as allocated per the requirement. Despite of being discreet and clear, organs are mutually dependent and related to each other. Effect on one organ affects the other also, for example, stomach ache affects other organs also. This process of evolution is slow and continuous in various stages. Hence, change is also known when new form comes across. During evolution, internal qualities of a substance can also change.

Task   What is Darwin's evolutionary principle? Explain briefly.

2.4   Social Evolution

The credit of implementation of Darwin's evolutionary principle on society goes to the British sociologist, **Herbert Spencer**. Establishing similarity in society and emotions in his book '*Principles of Sociology*', he has enunciated the concept of social evolution. According to **Spencer**, as development of creatures has occurred from equality to variability and from simplicity to complexity, similarly development of society occurred from simplicity and equality to complexity and variability. In elementary societies, various parts were uncertain and their functions were not clear. This state was of uncertainness, but slowly the society changed, various organisations and associations were visibly explicitly, work was distributed among them and characterisation flourished. For example, in the beginning social, economic, religious, political and cultural works were related to any one organisation and association. Gradually, separate organisations and associations were formed to handle these works. This resulted in the increase of complexity and variability in society and also the mutual dependency of associations increased. **Spencer** writes that, "In the beginning any organisation in a society is not definite. Gradually, the development that takes place in this society starts becoming clear. Because of stability in traditions, these take the form of law. In the same way, social organisations of a group appear to be the same in the beginning, but with time, they separate out from each other and are clearly visible." We observe a lack of various associations in primitive societies and they also do not have functional differentiation among them, but when because of new changes work is distributed and characterisation is flourished among them, then they change to industrialised and complex societies in which various differences originate.

But in various organisations and associations of a complex society, mutual dependence is found because one association functions on a particular type of work. Hence, for different functions one has to depend on other associations. This process of evolution is observed in all social, economic, political, domestic, social and cultural fields. Here we will describe social evolution in social and cultural fields.

2.5   Evolution of Society and Culture

Morgan has accepted three stages of evolution of human society, that is, savage stage, barbarian stage and civilised stage, and has categorized each level as lowest, moderate and highest stages. Here we will explain the following different stages of social evolution given by Morgan:

1. **Savage Stage**—This was the first stage of man's social life. During this time, man's life was full of struggle and difficulties. In human history, this period was the longest period. From the view point of social change and situations, Morgan has classified this period in the following three sub-parts:

   (a) **Lowest level of savage stage**—At this stage, man spent his life like a wanderer in search for food and place for living. He used to eat root vegetables, fruits and raw meat, and used to cover his body with leaves and bark. During this period, he was free to have sexual relations. Man used to spend his night on trees and in caves. This life of man cannot be levelled as superior to that of animals.

   (b) **Moderate level of savage stage**—The beginning of this stage began with the art of lighting fire and catching fish. Now man started to eat meat by roasting it. During this time, man started to live jointly and formed small groups.

   Did u know?   Morgan has explained this stage by giving examples of some tribes of Australia and Polynesia.

   (c) **Highest level of savage stage**—This stage began when man discovered bow and arrow. At this stage, man laid the foundation of domestic life, but there were no fixed rules of having sexual relations among the family members. In this period, human groups also underwent mutual struggle. Man also invented armaments and tools of stone during this stage.

2. **Barbarian Stage**—At this stage, man's social life was much improved in comparison to previous stage. This also has the following three sub-parts:

   (a) **Lowest level of barbarian stage**—At this stage, man was able to know the making of utensils. Now man's life was much stable as compared to early times although the groups were still leading a nomadic life. The dawn of the concept of wealth occurred in this stage. One group used to attack another group for armaments, women and utensils. The form of family was little clear, but because of freedom of sexual relations it was still difficult to determine paternity.

   (b) **Moderate level of barbarian stage**—At this stage, man started the work of ranching and agriculture. He used to wander here and there with his animals in search of fodder. Some people learned the tree cultivation by sowing seeds; they were now able to make stable residence and do farming. During this time, concept of individual wealth flourished and social status was determined based on wealth. Meanwhile, material exchange also started during this stage. The form of domestic system also started to be clear because of certainty in sexual relationships. The status of women was of significance in the family.

   (c) **Highest level of barbarian stage**—At this stage, man started to make tools by melting iron. He invented many sharp and strong armaments and tools of iron. During this stage, based on gender work distribution flourished. Women used to do household work and men used to do the outdoor

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work. During this stage, women were considered as property. Small republics were also established during this period. Because of the usage of metals, this period has also been called as 'metallic age.'

3. **Civilised Stage**—This is the last stage of social development. This also has the following three sub-parts:

   (a) **Lowest stage of civilisation**—The beginning of this stage started with the written work. The spread of culture was easy with the use of language for reading and writing. In this stage, domestic life was stable and definite because of strictness in sexual relationships. Settlement of towns took place in this stage only. The dawn of urban civilisation, development of trade and commerce, development of art and craft are the main characteristics of this stage.

   (b) **Moderate stage of civilised stage**—In this period, stability came in social, economical and political organizations. During this time, work distribution and characterisation flourished, provincial states were developed, government and law also expanded and security of human life also increased.

   (c) **Highest stage of civilised stage**—Morgan believed that this stage began with the beginning of the 19th century when because of industrialisation, dawn of modern complex and urban civilisation occurred. In this period, with the help of machines manufacturing started on a large scale, reserve of capital increased, and expansion of work distribution and characterisation. The feeling and monopoly of individual wealth gave origin to capitalist system. Caste competition was emphasised, communist thoughts originated and equal distribution of wealth was pressurised. Democratic governance system received global support. The state was accepted as a welfare organisation. There was an increase in the powers of the state; it was believed that the state was responsible for the comfort of the citizens. There were many materialistic and nonmaterialistic discoveries in this period and there was unprecedented progress in art, religion, philosophy, knowledge and science. Man entered the space and today also he is on the march towards progress.

2.6 Evolution of Economic Life

Man's evolution of economic life has occurred from the following four stages:

1. **Hunting and Food Gathering Stage**—In the beginning stage of his economic life, man spends his life by hunting, catching fish and collecting tap roots, fruits, leaves, vegetables, roots and bark etc. To satisfy his hunger, he used to wander at various places in search of food. This life style was very uncertain from the social and economic view points.

2. **Pastoral Stage**—Man observed that if animals are nurtured instead of killing them, they provide a better resource for living. Hence, he started nurturing animals. He started living a life from the milk, meat, skin, hair, wool and bones obtained from animals. He used animals for carrying loads and for riding. There was some stability in man's life because he stayed at the place where he found water system and fodder; he used to go elsewhere when the grass used to finish at that place.

3. **Agriculture Stage**—At this stage, man started agricultural work and cultivated trees by sowing seeds. He started to cultivate flowers, fruits and vegetables and also started to build parks. Because for agriculture, one has to stay for a longer time at one place; hence, during this time, stability came in man's life and he started to live by making huts and villages. Land was considered as wealth and during this time, practice of material exchange became prevalent.

4. **Technological Stage**—In this period, with the help of machines and science, man invented many machines for manufacturing purpose. Lifeless power (such as coal, petrol, electricity) was used in manufacturing in place of human and animal energy, and manufacturing started at large scale at high speed. Large plants and factories were established. International trade and economic support increased. Today, we are in this stage only.

2.7   Evolution of Family Life

Backofen and **Morgan** have presented the evolutionary order of family. In view point of **Backofen**, in the initial stage, family life was uncertain and relaxed, at that time there were no rules for sexual relationship; hence, paternity was uncertain. Slowly, change occurred in this stage and polygamy-married families came into existence. With the increase in means for lifestyle, the dawn of polygamy-married families occurred. Revolutionary changes occurred in the thought process related to marriage and family life along with the development of civilisation and culture, philosophy of equal rights for women and men developed, and monogamous families were established. **Lewis Morgan** has explained the following five stages of evolution:

1. **Consanguine Family** — In the initial stage, there were no rules for establishing sexual relationships, even mutual sexual relations occurred between sisters and brothers. Therefore, such families were called consanguine family.

2. **Punaluan Family** — In this type of family, brothers of one family were married to sisters of another family. In this, every man was husband of all the women and every woman was wife of all the men.

3. **Syndasmian Family** — In this type of family, one man was married to one woman, but this man could have sexual relations with all the women in the family.

4. **Patriarchal Family** — In this stage, man used to predominate in a family. He was allowed to keep more than one women. In comparison to woman, he had more families.

5. **Monogamous Family** — This is the last stage in evolutionary order, which is present in most societies in present times. In this, one man marries only one woman at a time. This is based on equality of man and woman.

2.8   Evolution of Art

H. C. Heddon has recognised evolution of art from the natural, symbolical and geometrical stages. In the beginning, man used to portray landscape slavishly, then he portrayed objects with the help of symbols and later he exhibited art by means of lines.

2.9   Evolution of Religion

Tylor believed that evolution of religion occurred from polytheism to monotheism. In the beginning, man assumed that every natural power had the presence of a deity, which resulted in polytheism and many gods and goddesses were worshipped and adored. Today the assumption that God is one is prevalent; his names and forms are different.

2.10   Reality (Criticism) of Social Evolution

Evolutionists have presented social evolution in a successive form, but many scholars have criticized it.

1. **It is not true that evolution of all societies has happened by one process as said by the evolutionists.** It is not correct to apply one norm on all societies. Every society is a gift of distinct circumstances. Hence, it is not justified to believe that evolution of society has happened by one process.

2. Evolutionists have agreed for equal stages for evolution of every society, which is not correct. It is also possible that in any society, any stage can occur first and some after another stage or any two stages can occur at the same time.

3. In the view point of **Golden Weiser**, evolutionists have forgotten the importance of expansion.

4. Evolutionists have forgotten the importance of invention; social evolution selflessly occurs very less, inventions provide it the momentum.

5. According to **MacIver** and **Page**, evolution of society does not happen like that of living beings. In social evolution, effort of human beings is of significance, whereas in evolution of living beings, natural powers are everything.

6. According to **Ginsberg**, the assumption that evolution is a change that occurs from simple state to complex state is a serious controversy because it is not necessary that with every change social life will be complex. With the help of his knowledge and science, man tries to make complex things to simple things.

7. The study approach of evolutionists is also full of flaws; they were comfort-seeking scientists. They agreed to the explanation of ideas and travelers instead of the direct observations.

8. Evolution occurs due to internal powers, but what are those internal powers, which are responsible for it, have not been explained by the evolutionists.

9. In the view point of **Nadel**, evolution is among those concepts, which cannot be proved with the procedures. There is no definite rule for evolution.

10. **Ogburn** did not consider the concept of evolution as significant. According to him, "Few meaningful and significant results in rules for inherited achievement, in development and change of social organisations, and in selection has been provided by evolution."

Despite of the above-mentioned limitations, the concept of evolution has provided a significant contribution in the study of the changes occurring in society and culture. **MacIver** said that, "This principle gave a significant contribution in differentiating various states from one another." This principle also specifies that society is not an abrupt event, but it is the result of a long and sequential evolution. But contemporary social scientists have abandoned the study of social changes with the help of evolutionary method. This poses a problem of collecting the historical evidences also.

Self Assessment

Fill in the blanks—

4. ....……….. occurs because of internal powers, but what are those internal powers, which are responsible for it.

5. Evolution is among those ………..............., which cannot be proved with the procedures.

6. ......………… do not consider the concept of evolution of much significance.

2.11   Factors of Social Evolution

Ogburn has explained the following four factors of social evolution:

1. **Invention**—In society, maximum changes are factors of inventions. Invention is based on mental ability, need and other cultural elements. The more the procurement of these three elements, the more the inventions will take place in a society and these will give rise to changes also.

2. **Accumulation**—As the accumulation of the elements of any culture keeps on increasing, it keeps on flourishing and this increases the chances of invention.

3. **Diffusion**—When an invention made by one society is taken to another society, then social development and change occurs globally and instantly.

4. **Adjustment**—The increase in accommodation in various societies and in various organisations, groups and associations in our own society, also increases the occurrence of change because change in one part produces the change in another part.

2.12   Forms of Evolution

Evolutionists have explained three main forms of evolution—unilinear, multilinear and cyclic or parabolic.

1. **Unilinear Evolution**—Initially, evolutionists assumed that evolution of society has occurred in a single line in a definite order. All the societies and cultures of the world undergo some definite stages and all of them had only one rule for their advancement. The reason for similar evolution at various places has been due to the psychic unity of mankind. This means that if humans get same environment, they will think in the same manner. This is the reason why at different places, parallel inventions have occurred. The scholars who believed in unilinear evolution include Morgan, Comte, Backofen, Tylor, Heddon, Lévy-Bruhl etc are eminent. Unilinear evolutionists explain the development of some definite stages and order of society, culture, religion, economic life, family, marriage, art and language, etc. For example, **Morgan** believes that social development is because of savage stage, barbaric stage and civilised stage. Morgan has described the five levels of evolution of family—consanguine family, punaluan family, syndasmian family, patriarchal family and monogamous family. **Tylor** believes that evolution of religion occurs from polytheism to monotheism. The development of economic life has occurred from following the stages of hunter, ranching, agriculture and technology.

Did u know?   Evolution of art has occurred from the natural, symbolical and geometrical stages. To know at what stage of evolution is any society or culture, this should be determined based on which stage have they just crossed?
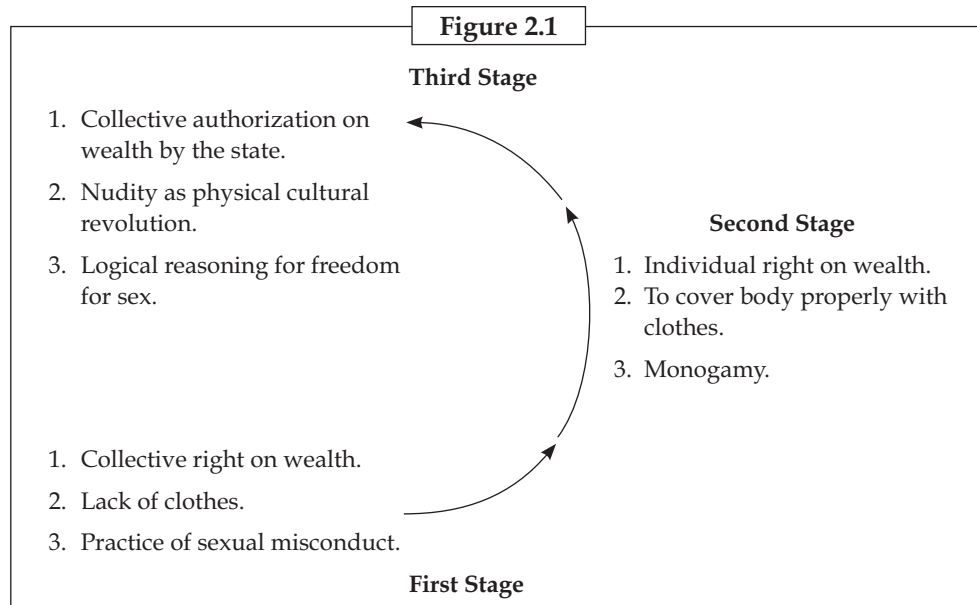
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2. **Multilinear Evolution**—**Julian Steward** presented the principle of multilinear evolution in place of unilinear evolution. According to him, all societies and cultures of the world have not gone through equal stages of evolution, but they have had different order in different areas.

    Having studied the cultures and societies of Parren, Meso America, Mesopotamia, Egypt and China, **Steward** told that all these have evolved from various stages and have attained equal states. According to multilinear evolutionists, evolution does not have one stage, but have several stages. For example, one society can stay in ranching stage and then can reach hunter, agricultural and technological stages. Family can reach from polyandry, polygamy, punaluan marriage to monogamy stage. In this way, multilinear evolution originated in the form of criticism of unilinear evolution.

3. **Cyclic or Parabolic Evolution**—The scholars who have faith in this type of evolution believe that evolution occurs in a cyclic form, similar to a pendulum of clock, here and there or in up and down order. In relation to evolution, this view came very late. Hence, they are called new evolutionists. **Leslie White** is eminent in these types of thoughts. According to him, evolution occurs in a parabolic curve instead of in a straight line. Parabola implies horseshoe which has a symbol as that given in the parenthesis (⊃).

    According to this, any social organisation starts in a particular form, slowly and slowly it develops in the opposite direction and moving forward it again turns in its original form, but in a new and excellent form. Some examples have been provided for this, such as initially in the beginning collective wealth was obtained, slowly and slowly individual wealth gained importance and today again the assumption of collective authorisation by the state has been established. In this way, man used to be in naked state because of the lack of clothes. Then the time came when he used to cover himself completely with clothes and again in the name of fashion started wearing fewer clothes. Similarly, in the beginning, sex used to be a misconduct stage, then the practice of monogamy became prevalent and today again freedom for sex is in argumentative stage. Evolution can be represented in the form of a parabola as given in the following diagram:

┌───┐
│   **Figure 2.1**   │
│   │
│   **Third Stage**   │
│   │
│ 1. Collective authorization on   │
│   wealth by the state.   │
│   │
│ 2. Nudity as physical cultural   **Second Stage** │
│   revolution.   │
│   1. Individual right on wealth. │
│ 3. Logical reasoning for freedom 2. To cover body properly with │
│   for sex.   clothes. │
│   3. Monogamy.   │
│   │
│   │
│ 1. Collective right on wealth.   │
│ 2. Lack of clothes.   │
│ 3. Practice of sexual misconduct.   │
│   │
│   **First Stage**   │
└───┘

2.13   Social Evolution and Social Change

Social evolution has been explained earlier as a social change in the form of its meaning and definition. Social change is an indifferent word, that is why, it does not signifies the quality and quantity of any good or evil things in any direction or change, whereas evolution is such a change in which direction, order, quality etc all are definite. According to this, social evolution is a part of social change and both are related to the upcoming changes in the society. We can differentiate between the social change and social evolution in the following way:

1. There is no definite direction of social change, it can occur in up and down, back and forth, in any direction, whereas only one direction is specified for social evolution, it always happens from simplicity to complexity and from similarity to dissimilarity.

2. Social change can occur in favour of social structure and function, else in favour of either of the two. On the other hand, in social evolution, change occurs in both social structure and function.

3. Social change can occur because of both internal and external powers of the society, whereas social evolution occurs because of the internal powers of the society.

4. In social evolution, work distribution and characterisation increases, whereas this is not necessary in social change.

5. Social change is a global process and evolution is one part or form of it. This means that every evolution is change, but every change is not evolution.

6. Some stages and order have been assigned to social evolution, whereas no direction, order and stage are specified for social change.

7. The process of social evolution is slow and continuous, whereas the process for social change is slow, continuous and can also occur after some intervals in any form.

8. Quantitative changes occur in social evolution, whereas in social change both types of quantitative and qualitative changes are involved.

9. The stages of social evolution do not occur again, whereas in social change there is no rule for this. Social change can occur in the same stage from where it could have taken a new direction.

2.14 Progress

Progress is a special type or process of social change in which conscious efforts are made to attain the desired goals. Various views have been stated in relattion to progress from the time of Auguste Comte to present day sociologists, but it has not been given a popular scientific explanation. Based on various qualities, progress has been defined in various forms. In primitive times, attainment of spiritual goals was termed as progress, but in present times, attainment of materialistic goals and increase in comfort and convenience is termed as progress. Progress has close relationship with social values and every society has its own values. This is the reason why concept of progress has been found to be different in different society.

2.15 Meaning and Definition of Social Progress

Change is also involved in progress, but this change is planned and occurs according to the social values. The English word 'Progress' is made from the Latin word 'Progredior,' which means 'to step forward.' In this way, the occurrence of change and moving towards the desirable goals is called progress. The change is found in the concept of progress according to the goals, places and societies. Whatever is termed as progress at one time can be called as declination at another time.

Various scholars have defined progress in the following ways:

Lester Ward defined, "social progress as that which increased human happiness."

According to **Hornell Hart**, "social change is that change in social structure, which gives freedom from manual work, provide inspiration and comfort, and accommodate them."

According to **Ogburn** and **Nimkoff**, "progress means change for betterment and because of this progress is valued."

According to **Lammle**, "progress is a change but this change occurs in the desired and important direction and does not occur in any direction."

According to **Hobhouse**, "progress means increase in those qualities in social life, which can be assimilated in it and can rationalise their social values."

Notes   According to **Gurvitch** and **Moore**, "progress is moving towards the desirable values in relation to the accepted values."

According to **Ginsberg**, "progress means development in that direction in which presents the logical rationalisation of social values."

From the above-mentioned definitions, it is clear that **progress is the change towards accepted values by the society, which increases the comfort and betterment of mankind**.

2.16 Characteristics of Social Progress

To make the concept of social progress more clear, we will explain their characteristics here as follows:

1. **Progress is changeable in desired direction**—Change in any direction is not called progress, but change occurring in accordance to social values and towards desired aims is progress.

2. **Progress is comparative**—The concept of progress is comparative, that is, it changes according to time and place. If in one society increase in population is considered as progress, then the same cannot be considered in another society.

3. **Progress is related to corporate life**—Progress is related to corporate profits and values instead of values or profits of a particular individual.

4. **Progress is not automatic**—Progress never occurs spontaneously, but for it sensible and planned efforts should be made. For example, for rural progress, coordinated planning for rural development should be made.

5. **Progress is only related to human beings**—We can discuss about progress only in human society because concept of values is only found in human beings and not in animals.

6. **Progress has more advantages and has fewer disadvantages**.

7. **The assumption of progress is changeable**—This is related to social values and social values are not stable. However, they keep on changing according to time. Sometime ago, in India the accomplishment of spiritual aims used to be called as progress, whereas today the fulfillment of more and more materialistic aims is called progress.

8. **Progress is based on value**—Social progress is closely related to social values. Social values only imply any state to be good or evil. Hence, the aims that have been considered appropriate by social values is termed as social progress.

2.17   Tests of Social Progress

The question arises that how we measure social progress and say that such-and-such change is progress. In relation to this, various thinkers have believed in various tests of social progress. Economist **Pigou** believes that economic progress is increase in other economist industry, manufacture, trade and commerce, life-style, income etc is progress. According to hedonistic philosophers, progress is people's majority of comfort. According to theologists and ethicists, increase in spiritual progress and ethic values is progress. Biologists believe that purity of blood, longevity, good health etc is called progress. Creative writers believe that beautiful literary composition, and artists believe that advancement in art is called progress. Scientists believe that increase in novel inventions is the criteria for progress. It is clear that there is no unanimousity among scholars for progress.

Bogards has explained the fourteen tests of progress in the following way – (1) Productive use of natural resources for public welfare, (2) More healthy people in terms of physique and mentality, (3) Enhancement of healthy environment, (4) Advancement in useful resources for entertainment, (5) Development in level of domestic set-up, (6) Convenience of getting more and more opportunities for people involved in creative work, (7) Increment in rights of people in trade and industry, (8) Enhancement in facilities for social insurance in case of social disasters, diseases, unemployment and death, (9) Development in life-style of majority of people, (10) More and more advancement in level of mutual cooperation between government and people, (11) Expansion of more and more artwork, (12) Special development of religious and spiritual sides in man, (13) Expansion of vocational, intellectual and helpful education, (14) Advancement in co-operative and collaborative life.

Did u know?   According to **Hornell Hart**, following are the test for social progress: (1) increased longevity, (2) mental health, (3) more time for vacation.

Todd believes that enhancement in wealth, health, population, system, stability and opportunities are tests for progress.

Devine has explained the following tests for social progress: (1) Conservation of natural resources and use them for welfare of all, (2) Decrease in feeble people from physical and metal point of view, (3) Lack of unhealthy environment, unhygienic homes, unsatisfactory cleanliness and communicable diseases, (4) Lack of harmful entertainment and increase in healthy entertainment, (5) Increase in number of

healthy and wealthy families and children, (6) More opportunities for creative works, (7) Equal rights for labour, capitalists and laymen, (8) More expansion of social insurance, (9) Arrangement for good earning, nutritious food, healthy entertainment etc for maximum people, (10) Maximum cooperation between government and people, (11) Increased interest in good music, poetry, painting and other artistic things, (12) Expansion of vocational, intellectual and helpful education, (13) Special development of religious and spiritual sides in man, (14) Enhancement of feeling of working together among people.

Hobhouse agrees that for social progress, inclination of appropriate population, workmanship, freedom and mutual help, are necessary criteria. Various scholars have explained many tests for progress, but it is not necessary that all of them are attained together. It is also difficult to obtain all of these tests. Hence, the society that obtains the maximum tests is known to be progressive accordingly.

2.18 Conditions Helpful to Social Progress

1. **High Standard of Education**—Education opens doors of knowledge for man. With the help of education, man is able to know about new objects and situations. No invention and progress is possible with the lack in education. Education is only responsible for development of ideas and only education brings awareness in people for progress.

2. **Technological and Scientific Development**—For social progress, development of science and technology is also necessary. With the use of machines, manufacture is possible on a large scale and at a high speed; also there is an increase in trade and commerce. As a result of this, the economic condition is improved in any society, which is a necessary background for progress. Not only this, also for the social progress, development of new means of transport and communication, railways, motors, aeroplanes, radio, television, telephone, newspapers, etc is also necessary, which helps in increasing knowledge and social progress is possible.

3. **New Inventions**—With the support of new inventions, human problems are solved and human comfort and convenience is also enhanced. In this way, inventions increase the probability of progress.

4. **Ideal Population and Health**—Any society can progress only in a state when the number of its members is ideal and when they are healthy both physically and mentally. Excessive population brings unemployment, poverty, starvation, drought and natural calamities. In such condition hope for social development becomes foggy. In this way, if health of people is not good and people are weak both physically and mentally, then they will not be able to work properly and will be unable to contribute for social progress.

5. **Favourable Geographical Environment**—For social progress, favourable geographical environment is also essential. The country which has abundant natural resources, minerals, iron, silver, gold, coal, uranium, petroleum etc can progress excessively. Similarly, the places that have favourable geographical environment, their societies can make progress. Residents of deserts, mountainous, swampy and icy places have to struggle more for progress. In the same way, the places which are much hotter and colder have less chances of social progress. Hence, for social progress, favourable geographical circumstances are important.

6. **Social Security**—The society in which people have security has the more chances of progress. Security in life and achieving opportunities for higher position gives rise to self-confidence in people. The society, which lacks the differences in castes, untouchability and exploitation, has more tendencies to progress.

7. **Liberty and Equality**—Independent country can progress much more as compared to a slave country because independence gives rise to feeling of responsibility; it awakens the feeling of self-confidence and respect. In the same way, the similarity of opportunities also develops the hope and confidence in people.

8. **Able Leadership**—The leaders of the society, who are willing for martyrdom and to make sacrifices and give priority to social welfare instead of self-interest, only such a society can make progress. Able leaders can only provide direction and orders to society.

9. **Self-confidence**—For social progress, it is essential for the people of a society to have self-confidence in them that they can progress. With the lack of self-confidence, no society can progress.

10. **Fulfilment of Minimum Requirements**—For social progress of any society, it is necessary that its members have availability of facilities, such as food, clothes and house. The existence of the members is not possible because of lack of these amenities. One cannot have hope for progress from a hungry and naked person.

11. **Political Stability**—For social progress, political stability or stable government is necessary. When governments are frequently changed or there is political disturbance and revolutions, then there is an environment of apprehension, terror and desperation. In this state, society cannot progress. Only in stable governance, planned efforts are possible for progress. In this way, it is also necessary to have lack of war and smooth international relations for social progress.

12. **Belief in Action**—For social progress, it is necessary that people have confidence in self-energy and work in place of religious determinism and fatalism. People cannot progress, when they stop making efforts on their won and leave everything on God's will.

2.19   Transformation

Meaning and Definition of Change

Change is a value-free self-concept. This does not have a relation with good or bad, right or wrong, development or declension etc. According to **Fischer**, "The difference in the type of previous stage or being is called change." Foremost, change is related to the following three components—object, time and variation.

Components of Change

Explanation, analysis and evaluation of change is related to three components— (1) object, (2) time, and (3) variation.

Components of Change
↓

	↓	
↓	↓	↓
Object	**Time**	**Variation**
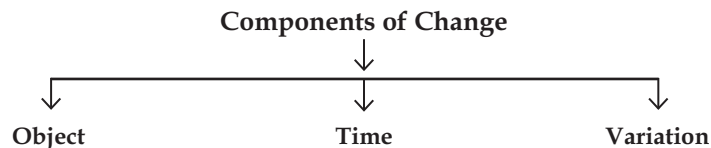
Firstly: This should be definite and ascertained that change is being observed in which object. **Secondly**: For a change, interval of time is necessary; in other words, at one time point, change cannot is not visible. **Thirdly**: Change is accepted only when in an object at two time points, variation occurs in its form, colour, size and shape, formation and functions etc. This can be understood with the example of education. Education is object. In this to study the change in India, two time points are taken—one as vedic time period and another as present time period—and it is observed that there have been many variations in the education system, implementation, aims, framework and functions. In case, variation is observed, then it is concluded that in India, change has occurred in education.

In conclusion, change is a variation occurring between any two time points of an object or subject. Following are the characteristics of change—

1. Change is a deviation in the state of a definite direction of any materialistic or nonmaterialistic object.

2. This deviation either occurs because of the natural laws on its own or it can occur because of the human society in the planned way.

3. The entire form of the object converts because of change, that is, the favourable side is affected.

4. Change is a universal process and it is found everywhere.

5. Change is a continuous phenomenon, that is, in every period change necessarily occurs in any form.

Based on the above-mentioned characteristics, **Fischer** has defined change as a difference in the type of previous stage or being. Why does change happen? To answer this, according to **Green**, every society is going through a state of imbalance. Some people expect to have complete balance and some make efforts for it.

Social change is a sure-shot truth. **Davis** has provided certainty about it and has written that, "we keep on trying for stability and security, the fallacy of society's stability can be spread all around, for certainty search can remain continuous and the world is infinite. Our confidence can be strong in this sphere, but this truth will always exist like all the elements of the world that change keeps on happening in indispensable form and without any bonds in the society."

The nature of change has been specified by **Wilbert Moore** as follows—

(1) In every society and culture, change occurs in a systematic form and occurs again and again. (2) From the view point of country and time period, change is relative. Change in specific time period can influence the entire world. Change can have direct and indirect, both types of results. (3) Because continuous change is likely at every place and its result could be significant and meaningful at every place that is why it has two-fold significance. (4) In comparison to primitive times, continuous change has occurred more times. In other words, continuous changes are planned more. (5) Any simple change can influence the individual life and can have an impact on global areas of the society. (6) The nature of change is accumulative. In other words, one after the other change combined together with each other, gives rise to new work systems. During this time, many work system become unutilised.

Social Progress and Social Change

Social progress is social change. There are many processes and forms of social change. In these, social evolution, progress, development and revolution etc are prominent.

Did u know? In this context, this question is asked that **Is every change progress**? Our answer of this question is negative, that is, we **cannot call every change as progress**.

Change is an indifferent process, this can occur in any direction of good or evil, but when this occurs towards determined values by the society, only then it is called progress. Should any change be called as progress or not; for this we have to observe impacts and results of change. If social change is towards determined values, it is profitable and suitable for the society; it increases the comfort and convenience of man, then we call it as progress. In other words, the change that occurs in accordance to the criteria and tests of progress is only called progress. In social progress and change, this thing will become more clear with the help of the following differences:

1. In social progress, aim is definite; moving towards it is called progress, while social change has no aim.

2. The direction of social progress is definite, while no direction is fixed for social change. It can occur in any direction.

3. The relation of social progress is with social values. This is an ethical concept, while social change is an indifferent process from ethical view point, which has no relation with social values.

4. In social progress, society gets profits, while there are limitations and advantages obtained from social change.

5. Social progress is not automatic; efforts are to be made for it, while social change can be both automatic and planned.

In this way, social progress is a part of social change. It is a change in definite, desirable and recognisable direction of society.

2.20 Summary

- The father of sociology, Auguste Comte, was also unable to explicitly differentiate among evolution, progress and development. Hobhouse used development and progress to have only one meaning.

- According to MacIver and Page, "When there is not only the continuity of change, but direction of change, we mean evolution."

- Progress is based on values.

- The nature of change is accumulative.

2.21 Keywords

1. **Social Change**—Social organization of any society, it's any social associations or paradigm of social role or any type of transformation in social process, the process of change is called social change.

2. **Social Progress**—Accepted and desirable aims or social change occurring in the direction of aims is called social progress.

2.22 Review Questions

1. What is Darwin's evolutionary principle?
2. Explain the concept of progress.
3. Explain the meaning of change.

Answer: Self Assessment

1. form	2. evolution	3. universal
4. Evolution	5. concepts	6. Ogburn

2.23 Further Readings

Books

1. Sociology of Development – *M. Ahmed, New Age International.*
2. Sociology of Development – *Rao Rammehar Singh, Arjun Publication.*

Unit-3: Change in Structure and Change of Structure

Objectives

After going through this unit, the students will be able to—

- Know about what changes occurred in social structure of India,
- Know about how these changes occurred in social structure of India.

Introduction

Those who see society as a structure or infra-structure, they imagine it as a whole in the form of such organisations that proves to be the fundamental structure for the society. From this view point, society is not only a collection of organisations, but it is a complex structure of organisations. These organisations are related to each other and dominate each other. According

Notes

to **Ginsberg**, "This makes them different from those which are not interconnected or such a relationship – other than behavior." In the light of the concepts of 'status' and 'role,' society is seen in the form of a structure or infra-structure.

3.1   Society: As a Creation or Infra-structure

If we see all around, then various norms or standards of behavior are visible. In these there are very few standards that are applicable universally on everybody. Some standards are applicable on the whole group, while some only on an individual. Hence, every civilised society believes that from the view point of law, murder is a very serious and punishable crime. This is a universal norm, but if it is proved that somebody kills a hooligan who forcefully entered the house to save oneself, and then there are chances that the person may not be punished. In the same way, when a soldier kills people in the battlefield, then he does not undergo punishment by law. From these view points, it is clear that to answer the question if any social standard is applicable for only some people, is dependent on their social status. Certain status associated with a standard will be totally unacceptable by other people with different standards. The connection of these prototypes is called role. Status and role are two sides of the same coin. Status is an important state of affairs in compare to other statuses. Role is that principle of code of conduct, which is expected from those people who comes under special status.

Obviously, status is only a symbol for social identity. In any complex society, among people there is a large amount of social interworking 'instead of individual interworking, there is interworking of statuses.' Barbers, bus conductors, bus drivers and many other people—all are related to each other socially. It is interesting to know that though we do not know the names and addresses of these people, but we are aware of their status, and we have a social relation with them. There is a status-centered interworking among the passengers in a bus and between the passengers and bus conductor, but there is very less chance of interworking between them based on individual acquaintance.

If we consider any particular 'point of time', then both the concepts of status and role are believed to be static. Status is definite and unchangeable. This is also holds true for the case of role. If seen from this point of view, then society is actually a structure or infra-structure.

But when we think about any 'period of time', then both the concepts of status and role are believed to be dynamic. Relative to other statuses, change keeps on happening in a particular status from time to time. Change also occurs accordingly in role. For example, the relation between teachers and students is not the same as it used to be fifty years ago. A decent change has been observed in perspective to status and role. We can now easily imagine that change will keep on happening in future with change in time. Infrequently, in any particular status incorporation of new strictures and new responsibilities will keep on happening, while the old strictures and old responsibilities will keep on diminishing. For example, in case a new regulation provides a provision that secretary general of the student committee should be the 'official' member of the governing body, then this additional responsibility will change both the status and the role of this particular individual. We can also consider the state of two different persons designated for the same post (those who are of the same status), those who perform absolutely different roles (in other words, they execute their functions in different ways altogether). Almost in every field, two different persons designated at the same post discharge their responsibilities in different ways. For example, in a college, two principals designated in an ordered way at the same post, can adopt different mechanism to maintain discipline.

In context of period of time, it is believed that society is a process and social relations are in a state of continuous flow or progress. If there is any balance in society, then we can believe that it is a mobile or moving equilibrium.

It is obvious that society can be seen in both the forms—as a process and as a structure. Hence, it of importance that the authors who view society as a social relations of a system or process, they have to give place to organisations (i.e., complex structure of status and role) in their analysis. Those who view society

as a structure or infra-structure, they have to give preference to social relations, which is clearly keeps on changing with time. Hence, it is obvious that both the viewpoints are complementary to each other.

Finally, we have to agree that for a person who studies the society, these two view points about the society are inevitably not unaccountable. As **MacIver** has said, "Society is alive only in a time period. It is a continuous process. It is not synthesised or a manufactured product."

This is the essence of the society, still if we want to analyse the society and define the various secrets of its elements by analysing their interconnection, then there is no other option but to assume it as a structure. If the subject of the analysis keeps on changing continually and no originality is found in it, then this type of analysis is not feasible. The student of a medical science studies the human skeleton to know more about the human biology. In the same way, the study of the society in the form of a structure is a step in its direction to understand its quintessence.

Self Assessment

Fill in the blanks—

1. In the context of ………………, it is believed that society is a process and social relations are in a state of continuous flow or progress.

2. It is obvious that …….……… can be seen in both the forms—as a process and as a structure.

3. For a person who studies the society, these two view points about the society are ………………… not unaccountable.

3.2 Endogenous and Exogenous Sources of Change

Sociologists have observed social change from their own guidelines. Recently, for the study of the social change, **Yogendra Singh** has given a new principle model. In this context, we should surely give a description about his book on **Modernisation of Indian Tradition, 1995**.

Notes Yogendra Singh has done a very good exercise to study the social change occurring in India. He has prepared a mixed format of by combining certain important processes of change and this format is only known as **Endogenous or Orthogenetic Sources and Exogenous Sources.**

Yogendra Singh has a belief that in Indian society there are some traditions, which are a social structure. **Tradition and Structure** forms a society. Today, the large process of modernisation that is going on, affects both the tradition and social structure. When we talk of endogenous sources, then it means that in every tradition and structure something happens that change occurs only because of internal powers. For example, in caste system, the step system weakens by itself or social disabilities loosen out. When a caste is not changed from the external source and when it changes internally by its own powers, then the source of its change is internal. Sometimes, the source of change is from outside that of social structure. **Yogendra Singh** calls this as exogenous source. In this way, both these sources of change—exogenous and endogenous—change the social tradition and structure and modernisation is such a process that prepares both these sources to bring change.

Presenting this principle, **Yogendra Singh** says that we have often studied change occurring in the social structure and have left out the tradition. His logic is that to understand the change in society, we should study both—tradition and structure. Here we will analyse both the sources given by Yogendra Singh.

> *Task*   What are the endogenous and exogenous sources of change? Explain briefly.

3.3   Endogenous and Exogenous Sources of Social Change

Yogendra Singh says that it is a difficult task to give any explanation of social change in India. It is difficult because of the increased depth of the social structure here. This society has plurality. There are many cultures and sub-cultures, languages and dialects, and many religious communities. Here there is not only one tradition, but there are uncountable traditions. People do not have only one ambition, but there are many ambitions for them. In such a state, to identify where the social change is effective and where it is not is a difficult task. Despite of all this, he has defined social change.

Social Change and Ideology

In actual life, there is ideology in social change and because of this social change is unscientific. There is morality and evolution involved in it. Culture and values are associated with social change. There is no unanimity for these values and ideology and sometimes there is unanimity also. Functionalists say that the social structure has **consensus**. If a society has caste system, then everybody accepts it. Conflict philosophers give an important place to the role of **tension** and conflict in social structure. According to them, if there are castes, then there is a conflict in upper castes and oppressed. We do not want to exaggerate the difficulties in explaining social change. We say that many times both consensus and conflict work for integration of the society.

After this simple introduction, we will now explain the **endogenous sources** of social change.

Indian society has its own unity. Change has occurred in it, but the continuity in the society is well-maintained. In this country, traditions are such that it maintains the unity. The interesting thing is that the society has many traditions. It has much of diversity also. Still the values and the confidence which are involved in them, maintain the continuity in the society. For example, in India there are many forms of a family. Here there are joint families, isolated families and patrilineal families. They have traditions also, but the values in the traditions of these families are so strong that even after thousand years also, we have profound love for joint family. In reality, this is a value, a confidence that gives unity and continuity.

It is not like that tradition does not change. There are such elements in tradition, which keeps on changing tradition. These elements have been called as endogenous sources by Yogendra Singh.

> *Did u know?*   In our primitive traditions, there was a type of **primordial** element. We used to live like tribal people. Jawaharlal Nehru said that people of Sindhu Valley used to tie copper stripes above their stomach. They used to believe that their knowledge is in their stomach and that this knowledge should not get out by explosion that is why; they used to tie copper stripes. It was known later that human mind is not in his stomach, but it lies in his brain. This was the primordial stage of our traditions.

Without any external contact, evolution took place in this stage of traditions. Now we moved forward from this primordial stage. This type of change occurs only due to the endogenous sources of the tradition. **Yogendra Singh** has called this change as the change due to endogenous source.

He places the change due to endogenous source in the great tradition. This **great tradition** is comprises of Ramayana, Mahabharta, Puranas etc. In case the change occurs in its endogenous factors, then it does not transform the original structure and the continuity of the tradition is maintained.

Yogendra Singh has that such circumstances are also encountered when the change occurs in tradition from outside. For example, when this great tradition reaches the local people, then these people brings change in it according to their necessities. Here this change occurs due to exogenous sources. For example, **McKim Marriott** said that in a village, when Govardhan Mountain is made outside the premises of the house after Janmashtmi, then people assume that this increases the animal wealth. Govardhan means a mountain, which was lifted by Lord Krishna. Change in the great tradition occurs according to the requirements of the local people. This change occurs due to the endogenous sources.

Change can also happen in great tradition. This change can occur because of modernisation. The logic here is that the sources of change are both endogenous and exogenous sources. Many times, both these sources bring a change and mutually oppose each other at other times. But the interesting thing is that in North India, with the help of sanskritisation, inferior castes accommodate superior castes; on the other hand, in South India, inferior castes oppose superior castes, that is, Brahmans. Both these processes work together in the caste system and both also mutually oppose each other. **Yogendra Singh** says that despite opposing each other, both the endogenous and exogenous sources provide assistance in the integration of the society.

3.4   Process of Social Change in India

Based on both the endogenous and exogenous sources of social change, we are able to see main processes in the country –

(1) Sanskritisation

(2) Little and Great Traditions

(3) Modernisation.

3.5   Sanskritisation

The concept of sanskritisation analyses the cultural mobility in the traditional social structure of India. The father of this concept is **M. N. Srinivas. Srinivas** studied Coorg and here he found that **during the cascading system of the castes, the inferior castes assimilated the customs of the Brahmans to upgrade their status**. In doing this, the inferior castes abandoned some of their traditions. They prohibited alcohol consumption, stopped consuming non-vegetarian food and stopped the tradition of offering male sacrifice to their gods and goddesses. They adopted the tradition of the Brahmans. They used to wear clothes like them and also adopted their religious processes. **Srinivas** says that these inferior castes hope that in the next one or two generations, their place in the cascaded system of the castes will be upgraded to higher castes.

The concept of sanskritisation is much large that that of Brahminisation, its surroundings are vast. **Srinivas** felt that inferior castes not only imitate the Brahmans, but also other superior castes. Kshtriyas also comes under superior castes. Jaat and vaishyas can also be under this. In this entire cultural change, the important thing is to upgrade one's status in the cascaded system of castes. There can be any castes. But one thing **Srinivas** necessarily says that at no place, the inferior castes have not made the Shudra castes as the model for their imitation.

Characteristics of Sanskritisation

Based on the study of the castes of Mysore, Srinivas placed the concept of sanskritisation, there were many criticisms. Despite of all this, today in the field of cultural change, this concept is considered to be important. Following are its characteristics:

(1) The concept of sanskritisation analyses the social and cultural mobility.

(2) This change occurs due to the internal sources. Caste is a system; it is cascaded. In this when any caste standing at the footrest tries to upgrade itself, the reason for this change is present only inside the caste system. The inferior castes do not want to improve their status outside the caste system. Because of this we understand the source of cultural change to be endogenous.

(3) Sanskritisation is vertical.

(4) The center of the concept of sanskritisation is tradition and every caste has a historical tradition. According to this tradition, the cascaded system of the caste, some castes are at the top, some in middle and some at the bottom level. This levelled tradition is permissible.

The history of sanskritisation is vast. Its beginning is with Brahamanisation and then the imitation of superior castes used to be called sanskritisation. Today, in our country, when tribal people, Muslims or other non-Hindu castes adopt the values of superior castes, then that is called sanskritisation. After observing this direction of change, for the latest definition of sanskritisation, **Srinivas** says that **it is that process due to which the inferior Hindu castes or sub-castes or other groups brings social and cultural changes in their customs, religious processes, thought process, life-style etc to attain the status of superior castes.**

3.6 Little and Great Traditions

The concept of little and great traditions was first of all implemented by **Robert Redfield** during his study on the villages of Mexico. By this experimentation, **Milton Singer** and **McKim Marriott** were impressed. Both these humanists applied the concept of **Redfield** on Indian villages. When Singer and Marriott studied Indian villages, they gave importance to two elements. The first element is Indian civilisation and the second element is tradition. They say that evolution takes place both for civilisation and tradition. The first evolution is due to endogenous sources and the second evolution is due to the **exogenous** or **heterogeneous** processes. On both the Indian civilisation and tradition, there has been an influence of external cultures or civilisations.

Traditions and civilisation keeps on changing continuously. In the first stage, our civilisation or tradition has been **folk dominated.** This folk civilisation becomes great tradition. In this great tradition, there is a predominance of Sanskrit writings, Vedas, Puranas, Upnishads and other writings. In this great tradition, the role of Brahmans is influential. **In this way, great tradition is that in which civilisation and traditions are historical**, which has classical writings and in which there is a predominance of superior castes.

McKim Marriott has studied little and great tradition in Kishangarhi village of Aligarh district. Here, two more concepts given by **McKim Marriott** are presented:

(1) Universalisation

(2) Parochialisation

Universalisation is that which is accredited by the entire Hindu castes. It is based on holy notion. The religious processes that have been explained in the epics and Sanskrit writings are holy processes. In various areas of the country, no one sees the great tradition with suspicion. This tradition is exemplary for all the castes.

When great tradition comes at the local level, there is a difference in its adaptation. The river of a village or a channel flowing nearby is believed to be River Ganges. The Ganges, Yamuna, Saraswati of the great tradition cannot come in the village and because of this any river of the village is referred to as Ganges. This is **Parochialisation** of the great tradition. **Universalisation and Parochialisation are the two processes, which establish the interworking between the great tradition and the little tradition. Here it should be said argumentatively that the process of interworking in the great and**

little tradition is continuous. Because of this interworking, where the change keeps on occurring in the great tradition, there the little tradition keeps on getting powerful.

3.7 Modernisation

M. N. Srinivas gave the concept of westernisation for the analysis of social and cultural mobility. This implied that a large difference was observed because of the connection of the western culture, i.e., British culture with the Indian caste system. According to this, **the change which occurred in the castes due to the consequence of the connection with the western culture is westernisation**, he writes –

Westernisation refers to the changes brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels – technology, institutions, ideology, values.

In accordance to westernisation, **Srinivas** gave more stress on humanism and rationality. This was a consequence of the British rule that in our country there was a development in science, technology made improvement, educational institutions were established, nationality developed and a new type of political culture was originated; all this is westernisation.

Later, **Srinivas** used **modernisation** in place of westernisation in his book **Social Change in Modern India, 1996**. Despite of using this, his preference is westernisation. He says that westernisation has a historical relation with India. For us, the influence of the British rule is historical. Secondly, in the concept of westernisation, there is humanism and rationality, which are not present in modernisation. Despite having all this, modernisation is understood as a global process and because of this we will elaborate it here in detail.

Modernisation Meaning and Analysis

Indian civilisation and traditions are primordial. We can see them in great tradition. This great tradition has been influenced by exogenous sources. In the earlier days, these exogenous sources used to have concern with the traditions of Muslim, Parsi, British etc. Today, these sources are diverse and in these sources of modernisation, globalisation and liberalisation are large sources. In all these sources in which endogenous sources are assimilated, has much influenced the Indian society and its culture.

There are many definitions of modernisation. Yogendra Singh gives more stress on values. These values are associated with human rights, humanity, social justice, right of development, citizen rights etc. If we place the meaning of modernisation in reference to founders of sociology, then we get the certainty of this term. Modernisation came in Europe during the time of **Durkheim**. The technological revolution started in the 18th century. Mechanical society was changing and it transformed to technical society. Trade and housing industry were on the verge of closure. In this state, **Durkeim** defined modernisation. He said that **the conversion of mechanical society to technical society is modernisation**. In other words, when stratification increases, then modernisation begins or modernisation brings stratification.

Karl Marx also observed the effect of modernisation. He said that **it is that stage in which commodification of the substances occurs**. This means that in a society, economisation is everything. Art, literature, beauty, all become commodities; this is modernisation. In this society, every object is meant to be sold in the market. Man sings, dances, writes literature, plays game after getting money. In this way, according to **Marx, modernisation is nothing but commodification**.

Our third founder of sociology is **Max Weber**. Weber also saw industrialisation. He associated this process with modernisation and he said that in Europe, industrialisation has established **bureaucratic society**. He found this bureaucracy in religion also. The main foundation of bureaucracy is **rationality**.

Task   Describe and explain modernisation.

Modernisation is an ideal format by means of which we can explain the change occurring in Indian society. Recently, in his book **Mistaken Modernity, 2000** by **Dipankar Gupta** has summed up the misapprehensions about modernity in our country. He says that normally in our country the meaning of modernity is taken from the technological development. Secondly, its meaning is taken from **contemporary**. We understand that if we have a modern model of a motorcar and that is very prevalent, then it means that we are modern. **Dipankar Gupta** does not agree with this meaning. This is a type of westoxication. According to him, modernisation is that which has the following characteristics:

(1) Diginity of an individual,

(2) Acceptance of universal standards,

(3) To accept the acquired state and unaccept the nonacquired state,

(4) Responsible for public life.

The characteristics that have been told by **Dipankar Gupta** they have concern with the people, in reality, **the relation with the people**. In our social relations, we should understand that all people are equal, no one is superior and no one is inferior. All of us in Indian society are citizens.

Notes   If we try to find the meaning of modernisation in Max Weber, then it is said that it is rational or justifiable.

3.8   Modernisation: Agents of Change, Mass Media, Education and Communication

It is true that in our country modernisation began during the British rule. When we felt that because of association with the British, changes are occurring in our country, we studied our traditions in an orderly manner. In the beginning of the 20th century, **D. P. Mukherji** said that in the context of colonialism culture, we should understand our traditions in the context of our history. **It should be observed that how our traditions adopt the foreign culture**. **Yogendra Singh** says that in the last 50 years, Indian sociologists have analysed that what basis does the form of western culture including the exogenous sources gives to our traditions. In these decades, sociologists have studied the **empirical-ethnographic** analysis of the Indian culture. Out of these studies, one section belongs to the Indian sociologist, who studied the various traditions and tried to identify the linkage between them. The second section is of American social humanists, who in the Indian context studied the communities of this place. **They told that Indian social change occurs from folk communities** to agriculturist communities and then stops at modern society.

Recently, a third section of social analysis has also come across. This section has come from the publication of **People of India** (POI). Under the guidance of **K. S. Singh**, the study of more than 4000 Indian communities have been accomplished. Its outcomes are wide ranging. For example, **K. S. Singh** tells that in India now the regional autonomy is emerging. Every sector is contending for its needs. Now these sectors are becoming more robust. Taking into account these three sections of this research, we will analyse and elaborate the changes occurring due to modernisation in the Indian society.

Contemporary Changes

In the last few years, major changes have occurred in the Indian society and after 1991; the changes that have occurred due to globalization and liberalization have had major effects on Indian society. The market and the foreign investment have become the **grassroot reality** of this country because of the formation of the substantial policy of transitional changes in the framework. Because of this economic policy, there is a drastic increase in the prices; the rates of the export gain have decreased and import is continuously increasing. Today, many people are living below the poverty line in comparison with the beginning of the improvement in the economic sector. This means that poverty has increased in the country. There has been an inverse effect of the globalisation and liberalization policies on aims of social developments, such as eradication of poverty, increase in employment and increase in social facilities. **In a way there is ennoblement happening in the country**. The roots of the capitalism are getting stronger.

The role of mass media is very powerful in the social change due to modernisation, which is called the modern society. Its major characteristic is mass media and market. It is the result of media that a far off village gets connected directly with New York and Paris. Usually, media means print media and electronic media. Where newspapers, magazines, correspondence etc are included in print media, there electronic media includes television, computer, cellular phone, radio, fax etc.

These means of media have minimized the distances. Education and communication are also important means in the discussion of the changes due to modernisation.

Notes The occurrence of the revolution by **information technology** in our country is injustice. Here in commerce, the lessons on management and in science the lessons on technology have developed so much that Indian scientists have gained popularity in the whole world.

Yogendra Singh tells that in addition to changes in the economic and technological fields, significant changes have been presented by modernisation in the fields of social and cultural fields. The activities of **life style** and **leisure** of people have changed in the entire country. Now the systems of uitilisation have changed. At any corner of any city fast-food shops are found; the style of wearing clothes has changed; synthetic things are being used more; means of commuting are all new and now consumption of meat and alcohol are modes of enjoyable interests. The interesting thing is that common man has also started eating fruits, custom of eating vegetables is more prevalent and people have started using milk and milk products more now. Green revolution of 1970 has been supplemented by **White Revolution**. All these changes in India are the major changes. In this non-resident Hindu society, **K. S. Singh** tells that there are 90% of people who are non-vegetarians and only 10% are vegetarians. **National Sample Survey** also demonstrates such changes.

The direction of change in the social and cultural fields is altogether revolutionary. Now the feeling of regionalism is more among the castes, sub-castes, minorities or zonal groups. There is evidence that democratic and secularistic forces are getting powerful. In the Panchayat system, we have encouraged the downtrodden class by giving them reservation. Women have been promoted. People from one field to other are able to move from one place to the other without hesitation, that is, Marwari of Rajasthan in south India and Christian of Kerala in north India. This is the new force of integration. **People of India (POI)** project shows that there are total of 91 cultural areas in our country and almost every state has more than one area. Only Goa is the place which does not have any sub-area.

In Indian society, the variedness and unity that has resulted due to modernisation clearly indicates that in this society, traditions have the central place. It is because of the traditions that despite of so many

Notes   changes have maintained the identity of Indian society. Now we will see the ethnicity and cultural identity of this society in the context of the changes brought by modernisation.

3.9   Ethnicity, Cultural Identity and Change

As a consequence of political, social and economical development large changes have come in the trade sector. Despite of having large changes, there is a linkage in the various parts of the society. Despite of being discreet, castes, sub-castes, religious groups, cultural sectors etc are linked together. Everything is perfect till here. Integration has developed in the country. But political factors have also developed a new demand. Now people have started discussing about **cultural autonomy.** For example, tribal people of the country are thinking of returning back to their religion again. At one side they are being converted to a Hindu and on the other side they are being converted to a Christian. They say in a nervous state that they should return back to their religion. **K. S. Singh** says that now oppressed people are raising their voice strongly that we should maintain our cultural identity. This type of demand by the oppressed people shows that they want themselves to be separated off from the Brahman system. They have no more interest in the upper Hindu castes. This thought of **K.S. Singh** has been supported by **Gail Omvredt and M. S. Gore**. This process has given more continuity to media, social continuity and political partnership. Religion that has been politicised has also increased the problems.

3.10   Modernisation and Problems of Change

Modernisation has given birth to so many problems in the Indian society. Modernisation has disfigured the equilibrium that was present in the system previously because of the industrialisation. The processes of manufacture have changed and as a consequence of this, change has come in the social and political organisations. **It is observed that in the past 50-70 years, revolutions have been experienced by this country. The first revolution is industrial revolution and the other is democratic. Both these revolutions have disarrayed the traditional equilibrium**. Industrial revolution talks of nation building. The result of this is that we are associated with the global community or global civilisation. When this starts happening, **then the biggest danger is the origin of the identity of the local and zonal cultures. When we are involved in the work of the nation building, then there is industrialised and economic development. This development gives rise to inequitability.** For example, green and white revolutions have boosted the inequitability. In the same way, industrialisation has spoiled the environment. Unhygienic townships have settled down.

The interesting thing is that the issue of cultural identity has come forward in various zones as a consequence of these processes in the country. Now the tribal communities and regional groups have started giving stress on their identity. Each day, new gods and goddesses are being manifested. Everyday new processions are being carried out. Nowhere is it being seen that we are not getting acquainted with the human problems at the level of development of enterprise and sub-enterprise. As a result, **the tradition of our joint family is falling apart. The unity of the villages is diminishing and the environment of the town is fatal.** In the process of this modernisation, our cultural values are in danger. If this keeps on going, in no time we will be standing on the edge of demolition. **Yogendra Singh** says that the influence of modernisation on our values, cultural behaviour, situational and mental and physical health and on the quality of life that its result will be devastating for us.

Our cultural conflict is deep-rooted. Modernisation has introduced our traditions and new values in a unique manner. Because of this, our traditional values have exhausted, framework of public culture has weakened and this has in turn weakened our mainstream cultural tradition and its relation has been linked with the culture of the new market. According to us, if our traditional family system falls apart in this period of modernisation and relations of villages and quarters are weakened, then like other developed societies there will be crisis in the social and cultural system of our society.

3.11   Summary

- Society is being seen in both the forms as a structure and a process.

- Both structure and process are complementary to each other.

- Tradition and structure forms the society. Today, the large process of modernisation that is going on, it influences both the social structure and traditions.

- There are three processes which are visible in a country that are based on both the endogenous and exogenous sources of the social change. These are following— (1) Sanskritisation (2) Little and Great Traditions (3) Modernisation.

3.12   Keywords

1. **Universalisation**—When elements of little tradition (traditions of gods and goddesses, proceedings etc.) increases on the top side, their area of expansion increases, they reach the level of greater tradition and their original form changes, then this process is called universalisation.

2. **Modernisation**—Modernisation is an idal format by means of which we can explain the change occurring in Indian Society.

3.13   Review Questions

1. What are the endogenous and exogenous sources of social change?
2. What is the idea of sanskritisation?
3. What is the meaning of modernisation or westernisation?
4. Explain the processes of change in social structure in India.

Answer: Self Assessment

1. period of time   2. society   3. inevitability

3.14   Further Readings

Books

1. Sociology of Change and Development—*Prafull Chandra Tayal, Hindi Book Center.*
2. Sociology of Development—*Singh Shiv Behal, Rawat Publication.*

Unit-4: Theories of Social Change: Linear, Cyclical and Curvilinear

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CONTENTS

Objectives

Introduction

After going through this unit, the students will be able to—

- Gain knowledge of linear theory of social change,
- Principle of cyclical theory of social change.

Introduction

From the primitive times, the scholars have explained their views about the questions of what are the factors and rules including the social changes in the society and what is its speed and direction? In the beginning, philosophers presented the principles of the social change; later the sociologists also gave their contributions. The explanation of social changes has been demonstrated by the theories given by some scholars. They believe that social change occurs according to these rules and theories.

In the 19th century, thinkers such as Comte, Hegel and Karl Mannheim gave much significance to the role of thoughts of social change. In the context of social change, those scholars also presented the theories, who had interest in understanding the social evolution and progress. Scholars such as Comte, Spencer, Hobhouse etc said that social change occurs through a definite straight line and each society has to go through these levels. There will be view difference in knowing that what will be these levels. This view was also accepted by the social scientists who came later, such as Morgan, Tyler, Henry Mann, Westermarck, Hedden and Lévy-Bruhl etc, and based on this the continuous flow of evolutional change was explained in family, marriage, religion, art, logic and culture. At that time, it was conceptualised that change always occurs in the direction from simplicity to complexity, similarity to dissimilarity and from good to evil.

4.1   Subject Matter

The linear theorists of social change were influenced from the evolutionists. They did not agree with the view that change occurs with cyclical speed but their view is that change always occur in

a straight line from bottom to top in various steps. In evolution and linear theorists **Comte, Spencer, Hobhouse** etc. are eminent. Comte believed that there are three levels for evolutional form (from religion to scientific), Spencer believed that there are four levels (from hunting to industrial) and Marx believed that there are five levels (from primordial communist to modern communist). **Marx** and **Veblen** presented not only the linear order of the social change, but both of them also gave significance to the economic and technological factors; hence, their theories are also called Deterministic Theories.

1. Theory of Comte

Comte has related the social change with the intellectual development of man. He agrees that there are three stages of mental development and social change:

(*i*) Theological Stage;   (*ii*) Metaphysical Stage;   (*iii*) Scientific Stage

Theological Stage was the first stage in which man tried to understand every event in the context of God and religion. All the processes of the world have been believed to be the fundamental basis of religion and God. During that time, at various places there were different forms of religions; such as polytheism, monotheism and worship of the environment were prevalent. The second stage of social change is **metaphysical stage** in which man used to explain the events based on their qualities. In this stage, man's belief in the supernatural powers decreased and abstract power present in the living beings was only supposed to be responsible for all the events. The third stage of social development is **scientific stage** that is existent in the present times. In **scientific stage**, man does not explain the social events based on religion, God and supernatural powers but based on the logic and scientific rules. He demonstrates the rules and theories by knowing the work and its reasons of correlation, by perusal of human events he tries to reach the truth by doing their logical and scientific explanation. In this way, with the development of philosophising, development and change has happened for social structure, association and systems.

Review—There is no doubt that the schematic and successive description of the changes in the society by Comte is commendable, but this theory cannot be accepted completely. He has pointed three stages of human philosophising and social development; it is not mandatory that every society has undergone all these stages. These stages can take place either in the first stage of can occur in two stages simultaneously.

2. Spencer's Theory

Spencer also presented the evolutional theory of social change. He has expressed the social change based on the natural selection. Spencer was impressed by Darwin's evolutional theory. Darwin propounded the theory of evolution of living beings, which was implemented by Spencer on society. Darwin's view was that struggle for existence is found in living beings. In this struggle, survival of the fittest and elimination of the unfit exists. Because environment also selects such living beings those who are able and efficient, hence this theory is also called **Theory of Natural Selection**. Because man is a social living being, therefore, his selection or birth and death rates have direct and indirect influence on the social factors, such as traditions, values and principles. In this selection only man survives at the topmost who forms society and brings changes in it. Every new generation makes more progress in the field of knowledge and science as compared to the old generations and moves the society in the forward direction, in this way; society successively moves forward and keeps on changing. In this way, Spencer believes that the base of social change is unnatural and social selection.

In addition to Spencer, Gobineau and Lopez are also eminent who believed that biological factors are responsible for social change. These scholars assume that the formation and progress of society is possible by those people who are superior from the racial viewpoint. When from the racial view point, in any society there are deficient people, then that society undergoes a downfall and when there are superior people from the physical and mental view point then that society undergoes progress.

Notes

Many scholars have criticised theories of Spencer and vitalists by saying that natural selection cannot be applied on human society. They have disdained many theories of change.

3. Theory of Karl Marx

Karl Marx has assumed that social change is generated by technological and economical factors. Hence, his principle is called Economic Determinism or Technological Theory of Social Change. In the present time, the theory of Marx is believed to be the most significant and revolutionary theory. He physically explained the history and said that whatever changes have happened in human history has happened due to changes only in the mode of production. According to him, the causes of population, geographical situations and other causes have influence on human life, but they are not the decisive factors of change. The deciding factor is the economic factor, that is, the mode of production.

Marx has described his theory and has written that for his living, man needs some materialistic values (such as food, clothes, home etc.). For the collection of these values or requirements, man has to manufacture these. For the manufacture, means of mode are required. The means by which an individual makes production is called technology. In technology, small tools and large machines are included.

When change comes in technology, it also comes in the production mode. Modes of production are made from two connections, **one**—the devices of production or technology, labour force, experience of production and labour skill, and **second**—the links of production. For production of anything, there is a requirement of tools, labour, experience and skill. Also, the people who are involved in the work of production, they have some economic relations among them; such as farmer in agricultural sector develops relations with labour, silversmith, blacksmith and the products made by him during production. When there is a change in the mode of production, then there is a change in society also. It is the characteristic of the mode of production that it is not stable in any state, it keeps on changing. The mode of production is the standard of the society and on this the society's social, cultural, religious and

Figure 4.1 Mode of Production
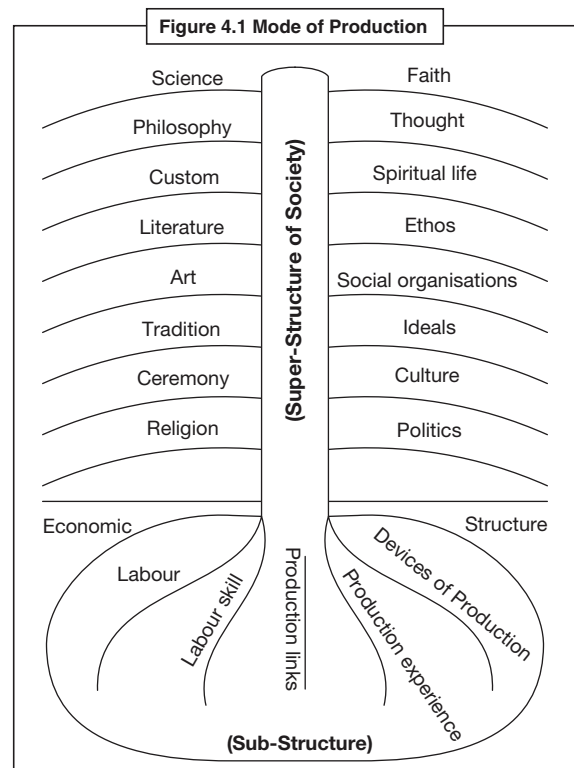
political creations, faith, art, literature, traditions, science and philosophy are based. The super-structure of the society and the topmost structure in which religion, traditions, politics, literature, art, science and culture etc. all are included, also are formed in the same way as that of the mode of production. When the mode of production changes, then the change also comes in the topmost structure, the social organisations change and the social change also follows. **Marx** said that when production used to be with the help of manual grinder then the society was different and today when electrical grinders are used, the society is of different type, which very different from the previous society. In the same way, when the work of the farmers was done with the plough and the bullocks and production work was done in the cottage industries with the help of small tools, then the society, culture, religion and politics were of particularly different type and today when in agriculture, tractors and scientific means are being used and with the help of large machines and factories industrial production is being done, then a different type of society is observed. There is a lot of difference in the politics, religions, culture, art, literature, philosophy, traditions, ethics and ethos in both these stages. Hence, it is clear that a change in the society leads to the change in the mode of production. Change also occurs in the mutual relations of the people involved in the production. Because of this the relations between the capitalists and the labour of today's times are much different from the relations between the landlords and labour during the period of the agricultural era.

According to Marx, with the complete combination of the relations of the production the economic structure of the society is formed. For example, in the agricultural era, the relations among the landowners, farmers and agricultural labourers led to the formation of the particular type of economic structure, which we call agricultural economics. In the present time, the economic structure formed by the relations of the capitalists, owners of the factories and labourers is different from the economic structure of the agricultural era; we call this as industrial economic structure or industrial economics. In brief, according to **Marx**, the mode of production is only responsible for the social change, if change comes in the means of production (technology), expertise in production, knowledge, relations of production etc., which helps in the formation of the economic structure, then the change also comes in the entire social-cultural super-structure, which we call as social change.

In the view of **Marx**, in every era of the history, there have been two categories. The history of the human society is the history of the struggle of these two categories only. He divided the development of the society in five eras and explained the two categories found in every era. One category is that which has had the ownership of the means of the production and the second is that which lives life through physical work. In both these categories, struggle happens for each other's profits. Every category-competition has ended with the dawn of the new society and new categories. In the present time also capitalists and labour are two categories, which are competitive for their profits. Marx says that creation and nature of the categories only determines the social system. As a consequence of category-competition, new categories are formed, which gives rise to new social system. In this way, category-competition and as a consequence of it because of the origin of new categories, change occurs in the society. In this way, Marx also considered the role of category-competition in social change to be of great significance.

Review–

1. Marx has only accepted one factor responsible for social change—economic factor (mode of production) and has neglected all the other factors. The social, religional, geographical and populational factors also have significant role in social change and economic factors by themselves are influenced by other factors.

2. Marx says that social change occurs due to change in technology, economic relations and economic structure, but they are not able to specify that why the change occurs in the technology or what are the factors that cause the change?

3. The words as used by Marx; such as economic factors, energies and relations of production, economic improvement, technology etc have not been explained specifically. Some scholars include only economic methodologies, whereas Angel and Seligman etc has included all the conditions related to production in the economic factors.

Notes

4. Marx has stressed more on the category-competition, but the base of society is not based on the competition; it is based on the support.

In this way we see that Marx tried his best to provide the theory of social change scientifically, still he gave more stress on the necessity of the economic factors. Man is not only an effigy to satisfy his economic requirements. **Max Weber** has criticised the theory of Marx. He considers the religion as the base of the economic factors of the social change.

Task   List the differences between social evolution and social development.

4. Theory of Thorstein Veblen

Veblen considers technological conditions responsible for social change. His view is that technological conditions are responsible in a direct way for social change. Because of this his theory is called as 'technological investigation.' **Veblen** has categorised human characteristics in two parts: (*i*) **Static Characteristics**—That have relations with the human instincts and inspirations in which the change occurs very less. (*ii*) **Changeable Characteristics**—Such as habits, thoughts, psychology etc. The social change has relation with this second characteristic, especially the habit of thinking process of human. The theory of Veblen is as follows:

Human gets controlled by his own habits and is a slave of them. How will his habits be, this depends on man's materialistic environment, in materialistic environment also it depends especially on technology. When change occurs in materialistic environment or technology, it also occurs in habits of the man. How are man's habits formed? Answering this, **Veblen** says that the way man lives his life by doing types of work and technicality, in the same way he has his habits and temper. The type of technicality used by man for his living is also used for accepting his habits according to it. These habits bind man to spend his life for a definite lifestyle and the work done by him influences his thoughts. Man thinks in the same way as he does his work. For example, the type of work done by soldier, farmer, doctor, engineer etc also influences their thoughts and habits. Man does what type of work for his life style depends on his materialistic environment. Materialistic environment defines man's work and his work defines his thoughts and habits. For example, in the agricultural era, for his living man used a special technique in his work, according to it only his materialistic environment was made. Based on the agricultural work only his habits and temper were formed, but when machines were invented then man's materialistic environment changed, technology changed, nature of work changed and along with that habits and temper of man also changed.

Habits only after getting established and robust take the form of organisations. Organisations only form the social structure. Hence, when the change comes, then the change also comes in the social organisations and structure, which we call social change. In brief, we can express **Veblen's** thoughts in the following way—man is being controlled by his own habits, habits are formed based on the materialistic environment and technology, habits only forms the social organisations and social organisations forms the social structure. Hence, when a change occurs in technology and materialistic environment, then a change also occurs in man's nature, organisations and the social structure. Change in social structure is only the social change. In this way, **Veblen** believes that social change is associated with novel technology and technological factors. This is why he was known as technological determinant. Veblen considers change as a natural event in the materialistic environment.

Review—The theory of Veblen has similar deficiencies found in the theory of Marx because he also like Marx has assumed technology as the factor of social change.

(1) Veblen has considered man as a controlled living being because of his habits, but this is not correct. Man instead of his habit is more controlled by his intelligence. (2) Social change comes along with the technological change, this is not right to state this as sometimes materialistic environment never

changes, but still because of ethical, religional and other factors change occurs. (3) Theory of Veblen is also one-sided in the same way as the theories of other determinists and sociologists. Social change is not a result of any one factor but it is a result of many factors. This is a complex process, which has been presented in a very simple way by Veblen.

In addition to above-mentioned theories, there are some other principles also which we will give describe briefly here. **Malthus presented the theory of increased population for social change**. According to him, in human society, there is an increased rate of population as compared to the increased production of food stuff. Population rate increases in the geometric form, such as in the order of 1, 2, 4, 8, 16, 32, 64 etc. In comparison to this, the increase in the food stuff occurs in the following order of 1, 2, 3, 4, 5, 6, 7 etc. As a consequence, a time comes when there is a lack of food stuff if the increasing population rate is not controlled, then the population of any country doubles in 25 years and when the population rate either increases or decreases, social change occurs in the society.

Sadler also supported the theory related to population rate and has related the increase in population rate to man's well-being and mutual relationships. He believes that with the development of human being, there has been a decrease in his reproducibility and an increase in his well-being. All these things are also responsible for the social change. **Thomas** believes that the combination and spiritual togetherness of the various cultures are responsible for the social change.

In his book 'The Protestant Ethic and the Spirit of Capitalism' Max Weber recognises religion to be responsible for the social change. In his view, when there was Roman Catholic religion in Europe, there was a different type of society, but when the Protestant religion came into existence then the society of modern capitalism was established. After studying the six main religions (Hindu, Christians, Muslims, Chinese etc.) he said that only the Protestant religion had those things, which could give rise to modern capitalism. In his view, the code of conduct of every religion is found to have rules, which decide the thoughts and behavior of the people. Hence, when religion changes, then change also occurs in the society. He considers religion as a variable that brings the change. In the code of conduct of the Protestant religion following are some of the elements: honesty is the best policy, to save a coin is to earn a coin, time is wealth, money gives rise to money, early to bed and early to rise make man healthy wealthy and intelligent, work is worship etc. All these rules of the code of conduct influenced the life and behavior of the protestant theorists and gave origin to modern capitalism, which changed the social system. The theory of Weber is also criticised. He has not been able to specify why a change occurs in the religion.

Ogburn has demonstrated the theory of 'Cultural Lag' of social change in his book 'Social Change' in 1922. He categorised culture in two parts – material and nonmaterial cultures. Material culture includes thousands of material things, such as areoplane, train, fan, watch, utensils, furniture, clothes, books etc. In nonmaterial culture, we can count religion, art, philosophy, knowledge, science, faith, literature etc. **Ogburn** believes that in the past years both these cultures have developed much. In his view, material culture changes at a rapid rate as compared to the nonmaterial culture. Because of this material culture increases and nonmaterial culture lags behind. **The moving forward of the material change and lagging behind of the nonmaterial culture is known as 'cultural lag'**. This condition in the culture is the condition of imbalance. To end this imbalance, efforts are made for accommodation and adaptation, during this phase changes occur in the society. In the same way, when an imbalance occurs in these two cultures, then it does have an influence on the society and it also brings changes in it. This theory of Ogburn has been described in the cultural factors of the social change.

4.2   Cyclical Theories of Social Changes

In the view of cyclical theorists, in society only one cycle takes place for the change. We reach the same place after roaming from where we started. The scholars got this type of motivational thoughts possible from the nature. We see that in nature, one cycle of season takes place and winter, summer and rainy season comes one by one after each other. In the same way, cycle of day after night and night after day

also takes place. Living beings also goes through the phase of life and death. We take birth, gets young then old and then we die. We take birth again after dying, and again the same series is repeated.

> **Notes** This cycle of change was applied on society also by many scholars and said that family, society and organisations go through a cycle of rise and fall.

To confirm this they described many civilisations of the world and said that history is the witness that today the civilisations which are flourishing and are at the top most point of progress, they were sometime at primordial and backward stage and today the civilisations that seem to be derelict, in the past they seem to be the world's superior civilisations. In this way, cyclic theorists see the social change in the form of a life cycle. Among the cyclic theorists, Spengler, Toynbee, Pareto and Sorokin are eminent theorists. We will describe their theories here –

(1) Theory of Oswald Spengler

About the social change, the German scholar **Oswald Spengler**, in 1918 in his book 'The Decline of the West' presented his cyclic theory. In this book he has criticised the evolutionary theories of social change and said that change never happens in a straight line. In view of Spengler, social change occurs in a cycle, from where we start after roaming, we again reach the same place. Just in the same way as – man takes birth, becomes young, gets older and dies again and takes birth again. This cycle is also found in human society and civilisations. Human civilisation and culture also undergo through rise and fall, formation and destruction. Like human body, they also attain birth, development and death. To prove their view, they described eight civilisations of the world (Arab, Egypt, Megan, Maya, Russia and western culture etc.) and presented their rise and fall. **Spengler** has said about the western culture that it has reached its uppermost position of development. In the field of trade and science it has done unprecedented progress, but slowly and slowly it is reaching its stage of attenuation and stability; hence, its destruction is for sure. He has given his similar views about the German culture and said that it has reached its uppermost position and its declination is nearby.

> **Did u know?** The prediction of Spengler seemed to be true when during the Second World War, Germany collapsed. Spengler said that the making of war and weapons are the indicators of decline of a civilisation.

In his view, in future, the grandeur of the western societies that they have in today's times will diminish and their affluence and power will be destroyed. He said that on the other hand, the countries of Asia which were not developed, weak and lethargy, with their economic and military power will move forward on the roads of progress and production. They will become a challenge for the western countries. In this way, with the examples of the western and the Asian societies, Spengler has specified the cyclic nature of the social change.

Review–This theory of **Spengler** attracted many people for a long time, but this cannot be accepted completely. Spengler has compared culture and civilisation with trading, which nobody accepts today. He confirmed his side by modifying the historical facts and on fictional basis he announced the destruction of the western society by wars. Spengler also told that the end point of any civilisation, society and culture after which its decline starts. His view on the development of western society that it has attained its uppermost form is also defective, because still the work of its development is continued. We cannot consider the theories of Spengler as completely scientific. His theory signifies his pessimism.

Self Assessment

Fill in the blanks—

1. The …....…… of the western societies that they have in today's times will end and their freedom and power will be destroyed.

2. With the examples of the western and the Asian societies, Spengler has specified the ……....… of the social change.

3. Spengler has compared culture and civilisation with …..….., which nobody accepts today.

(2) Theory of Toynbee

Arnold J. Toynbee was an English historian. He studied 21 civilisations of the world and presented his theory of social change in his book 'A Study of History'. After studying the development of different civilisations, he found a simple example and created his theory. The theory of Toynbee is also called **'Challenge and Response Theory of Social Change'**. He says that every civilisation is given a challenge in the beginning by nature and man. To face this challenge, man is in a requirement of adaptation and to respond to this challenge also, he forms civilisation and culture. After this, in place of geographical challenges, social challenges are given. These challenges in the form of internal problems or are given by the external societies. The society which faces these challenges successfully remains intact and those that are not able to do this are destroyed. In this way, a society goes through the phase of formation and destruction and coalition and disruption.

In the Sindhu and Nile Valleys, same thing has occurred. Natural environment gave challenge to the people of these places, the answer of which they gave by formation. The civilisations of Sindhu and Egypt have developed in the same way. The River Ganges and Volga also gave the same challenge, but its appropriate answer was not given by the people who stayed there. Hence, the civilizations did not flourish there.

Review— The theory of Toynbee was far from scientific rationale and seemed to be a philosophical theory, but Toynbee is more optimistic as compared to Spengler. He tried giving a sociological explanation to change.

(3) Theory of Pareto

Wilfred Pareto demonstrated the cyclical theory of social change, which is called as the **Theory of Circulation of Elites** in his book 'Mind and Society'. He has explained the categorical system in social change based on the cyclical changes. In his view, we see two categories in every society: upper or elite class and lower class. Both these categories are not stable, but a cyclical order of change is found in them. The people of the lower class assimilate in the elite class by increasing their qualities and efficiency. Slowly and slowly the efficiency and capability of the people of the elite class start declining and they start losing their qualities and become corrupt. In this way, they move towards the lower class. To fill the vacant place in the upper or elite class, the people in the lower class move in the upper directions who are intelligent, principled, efficient, capable and courageous. In this way, the process of going from the upper class to the lower class and from the lower class to the upper class keeps on going. Because of this cyclical rate, change can occur in the social structure. Because this change occurs in the cyclical rate, this is called the 'cyclical' or 'theory of circulation of elites' of social change. Pareto has explained the cyclical of social change in political, economical and ideological fields.

In the political field, we are able to see two types of people – tiger and foxes. The 'tiger' people have strong faith in ideological goals and take the support of power to obtain these goals. 'Tiger' people are those people who are in power. Because 'tiger' people use power; hence, a serious reaction can take

place in society, thus they take the support of diplomacy and transform themselves from tiger to 'foxes' and likes foxes they cunningly rule the governance and exist in power, but some foxes are also present in the lower class those who are in a search to grab this power. A time comes when the power from the foxes of the upper class comes in the hands of foxes of the lower class. In such a state, because of power change, a change also occurs in political system and organization. In view of **Pareto**, in all the societies, power is used the most in place of logic for the governance. When there is a weakness in the desire and power to use force in the governing people, then in place of power they cunningly get their work done like foxes. The foxes of the governing class are more cunning; hence, they grab the power from the upper class. Hence, when the administrators change and power is changed then the change also occurs in the society.

In the **economical field, Pareto** has explained two classes — **Speculators** and **Rentiers**. The people of the first class do not have a definite income–sometimes less and sometimes more. The people of this class earn wealth by their intelligence. Conversely, the income of the other class is definite. The people of the first class are inventors, industrialists and skilled businessmen, but the people of this class use power and cunningness to protect their interests and adopt corrupt techniques. Because of this they are ruined and the people of the second class occupy their place those who are honest. Along with change in this class, change also occurs in the economy of the society.

In the **ideological field** also two types of people are found–**trustworthy** and **mistrustful**. Sometimes there is a predominance of trustworthy people in society, but when they get stereotyped then they decline and their place is taken by the people of the other class.

Review — Though Pareto has presented his cyclical theory in a systematic and intelligent way, still he has been unable to specify those factors, which change the state of the classes.

(4) Sorokin's Theory of Cultural Dynamics

Sorokin has presented the theory of cultural dynamics of social change in his book 'Social and Cultural Dynamics'. He has criticised theories related to change given by Marx, Pareto and Veblen. In his view, social change in the form of up and rise, like a pendulum of a clock, occurs between one situation to another situation. He mainly explained two cultures–**ideational** and **sensational**. Every society rotates along with these two spindles of culture; in other words it comes and goes from sensational to ideational and from ideational to sensational culture. During going from one state to another state, there is a state in the middle where there is a combination of sensational and ideational cultures. **Sorokin** calls this **ideal culture**. After going through various cultures, change also occurs in the society. The characteristics of these three types of cultures are briefly described here as follows:

Task   What is the theory of cultural dynamics of Sorokin? Investigate it.

(*i*) **Sensational culture** — Sensational culture is also called as material culture. This culture is related to human senses and organs, that is, its knowledge can be gained by seeing, smelling and touching. In such a culture, more stress is given on accomplishment of material requirements and desires.

> *Notes* In this culture, scientific inventions, technology, material things and things of amusement have great significance. In this religion, ethics, ceremony, traditions and God etc are not given much importance.

Individual and collective sides are involved in sensational culture. Western society is example of this culture.

(*ii*) **Ideational Culture** — This is absolutely opposite to that of sensational culture. This is related to feelings, God, religion, soul and ethics. This culture is called spiritualistic culture. In this, in place of material comfort more importance is given to spiritual progress, enlightenment and attainment of God. All things are assumed to be God's grace. Predominance of religion and God is found in all–ideas, ideals, art, literature, philosophy and law; more stress is given on customs and traditions. In this culture, technology and science lag behind.

(*iii*) **Ideal Culture** — This culture is a combination of both sensational and ideational cultures; hence, the characteristics of both the cultures are found in this culture. In this a balanced form of religion and science, material and spiritual comfort are found. Sorokin believes this kind of culture to be excellent. Because of this he calls this as ideal culture.

In view of **Sorokin**, all the cultures of the world swing in a cradle from sensational to ideational culture; every culture after reaching its top most position again goes back to another type of culture. As it is seen from the figure that sensational and ideational cultures are only the limits of change, most of the time ideal culture is prevalent in society. Why this change occurs in culture? Sorokin has believed that the cause for this is the internal factors of natural law and culture because change is the law of nature; thus, culture also changes because of this law. In addition to this, the internal situations of the culture are also responsible for their change. **Sorokin** has said that in the 20th century, the western civilisation has reached its top most position of the sensational culture and now it will again return back to its ideational culture. Because culture has an intimate relation; hence, when change occurs in culture it also occurs in the society.

Review–Though Sorokin has tried to make his theory scientific, but still there are many limitations, such as – (*i*) it takes a long time for a culture to reach a stage from another stage that based on this it is difficult to present the nature of this social change (*ii*) based on the historical facts it is not possible to prove that all societies goes through a phase of change from one type of culture to another type of culture (*iii*) Sorokin has also been unable to specify the factors of social change. To say this that change occurs due to natural factors is not sufficient for a scientist.

Figure 4.2 Order of Social Change as Presented by Sorokin
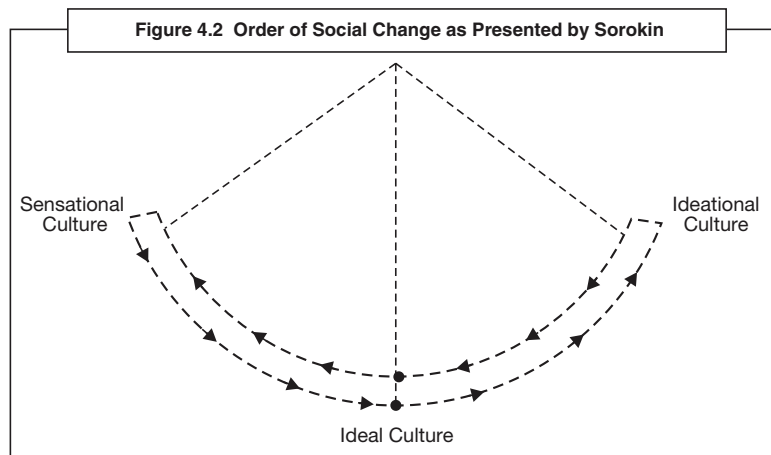
4.3   Summary

- Comte, Spencer and Hobhouse said that social change occurs through a definite straight line and each society has to go through these levels.

- Marx has assumed that social change is generated by technological and economical factors.

- According to cyclical theory, only one cycle takes place for the change. We reach the same place after roaming from where we started.

- Among the cyclic theorists, Spengler, Toynbee, Pareto and Sorokin are eminent theorists.

4.4   Keywords

1. **Sensational Culture**—It is also called as material culture. In such a culture, more stress on accomplishment of material requirements and desires.

2. **Ideational Culture**—In this culture, in place of material comfort, much stress is given on spiritual progress, enlightenment and attainment of God.

4.5   Review Questions

1. What is the theory of social change of Comte?
2. What is the theory of social change of Marx?
3. Define Spengler's cyclical theory.

Answer: Self Assessment

1. grandeur   2. cyclical nature   3. trading

4.6   Further Readings

Books

1. Sociology of Development—*Vandana Vohra, Omega Publication.*
2. Sociology of Development—*Dube Shyamcharan, Vani Publication.*

Unit-5: Factors of Social Change: Demographic, Economic, Religious

Objectives

After going through this unit, the students will be able to—

- Understand the demographic factors of social change,
- Knowledge of economic factors of social change,
- Religious factors of social change.

Introduction

Behind every event there is necessarily a reason. Social is also a result of some factor. To understand the social change we have to know those factors or reasons that are responsible for the change.

Various scholars have considered various factors responsible for social change, such as Marx considered economic factor, Comte believed intelligence development, Spencer considered the universal process of differentiation, Weber believed religion, Sorokin considered culture and **Ogburn** believed cultural lag. The truth is that for social change not only one or few factors are not responsible, but it occurs due to the collective effects of many factors.

5.1   Demographic Factors of Social Change

Demographic factors also play a significant role in bringing the social change. The population, birth rate, death rate, migration, sex ratio, number of infants, youth and aged etc influences social

structure, social organisation and economy. Nature of family and marriage, poverty, unemployment, prosperity, family planning, birth control related government policy etc all is influenced by demographic factors. Based on the population of the country only, the social structure of that country is known. The increasing population of the backward countries has affected their economic development, labour force has been wasted, discontent has increased and proceedings of crime and smashing have happened. The population of a country has a major contribution in making the future of the country and in making it prosperous. In addition to assign rules for the lack of population and maximum production, economic development, political relations and planned changes, these factors also influence the policies of government and society.

The demographic factors imply the size, density, structure, creation and continuity of the population.

Notes Sorokin defines the demographic factors by saying that, "Demographic factors imply the increment and decrement in the size and density of population."

In this way, we do not study the qualitative aspects of demographic factors of population, but we study its quantitative aspects, such as birth rate, death rate, rate of emigration-migration, rate of increment and decrement, ratio of men and women, age ratio etc. Our aim here is to specify what role does demographic factor play in bringing change?

I. Effect of the Size of the Population

The size of the population also affects the society. There is an intimate relationship between the size of the population and various problems of society such as life style, poverty, unemployment, illiteracy, health etc. Our social values, ideals, temper, life style, everything depends on the size of the population. From the political and military view point also, the size of population is important. The countries which have large population are considered to be powerful, China is one such example and the countries which have less population are considered to be weak. In the same way, the countries which have less population have comparatively higher life style. The people of Australia, New Zealand, Canada and America have higher life style than people of China and India because these countries have less population. The difference between a village and a town is also based on population. The size of population is influenced by the following two factors: (1) birth rate and death rate (2) immigration and emigration.

(1) Birth Rate and Death Rate— Birth rate and death rate affects the size of population. When in any country the birth rate is more as compared to the death rate then there is an increase in the population. On the other hand, conversely, the population decreases. When there is a shortfall in the birth rate and death rate or it is balanced then in that country is found to be stable. The countries in which population rise is found, in those countries such traditions and customs are found that help to decrease the birth rate. For example, there the tradition of killing old and unfit people is acceptable, abortion is allowed and much stress is given on birth control and family planning. In such countries, more emphasis is given on small families. For example, in India because of population rise, the program of family planning is implemented at a faster rate. In addition to this, rules related to abortion have been shown generosity. For birth control, free cheap means such as condom, loop, contraceptive pills etc have been distributed by government and sterilization operation for men and women are being facilitated. Conversely, the countries where population decreases, there the women have higher social status and the opposite conceptions of birth control, family planning and abortion are found. In addition to this, there the increase of birth rate is given motivation. In the Second World War, much damage was faced by the population of Russia and Germany; hence, there such laws were framed and were motivated in order to increase the population.

(2) Immigration and Emigration—Population mobility is also responsible for social change. When in any country the number of people from other countries is increased for staying purpose then the population that country is increased and in case, the people of any country in large numbers go to other countries and start living there, then the population of that country start to decrease. The population coming from foreign countries to our country is called **immigration** and the exodus from our country to foreign countries is called **emigration.** Population mobility can also be of two types—daily or for some time and for permanent basis. In big cities everyday to work in mines, plants and offices, people come from nearby areas. For traveling also, people exit here and there. Some people start living permanently from one place to other places for reasons such as floods, earthquakes, war and other reasons. Because of immigration and emigration, various types of people from different cultures come in contact with each other. They get introduced to each other's thoughts, language, traditions, customs, art, knowledge, inventions, eating habits, costumes, standard of living, religion etc. Because of contacts, one culture influences the other culture. Population mobility also gives rise to disintegration. In modern time, with the comfort of means of transport there has been a drastic increase in mobility.

Self Assessment

Fill in the blanks—

1. When in any country the number of people from other countries is increased for staying purpose then the population that country is ………..…….

2. The ………..… coming from foreign countries to our country is called immigration.

3. The exodus of population from our country to foreign countries is called ………..…

II. Composition of Population and Social Change

The composition of population has effect on social change. In deciding the composition of population sex ratio, age, marriage relations, occupation, race and nationality etc have substantial importance. When there is a change in these factors, then society also undergoes changes. We will describe some of these factors here.

(a) **Age—** If in any country, youth and children are more as compared to old people, then in that country change will be accepted immediately because old people are stereotypes and oppose change and give more stress on following the traditions. The society is weak according to military view point if the number of old people is more. The increased number of youth in a country and society makes them capable of discovering new inventions. The work force of such countries is more. This is why they are more capable of doing construction work. In such a society, there is an increased possibility of social, economical, political revolutions, but on the other hand, an increased rate of youth population leads to the possibility of increase of people who are inexperienced. With the lack of experience, there is a possibility of many mistakes in a society. In this way we see that age composition is an important factor in bringing social change.

> *Did u know?* **Landis** also wrote that, "A**ge composition in maximum concentration also decides the social work of the population."**

(b) **Sex—** The ratio of men and women in a society also affects the social change. In societies where the number of women is more as compared to men, in those societies the social status of women is lower and there the tradition of polygamy is prevalent. On the other hand, where the number of men is more as compared to women there the tradition of polyandry is prevalent. The tradition of choosing husband is found and to have a wife, men has to participate in competitions. As a consequence, a woman gets a good husband. In such societies, the social status of women is also higher. In societies where men

are more in number, there predominance of men is found in society and family. When in any society difference comes in sex ratio then change occurs in that society.

(c) **Marital Status**—Marriage is the prominent social organisation of the society. The marital status of women and men is an important factor of social change. In societies where number of men is found to be more there polyandry tradition and in societies where number of women is found more there polygamy tradition is found. In the same way, traditions of child marriage and late marriage are responsible for social change. Where child marriage is prevalent there formation of family takes place at an early stage and at a younger age only responsibilities come for an individual. The mental development and education of an individual stops, weak and sick children are born. This increases the death rate in a society. Children born from such marriages are incapable of doing formation and transformation work from physical and mental basis. On the other hand, children born from late marriages are capable from physical and mental view points. But sometimes, late marriages are responsible for giving rise to unethical behaviour. In the same way, the number of widows and widowers in a society and the social and mental health of the population help in bringing the social change. If in a society there is a population rise then it has drastic social consequences—

 (*i*) **Effect of tradition and custom**—If any country has increased population then efforts for birth control, family planning and legal abortion are made.

(*ii*) **Social problems**—With the increase in population illiteracy, poverty, unemployment, begging business, malnutrition, inadequate accommodation, mean settlements, medical, transport, administration, labour, problems etc related many problems flourish in a society. Costs, illness, famine and mishappenings also increases.

(*iii*) **Life style**—With the increase in population, the life style of people gets lower.

III. Population and Economic Change

If in any country there is an increase in population then the population power also increases. Consequently, labour is cheap and cheap products are manufactured, but on the other hand with the increase in population there is more demand of products. Thus, to increase the manufacture new inventions are required. Sometimes more population is helpful in increasing national economy and sometimes it has converse impacts also, like population increase in India has hurt economic prosperity, whereas in Russia for economic prosperity, population increase has been considered important.

IV. Social Organisation and Population

Urbanisation increases when in any country the density and size of population increases, specialisation and work distribution also increases, various forms of family and marriage come into existence. The increment and decrement of population also affects the formation of joint family and single (nuclear) family.

V. Politics and Population

Monarchy, democracy, socialism, communism, capitalism etc has much effect of size of population. With the increase in population of any country leads to the increase in military power of that country. Such countries are nourishes colonialism and imperialism. Serfdom and feudalism are also the result of population rise.

VI. War and Population

Many scholars have specified this that more population gives rise to wars. Last two Armageddon are evidences of this fact. With the population rise, there is more and more requirement of economic means and to obtain them there is a need to have wars with other countries.

VII. Revolution and Population

When in any country there is a drastic increment in population or decline in population then this state is responsible for revolution because this results in social, economic and political ups and downs in society, an imbalance occurs in lower class and upper class. With the rise in population people are unable to get the sufficient economic facilities. Hence, in their mind opposition and revolt arises for the administration. A state of conflict is originated and people make efforts for revolt and change.

Did u know? **Karli** believes that increase in population is mainly responsible for revolt.

VIII. Population and Ideological Change

Change also occurs in the thoughts of people with the change in size and density of population. When there is mobility in population then ideas of equality, democracy, forbearance and cultural connection flourishes. Lack of mobility gives rise to narrow mindedness.

IX. Social Progress and Population

Various demographers have related the social progress and destruction with the demographic factors. When there is a drastic increase in the population of any place then its end result is in the form of havoc. In the same way, if the population gradually keeps on decreasing then also the possibility of social destruction increases. This is why it is necessary for the entire social, economic, industrial, literary and artistic progress to have a balanced population.

5.2   Economic Factors of Social Change

Like combination of all the organs forms the biological structure, in the same way the formation of economic framework or economic structure is done by many factors. Within these economic factors consumption, yield, exchange, distribution and economic policy are included. In effect, what are those economic factors and how they play a significant and effective role in social change, we will try to explain it here.

(1) **Nature of Consumption—**Man is a master of infinite desires. The desire of man arises on completion of his previous desire. As a consequence he is involved in satisfying his desires. By nature only man is changeable and for satisfying his desire he finds many option for his single desire, like a housewife does not make a single type of food every day, instead she makes variety of food items and shows her elegance and capability. Although the consumption of food items is to satisfy hunger only, but because of his nature man requires change in it. This is why every day he keeps on changing his mode of eating and drinking and his living. Now the question rises that are all the means available to man to satisfy all his desires? When majority of people in society in the normal course of events are able to get the means and facilities of consumption, then life style is normal and rate of social change is also normal, but when majority of people in a society are not able to get means of consumption their life style gets lower and it leads to obstruction in the rate of change of lower life style. But this state drastically becomes the reason for a revolutionary change. Change occurs rapidly with the rise in life style and man for his self-interest sacrifices old values, traditions and illogical behaviour and social stratification is social change only.

(2) **Mode of Production—**According to **Marx**, changes occurs in economic relations with the change in modes of production, which influences all the social organisations. **Marx** told that if a mode of production gets their complete results then social system is united, but this is not as such. Some people

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have monopoly on the modes of production. As a consequence of this state of dissatisfaction is originated, this is responsible for revolution. According to **Marx**, the social structure will be in accordance to the form of production. Less production is indicator of less social mobility and large production symbolises more mobility. If the main occupation for living is agriculture then landowners will have monopoly on social system and if through trade business living is done then big industrialists and capitalists will have mastery in society. In this way, nature of production affects and changes social system. Marx believed that when change comes in production methodology then change also occurs in society. We will describe theory of Marx related to change in the forthcoming units.

(3) **Distribution System—**Distribution system means that division of produced things among the members of the society. In every society, with different methods economic and material resources are distributed. Somewhere this distribution is done by state and somewhere the distribution system is found to be independent. If all individuals of the society get all the resources for their necessary requirements then perhaps there will be no economic problem, but in society some people get more and more resources while some people do not even get the necessary requirements. In this way in every society individuals have to face some economic problems. Individuals face these problems with various methods, which affect the process of social change. Monopoly and capitalist system are originated due to uneven distribution of wealth, capital and resources. To oppose capitalism, foundation of communism and socialism was established who give stress on equal distribution of capital. Capitalism and socialism are based on various types of distribution. In this way, when place of one type of distribution system is taken by another type of distribution system then change occurs in a society.

(4) **Economic Policies—**To organise production, consumption and distribution, economic policies are determined. If these policies are implemented with the interference of the state then state makes all the possible efforts to make available the necessary resources to all the individuals, but with no interference of the state monopoly of some individuals exist on some resources of production and social system is also affected by this. Changes occurred in economic policies after independence in India and freedom from the rule of Czar in Russia; consequently many social changes occurred there.

(5) **Industrialisation—**Industrialisation means rapid production by means of machines. At present, as a consequence of industrialisation, colonialism, specialisation and work distribution has flourished, change has occurred in mode of eating and drinking and living, limitation has occurred in untouchability and differences in races, expansion of education has occurred, shortage of ossification and superstitions has also happened. New faiths have nourished with the logical behaviour, education has been transmitted among women and their social status has increased. Because of industrialisation, international relations and business have advanced. All these changes have provided a jerk to the social system and as a consequence there have been new inclinations.

(6) **Division of Labour—**The work of production cannot be handled by one person, but for that support of many people is required. On a large scale for production also it is necessary that work is distributed and it is divided in small and small parts. This is only called division of labour. This division of labour is the result of industrialisation which has encouraged specialisation. In this way in today's time division of labour has and specialisation has established a state of mutual dependence. For one work or for one type of production the producer has to depend on many people. Durkheim has explained two types of society based on division of labour. One **society was based on mechanical solidarity**, which was simple and united in which every individual is able to satisfy his requirements on his own. Second **society was based on organic solidarity**, whose nature is complex and in which more and more specialisation and mutual dependence and variedness is found. Advancement in division of labour and specialisation has provided many changes. Today in all the areas we are able to see specialisation and division of labour.

(7) **Economic Competition—**Economic competition necessarily influences the social change whether it is free or controlled, direct or indirect. Success in economic competition gives birth to new inventions so failure is an indicator of conflict, tension and frustration. Usually, majority of relation of economic competition is taken from conflicts. In modern time, as a consequence of

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economic competition, conflicts have grown between mill owners and labours, growth of lockout, strikes and smashing has occurred. For the security of labour welfare new laws have been framed and many welfare works have been started. All these circumstances have also brought changes in the society. Production, consumption, distribution, division of labour, economic competition etc play a significant role in social change.

Task   What is economic competition? Discuss in brief.

5.3   Economic Factors and Social Change

Economic factors are helpful in bringing social change by influencing social associations, systems and organisations. Now we will think of only this view —

(1) **Economic Factors and Social Associations —** Economic factors also bring changes in social associations. In India, as a consequence of industrialisation and colonialism disintegration of joint families occurred; differences among races, untouchability etc ended; education expanded; women got opportunities of employment, inter-caste marriages, love marriage, widow re-marriage etc. started; caste-related restrictions have been relaxed; change has come in occupations; education has expanded among villagers; population mobility has increased and banks have been established. Now for lawsuits doors of court are knocked. In present time, influence of old customs and values have decreased, entertainment has been considered as a business. In the same way, when there is economic ups and downs and haste and depression then it also has an influence on social associations. During economic prosperity there is an increment in marriage and birth rate which increases the size of the family. On the other hand, during economic depression, there is a decrement of marriages and birth rates, size of families decrease and divorce rates increases. In this way, an economic circumstance affects family and marriage associations. In the present time, because new economic conditions many work of the family have been grabbed by other associations, gram panchayats have been disintegrated, hosting tradition has ended and monetary economics has started. It is obvious that when economic circumstances change then they directly attack the social associations.

(2) **Economic Factors and Religious Associations —** The progress of science and new inventions have provided economic prosperity due to which religious associations have been affected. The scientific inventions have reduced the religious dignity. Now science has proved that man's birth, sun, moon, stars, rain, winter, summer etc all are environmental facts. Now man worships wealth as compared to God. Many people of society now consider religious prayer as fraud and hypocrisy. Today, the situation of man in society is decided based on his economic status. Society gives respect only to wealthy people and majority of people consider them as their ideal and tries to become according to them. Currently, along with economic prosperity, faith in God has decreased, impiety has increased. In this way, economic prosperity gives rise to religious declension.

(3) **Economic Factors and Political System —** The basis of origin of political system is only wealth. The formation of state has happened because of stopping uneven distribution of wealth in society and monopoly. State laws, constitution, planning, rules etc are motivated through economic factors. Even to contest for elections, to become legislator and parliamentarian also requires wealth. The work of political organizations is to provide facilities to people of their area and solve their problems. The state with the help of laws and planning tries to prepare such as system which is able to satisfy all the necessary requirements of the people. The establishment of banks, appropriate distribution of necessary things, implementation of income tax, construction of dams and lakes, international business, economic security, rise of backward castes and classes, an establishment of freedom from exploitation

Notes etc works are done by state. But still few capitalists are found in sate that because of their wealth has mastery over political associations and royal dignity. When economic state of any country starts to damage, then economic disparity reaches the upmost position, exploitation increases and satisfaction of requirements of people become difficult, then power also slips through, revolution occurs and expansion of communism increases. In the period of prosperity, capitalist system flourishes.

(4) **Economic Factors and Birth Rate and Death Rate**—If in a society majority people have higher life style and the necessary requirements of people are easily satisfied, then in such a society child birth or birth rate increases because upbringing of children is easy, but having lower life style increases the death rate because people are unable to do their upbringing and cure and control of diseases. Death rate increases due to lack of proper food, health and cure. In this way, to decide the size of population, economic factors play an important role.

(5) **Economic Factors and Transfer**—During famine, flood, drought, lack of modes of production and unemployment etc man is motivated to shift to those places that are prosperous from economic point of view. The reason for this is every individual is in a need of food, clothes and home. The longing for industrialization and more wealth has made man mobile. He is even ready to leave his mother land and stay at places where he is able to earn more wealth. Because of transfer, change occurs in size of population. Because of transfer, people from various cultures come in contact and gain elements, language, eating style, clothing etc. of each other's culture. Because of this change comes in their social life. Sometimes conflict arises due to transfer. It is obvious that economic circumstances encourage transfer of population and because of transfer social change occurs.

(6) **Economic Factors and Physical and Mental Characteristics of Population**—The lack and overflow of wealth has intimate relation with physical and mental characteristics of man. If the economic state is higher, then man will be able to get hygienic food and good house and education, which will be able to make him free from mental tensions, but due to lack of wealth and lack of hygienic food, house, education and other facilities will lead to destruction of his mental capability. The children of such people will be physically weak, feeble, and will have less height. Poverty also leads people to do crime.

(7) **Economic Factors and Crime and Suicide**—If man is able to get opportunities for things of consumption, education and employment, then usually he does not do crime, but due to poverty an individual forsakes his ethical values is helpless to do unethical tasks.

Notes The lower economic state and longing of higher life style, motivates an individual to adultery, gamble, black marketing, burglary, prostitution, bribery, misappropriation, forgery etc.

In this way, poverty increases crime rate. **William Bonjour** and **Foren Saari D Warsi** has found in their research that majority of lawbreakers have committed crime due to poverty and lower economic status. People also commit suicide from frustration due to poverty, loss in business, on being bankrupt and on being caught red-handed while committing crime. Sometimes economic prosperity also leads to prostitution, drinking, gambling and other problems.

From the above treatment it is clear that economic factors play an important role in bringing social change.

In his book 'The Protestant Ethic and Spirit of Capitalism' **Max Weber** has considered religion to be responsible for social change. In his view, when there was Roman Catholic religion in Europe, there was a different type of society, but when the Protestant religion came into existence then the society of modern capitalism was established. After studying the six main religions (Hindu, Christians, Muslims, Chinese etc.) he said that only the Protestant religion had those things, which could give rise to modern capitalism. In his view, the code of conduct of every religion is found to have rules, which decide the thoughts and behavior of the people. Hence, when religion changes, then change also occurs in the society. He considers religion as a variable that brings the change. In the code of conduct of the Protestant

religion following are some of the elements: honesty is the best policy, to save a coin is to earn a coin, time is wealth, money gives rise to money, early to bed and early to rise make man healthy wealthy and intelligent, work is worship etc. All these rules of the code of conduct influenced the life and behavior of the protestant theorists and gave origin to modern capitalism, which changed the social system. The theory of Weber is also criticised. He has not been able to specify why a change occurs in the religion.

Religious Cause

Max Weber did not agree with Marx on the view point that only economic factors give rise to social change. Weber saw that there is a direct relation between the customary ethics of a tribe and its economy, but he refused to agree that economy determines the ethics. He developed this thought in the 18th century in Western Europe in the context of capitalism and development.

The aim of Max Weber was to bring significant characteristics of western capitalism because he considered this as a unique historical event. He established that capitalism originated during different times in the world at different places. But he asked this question to himself—what made the modern capitalism to be unique?

Like **Weber** saw, this type of capitalism represented the complex group of associations and association-bounded behaviour. This has been established based on the joint reserve company, reserve exchange plant and various types of currency and means of monetary exchange. Some political developments are also linked to modern capitalism, but the necessity of capitalism was identified, which they called it as its soul. According to him, the thing that makes modern capitalism specialized does not have the ability to attain or to get bound in economic adventure. But all these are omnipresent that are found in many activities and that are found in other eras and places. Weber has placed his finger on the desirous ethics of modern capitalism. This was ethical viewpoint and was a collection of behaviours towards life. He stressed on the inevitability of the scowl of modern capitalism that, "Finally, the reasons that gave birth to capitalism they were legitimate stable business, legitimate computation, legitimate technology, legitimate law etc but apart from all these there were some necessary complementary factors also, such as legitimate scowl; normally, company in conduct of life and relevant economic morality."

Weber considers religious factor as a changeable element and considers 'economic conduct of religion' as a base for his study and tries to find the effects on economic life of religion on this basis. In the enclosure of 'economic conduct of religion', **Weber** not only includes the various spiritual theories and thoughts related to religion, but also all the methods of behaviours of character that a religion decides for its members. According to him, there is a relation between economic conduct and religious faith. Furthermore, in the formation of effective form of conduct in addition to economic factors there is a contribution of many other factors, still out of them religion is one of the significant factors.

5.4 Protestant Ethics and Rise of Capitalism

To prove the above-mentioned notions, **Max Weber** has chosen six grand religions of the world. These religions are – Confucian, Hindu, Baudh, Christian, Islaam and Judaism religion. **Weber** has analysed the economic conduct of every religion and then proved the effects of those conducts on the economic and social organizations of the people of their specific religion. In this context, the most important and full usual outcome of **Max Weber** is found in his book **The Protestant Ethic and Spirit of Capitalism**. In this he has presented the relation between protestant religion and capitalism with full description. According to his viewpoint, there some characteristics in Protestant religion which have helped in developing the system those economic rules, which we call capitalism; and this was protestant only that provided direct motivation for the development of capitalist economy. But the meaning of this is not that protestant religion is the only factor. **Weber** always stressed on one thing that for the development of modern capitalism many mutual independent conditions were necessary. Still then with the same

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decisiveness and firmness he also said that protestant conduct was a necessary factor and without it the development of capitalism should have been different to all intents and purposes.

To prove the said-relation of **protestant** religion and capitalism, **Weber** has selected their 'ideal-formats'. Particular characteristics of modern capitalism are as follows—industry included in this economy, on a large scale trade and commerce are based on scientific grounds and are judiciously united and governed; personal wealth is the foremost part of the entire system; the production work is done with the help of machines used by people in large mills and factories; and in this way the produced commodities are organised according to the marketable system; for maximum workmanship maximum stress is given on division of labour and specialisation; and the foremost aim is to obtain maximum profit. In the capitalist system, work is life and deftness is wealth. Every individual has to work with maximum enthusiasm and maximum deftness. In this state there is a probability of much risk, because of this self-confidence, obedient and devotion. This only is called 'occupational conduct'. The individuals who are efficient in their work, they get both wealth and respect; and the ones who are less work efficient, they are devoid of both wealth and respect. In capitalist system whatever is unskilled and old, its downfall is imperative. In brief, this only is the main element of capitalism.

But the question here is which power that makes such an economic system possible and provides it stability? According to **Weber,** this power is economic conduct of protestant religion. To maintain capitalist system, the conduct that is required by people is usually obtained from leaders who are influenced by discourses of protestant religion. For example, **Benjamin Franklin,** who considers the original theories of modern capitalism as the initial exponent, has given several discourses to people in his biography who want to have success or become rich in vocation. These discourses are influenced by protestant conduct and much is in accordance to them. Out of these discourse some are as follows– 'Time is wealth', 'From wealth only wealth is earned', 'To save a coin is to earn a coin', 'Honesty is the best policy', 'Early to bed and early to rise, make man wealthy, healthy and intelligent'. If we notice the sentiments hidden behind these discourses, then clearly we will find that all these instructions give stress on one specific thing that and that is 'To do work is the biggest quality' and because of this we should be at least so much judicious that we do hard work and earn money and save it, so that we are healthy and become wealthy also. In this way, the original theories or without sentiments, modern capitalism would not have been possible. These standardised theories, as will be clear by the following critical description, are obtained to people from protestant religion. Following are the effects of the conduct of protestant religion in the development of capitalism:

(1) **First,** 'To do work is the biggest quality', this is one of the protestant conducts. In Catholic conduct, no other conduct is found of this type of thought. In Catholic religion, this thing is clear from one of the famous stories. The story is as follows that in heaven Adam and Eve ate the fruits of good and evil knowledge of trees; for this crime as a punishment God excluded both of them from heaven and gave them punishment that from now on Eve and her daughters will give birth to children by bearing pain and Adam and his sons will have to do lot of hard work by sweating and earn for livelihood. Hence, it is clear that in Catholic conduct labour is not a quality, but it is a punishment. Conversely, in Protestant conduct, work is such a process or conduct that doing it is appropriate and work should be done for oneself. 'Work is worship' or 'By work only God is obtained',—these conduct are of Protestant religion only, and their biggest gift is in the development of capitalism.

(2) The **second** gift of **Protestant** religion is 'occupational conduct', which has been helpful in the development of capitalism. It has relation with that faith which is known as Calvinism and according to which every soul after the death of an individual either goes in heaven or in hell and during the lifetime of an individual no work can change his destiny. But in his lifetime some such characteristics exist that are able to indicate him that his soul will either go in heaven or in hell? If one individual get more and more success in his work or occupation, then it is indicative that his soul will go in heaven. Through this medium of faith, an ethical pressure is given to every individual so that he does hard work in his profession or occupation and shows full loyalty towards it so that he is able to get more and more success. To do one's work with efficiency and successfully is to praise God's desires. Only going

to church or going for pilgrimage does not give salvation; salvation is attained only by one's acts or by doing one's occupation with appropriate methods. An individual not only can follow his religious duties in church, but he can follow them in markets. This Protestant conduct has necessarily proved itself to be the most helpful in the development of capitalism because the success and development of capitalism is dependent on only this thing that every individual works with maximum enthusiasm and loyalty in his occupational area.

(3) The third gift of capitalism to Protestant religion is that in religion it is accepted or allowed to take interest on any liability. As has already been said by **Benjamin Franklin, '**Wealth is earned from wealth'. Its clear meaning is that in one's wealth the main amount of the wealth, which includes the wealth obtained as an interest, is used to earn it. In Catholic religion, to take interest is considered bad; conversely, in Protestant religion it is allowed to take such type of interest. Hence, openly use this wealth without any Godly punishment or fear from anger to earn wealth or to collect interest. All these things have been helpful in the development of capitalism.

(4) The **fourth** gift of Protestant religion in the development of capitalism is that this religion has told that alcoholism is not good and has given higher rank to honesty. As a consequence of religious conduct the habit of getting lazy with the consumption of alcohol was decreasing and their efficiency increased. Restriction on alcoholism is of great importance on capitalistic economic system that within this system people have to work on machines. After consuming alcohol ploughing can be done, cattle can be grazed, but it will be difficult to work on machine and by doing this there can be a possibility to life and property.

(5) The **last** effect on the development of capitalism by Protestant conduct is that like Catholic conduct it is not in favour of more holidays. For Protestants work is only worship. For the success of capitalistic system, more work and fewer holidays are necessary.

In this way, it is clear that Protestant religion and its economic conduct is that influential power that has been the main factor for development of capitalism, but as already has been said, in no way this means that Protestant conduct is the only factor for development of capitalism. Other factors also have had their contribution in this direction. In this regard, **Max Weber** should not be considered as one-theorist, but as multi-theorist.

To clear the relation between capitalism and Protestant conducts, **Weber** has presented many historical evidences. He has shown that the greatest development of capitalism has occurred in countries like England, America, Holland etc where the people are disciples of Protestant religion. Conversely, people from Italy, Spain etc because of being disciples of Catholic religion have not been able to enhance capitalism. In the same way, **Max Weber** has given many such evidences that are able to prove that modern capitalist has been much influenced by Protestant religion. Although this religion is not the only factor of product and development of capitalism, still it has necessarily been the most effective factor or power.

In the same way, **Max Weber** has analysed the Confucian religion, Baudh religion, Hindu religion, Islam religion and Judaism religion and has tried to prove that the economic and social organization of the society has been decided in accordance to the economic conduct of all these religions. For example, consider the Hindu religion. The manner and the presentation of the Hindu religion by **Max Weber** reveals that the standardised meaning of salvation in the Hindu religion is only 'Salvation from the cycle of acts'; but this goal cannot be obtained by getting more worldly success in comparison to other people. In other words, in case you are able to achieve more worldly success in comparison to other people, then those successes will not be helpful to get you salvation. Salvation can be obtained by isolating oneself or keeping oneself away completely from the riches, desires and interests and absorbing oneself in the sensual perception with Lord Brahma. In brief, Hindu religion has not given any direct interest of motivation to its believers to achieve material progress, or worldly successes and worldly aims. Because of this believers of Hindu religion are not ahead the world in material progress, but in spiritual progress. In addition to this, this religion has provided enough contribution to decide the shape of the Hindu social organisation. To obtain the spiritual aims, it was necessary that the religious norms were implemented strictly. This is why we are able to see fanaticism in the social system and in

the method of doing work. One of the fanaticisms in this religion is social manifestation of the Hindu caste practice. The role of 'the theory of acts' has provided substantial contribution to stabilise the caste practice. The only determinant of good behaviour is to truthfully accomplish the traditional duties of caste practice, especially the religious moral values or duties. Everybody is given this faith that within the caste practice, every caste that has been given a work or task, a person can get a higher caste in the next birth by doing his work and fulfilling his duties with loyalty and only then he will be able to expect some hope for improvement in the underlying religious condition. In this way, we can say that Hindu religion has given enough contributions for the deciding the economic and social organisation of this society.

It is clear from the above-mentioned description that **Max Weber's** standardised characteristic of religion has a theory of relation between religion and economic social structure. As said by **Weber** again and again that religious selfishness does not encourage thoughts, but they encourage acts and these acts decide the economic and social structure. This is the substantive element of the sociology of religion.

5.5   Summary

- Sorokin "Demographic factors imply the increment and decrement in the size and density of population".

- Within the economic factors consumption, yield, exchange, distribution and economic policy are included.

- If in a society majority people have higher life style and the necessary requirements of people are easily satisfied, then in such a society child birth or birth rate increases because upbringing of children is easy.

5.6   Keywords

1. **Immigration**—The incoming of population from foreign countries to our country.

2. **Emigration**—The outgoing of population from our country to foreign countries.

5.7   Review Questions

1. Describe the demographic factor of social change.

2. Describe the economic factor of social change.

3. How does religion play a significant role in social change?

Answer: Self Assessment

1. increased   2. population   3. emigration

5.8   Further Readings

Books

1. Sociology of Development – *Kailash Pyaas, Pencraft International.*

2. Sociology of Development – *Rao Rammehar Singh, Arjun Publication.*

Unit-6: Factors of Social Change: Bio-tech, Info-tech and Media

Objectives

After going through this unit, the students will be able to —

- Role of technology as a factor in bringing social change,
- Role of information technology and modes of communication in bringing social change.

Introduction

In the modern times, technology is an important factor of social change. It won't be an exaggeration if it is said that technology was the main reason behind changes which have taken place in the last five hundred years. It is a reality that the developments in the area of science have given birth to many inventions. Inventions have led to increased mechanization and as a result of mechanization there have been revolutionary changes in manufacturing systems. Whenever manufacturing systems have changed, it has brought changes in social relations, situations and roles, social system and social structure. This is what the social change is all about. Inventions; like radio, television, cinema, new modes of transport and communication, electricity, wheel, atomic power, etc have played important contribution in bringing social change.

6.1   Subject Matter

Before developing a comprehensive understanding of the role of technology in the social change, it is important to understand the meaning of technology.

What is Technology?

All those methodologies which help us in attaining physical goals come under technology. Methodology comprises various tools and human knowledge. Technology does not mean the faster mechanization in the modern age. Rather technology has been all pervasive in every age and in every society. Whether a society is simple or complex, civil or uncivil, traditional or modern; each has its own technology which contributes in fulfilling various needs of people.

Karl Marx has clarified the meaning of technology by writing, "Technology tells about that process of human interaction with the nature by which the human survives and formulates his own social relationships and mental beliefs." This definition tells that technology is a methodology which contributes in fulfilling various human needs and the social relationships take shape on its basis.

According to **Lapeyre**, "The meaning of technology encompasses those methods, knowledge and expertise which help humans to control physical and biological facts and utilizes them". From this definition, we come to know that physical and biological facts can be controlled and human needs can be fulfilled with the help of technology. In other words, technology is a method which contributes in fulfilling human goals. **Ogburn** has mentioned that technology pertains to any methodology. Different types of tools and branches of knowledge come under it and the art of construction develops on its basis. Technology is related to physical culture and industrial arts.

6.2 Technology and Social Change

There is deep relation between technology or technological factor and social change. The root cause of fast changes in different societies in the modern times is the development of new technology, new inventions and new methods of production. Even **MacIver** and **Page** have said that the most important event of our times is not the capitalism but mechanization and the capitalism is just a byproduct of mechanization. We can now experience that this mechanization has not only changed the way we live but has also changed our thoughts to a great extent. Today, the technology has done important contribution in bringing comprehensive changes in social relations, situations and roles.

Notes Here we shall ponder over relationship between technological factors and social changes and shall try to know how the technological factors contribute in bringing changes in different spheres of life.

(1) Mechanisation and Social Change—In today's world of science and technology inventions and discoveries have special importance. In modern times, the inventions of press, wheel, steam engine, ship, motor car, aircraft, tractor, telephone, radio, television, electricity, typewriter, computer, gunpowder, atom bomb, etc have brought fundamental changes in different spheres of life. **MacIver** says that **the invention of the steam engine had affected the political and social life at such a great extent that even the inventor of the steam engine would not have imagined about that**. **Ogburn** has mentioned 150 changes which could happen due to the invention of radio. **Spicer** has mentioned about many studies which show that the use of small tools have brought vast and unexpected changes in human relations. For example; the self-starter in the car has resulted in many social changes. This simple device has helped in increasing the freedom of women. For women, car driving has become easier, they have started going to clubs, their mobility has increased and even their family life has been greatly affected. In India, people had to move to different places in search of work and people belonging to different castes had to work together; when new factories opened and the production began with latest machines. This resulted in reducing the effects of the caste system, untouchability, and led to the disintegration of the joint family system. This also led to the development of the

class-system and improved women's freedom. **Mumford** believes in the importance of mechanisation in building the modern age. Mechanization has altogether changed the way of life and thought process of people. It is technology which has been responsible for the modern capitalism, industrialisation and urbanisation. Industrialisation and capitalism have resulted in changes in rural communities, have led to the development of densely populated slums in cities and have resulted in mechanisation of life. Formalities developed in social relations, crime increased and division of labour and specialization increased. Labour problems and struggles increased, accidents and diseases increased and physical perspective towards life developed.

There have been many social changes as a result of mechanisation. People have tried to acclimatize with machines and as a result of such endeavours, there have been many changes in different spheres of life. Some of the examples are; increased specialisation in work, tendency to stick to deadlines, increase in general comforts of life, increase in status of living, increase in competition, reduced importance of the old ways of working and production, replacement of old craftsmanship by new craftsmanship etc. This has also resulted in development of complex economic relations and increased political control. Apart from these changes, many new classes have emerged. The importance of traditions and that of neighborhood have reduced. The joint family and caste are not as important now as they were in the past. In the modern times, mechanization has given an opportunity of organization and unification to people in the same profession. Many unions and associations have been formed through which people want to protect their interests. Among people; there is a competition for acquiring money and power. Capitalism has expanded. There is an increase in effect and influence of urban way of life on the rural life.

(2) Mechanisation and Change in Social Values: Mechanisation has also resulted in changes in social values. Social values are especially important in our life and we shape our Behavior according to them. The importance of individual property and power has increased today and the value of sense of community has weakened. Now, because of increased importance and influence of property and political power, those people get more respect and importance who are rich, big industrialists or businessmen, politician or bureaucrats. Now, people of impeccable characters do not get as much importance as earlier. People who are well educated, have good character and who focus on social service or religious service do not get as much importance as those who have earned huge money and who come to power by any means. Mechanisation has contributed more in acquired characters than inherited characters. Mechanisation has reduced the interdependency among people and groups of people and has rather helped in breeding individuality and narrow perspective. Now, a person does not think as much about others as he thinks about himself. An individual is neither traditional nor progressive but has turned an opportunist; whose biggest religion is applying any means to serve his self-interest. Thus, mechanization has paved a way for social change by changing social values.

(3) Modern Means of Communication and Social Change—Communication is an influential technical factor and the development of modern means of communication has given birth to complex social changes. There are many means of communication; in which telegram, telephone, mobile phone, fax, e-mail, radio, television, etc are the main means. It is communication which is the basis of social relations. As long as there is no communication among people; there will be no establishment of social relations. Cinema or movie has contributed immensely in changing the thoughts, beliefs and mindset of people. Additionally, it has also influenced family, social and caste-based relations. Now, with the help of radio; any message, information or thought can reach to millions of people within no time. Radio is also a healthy medium of entertainment. Radio and television has motivated members of a family to spend spare time together. Due to this, the family members no longer need to move around for entertainment and there is increased bonding among family members. The development of new and modern means of communication has increased the mobility in life. Geographical distances have reduced and so has the dichotomy between rural and urban life; due to development of modern means of communication. Due to various means of communication, different cultural groups have got an opportunity to understand each other and they have also assimilated the cultural ethos of each other. It is due to modern means of communication that bigger political formations could become a reality and democratic thoughts could spread.

Notes

(4) New Technology in Agriculture and Social Change—Use of modern technology in agriculture is such a factor which has contributed in bringing many changes in the life. Use of better cattle breed, fertilizers, high yield variety of seeds and time saving machines in agriculture has resulted in increased farm production; both quantitatively and qualitatively. All of this has not only affected the economic life but also the social life. Earlier, there was need of other people's cooperation to properly carry out farming activities; which ensured the importance of cooperation and sense of community among villagers. Now, because of time saving machines a farmer no longer needs the cooperation of other people. This has resulted in increased importance of individualism rather than sense of community. Additionally; the increased use of machines in farming has resulted in reduced need of people and as a result nuclear family has gained in importance compared to joint family. Less need of people in farming has forced people to migrate to cities in search of livelihood. The farming production has increased to such levels in certain countries that they are facing the problem of searching new markets for their produce. The modern methods have changed social relations, people's perspective and mindsets to great extent. Even in rural areas, the warmth of relationship has given way to formalities and artificiality in relationships. Increased agricultural production has also resulted in increased income among rural people and their status of living has also improved. Thus, the use of modern technology in agriculture has influenced the rural life in many ways.

(5) Production System and Social Change—Production system is one of the important technological factors; which has drastically changed the social relation and social structure from time to time. Earlier, when machines were not invented; people used their hands to work and the family used to be the main unit of production. In that situation, there were common interests and goals for each member of the family and therefore there was warmth in their relations. In those days, there were no industrial or labour problems because the production used to be on small scale. People used to barter their produce with other people's produce and thus fulfilled each other's needs. Similarly, they also used to barter their services. This ensured unity and strength in rural communities, but the production system has changed now. Now-a-days, machines are used in factories; in urban areas to carry on production of goods. Manual working has lost its importance and skilled workers who can operate machines have gained in importance. Division of labour and specialization has developed significantly. Many banks and big business houses have been established. The importance of competition and publicity has increased. Big cities have developed and as a result problems of urbanization and labour-relations have developed. Even people's life has become mechanized and formalities have increased in social relations; in this age of machines. Instead of the importance of primary relations and groups; secondary relations and groups have gained in importance. The new production system has dramatically changed social, economic, political and even cultural life. This new system has affected various social institutions; like marriage, family, caste, etc and also hastened the pace of the social change.

(6) Control over Atomic Energy and Social Change—The use of atomic energy is an epoch-making discovery towards the fulfillment of human goals and needs. Like other discoveries of the modern science, the use of atomic energy can be done for both constructive and destructive works.

> *Notes* **MacIver** and **Page** have said that as an agent of war, the atomic energy gives the pre-warning of the end of all creations and achievements of the humankind. On the other hand, as an agent of peace it can bring an era of prosperity which was never seen before.

On the one hand, the atomic energy can be used for bringing all around prosperity and in enhancing the quality of life of people. On the other hand, the atomic energy can also be used for destroying all the creations of humans and the humans as well. With the sequential growth of use of atomic energy in different fields; the pace of social change will increase.

> *Task*   What do you understand by technical and social change? Explain in brief.

6.3   Direct and Indirect Effects of Technology

As a result of changes in technology; there have been many changes in different fields. Some of them can be categorized as direct effects and some others can be categorized as indirect effects. Those effects which bring inevitable and quick changes in the society are called direct changes. Direct changes can be clearly seen. Those effects which come indirectly as a result of changes in technology are called indirect change. Indirect changes come through changes which came because of change in technology.

Direct Effects of Technology are as follows—

(1) **Division of Labour and Specialisation:** Due to changes in technology; the production now happens in huge factories and on large scale. Different people were given different task in such factories; because for proper accomplishment of different tasks there was the need of people of different trainings and capabilities. If a person continues to do a particular task for a long time; it helps him to gain special knowledge about that task. Thus, specialization also increased along with division of labour. Later, arrangements were made to impart special training so that different tasks could be properly accomplished.

(2) **Formation of Labour Associations:** Before the advent of use of new production systems, normally; there was no labour problem as such. People used to work manually and that too at their homes; to produce things. Things changed and work was being done with machines and in factories. As a result, artisans changed into labourers. Things like working hours, wages, conditions of work, etc were being fixed. In order to increase their profit, mill owners started taking more work from the labours and tried to give less and less wages to them. As a consequence, labourers began to unite and made labour associations. Labours started to place various demands to mill owners and to the government; from time to time. This helped in improving the economic condition of labours. A class consciousness developed in them which resulted in revolutionary changes in the social order.

(3) **Urbanization:** When production began in factories, many people from rural areas migrated to urban areas in search of livelihood. Because of many reasons, factories emerged in urban areas and thus rural people came to cities and began to settle there. This resulted in a fast growth in the urban population. The quick growth of urban population created many problems of urbanization; like proliferation of slums. A person may feel lonely in the crowded environment of cities. It can be said that industrialization resulted in a faster rate of urbanization and both of them affected the social life in innumerable ways and contributed towards social change.

(4) **Increase in Mobility:** Technical change has played an important role in increasing geographical mobility as well as social mobility. The geographical mobility means an increase in tendency of moving from one place to another. The social mobility means transformation from one social condition to another, from one social group to another. The means of communication have grown very fast in the modern times. People have become aware about different places, groups, classes, occupation etc. They can now identify with different types of people and different types of culture. This has resulted in a reduced tendency to consider one's own group or culture as superior. Now, people even get opportunity to change their group's situation by improving their capabilities and resources. This is evident that technology has contributed in increasing mobility.

(5) **Changes in Social Relations:** Forms of social relations have changed in big ways; as a result of technology. There have been many changes from the perspective of family, social and economic relations

Notes

and the complexities of relations have increased. Earlier, a person used to be acquainted with some select people; like the adults in the family, relatives and some people from the rural community. But now, there has been an increase in relationship of a person. Now, a person has to depend on a school for education, on a factory or office or business house for livelihood. One can become a member of any club, society or committee for the purpose of entertainment. In this age of specialization, there has been a proliferation of all kinds of alternate groups and a person becomes a member of some of them to fulfill his needs. As a result the avenue of his relations widens. In present times, instead of close, one-to-one and informal relations; professional, indirect and formal relations are increasing.

(6) **Proliferation of Urban Characteristics in Rural Areas:** Most of the people live in two types of community; either in urban community or in rural community. Both of these communities present different forms of the social life. The pace of social change is fast in urban areas because of technology. But its effect is also seen in rural areas. Many labourers come to cities from villages. During their endeavour to acclimatize with the new environment many changes come in their beliefs, values, habits and behaviors. These people take these new things to rural areas. The growth in means of transport and communication has also resulted in proliferation of urban characteristics in rural areas. Now even rural people have started using modern gadgets which help them to enjoy the comforts of modern life, e.g. electricity, fan, heater, radio, transistor, tape-recorder, television etc. It is evident that the difference between rural and urban life is slowly getting lesser and lesser.

The indirect Effects of Technology are as follows—

(1) **Increased Competition—** Apart from increasing the division of labour and specialization, the new technology has also increased the competition immensely. In today's age of industrialization, the importance of competition has increased everywhere. Competition can be seen in different spheres; like education, jobs and business. There is cut-throat competition between one industrialist and another industrialist. While increased competition has many benefits, it has some drawbacks also. As a result of competition, sometimes production increases more than what is needed which leads to disturbance in business and many people even commit economic crime. Increased competition has expanded the social relation as well as economic relation to international level. Increased competition has reduced the importance of group and has increased individuality.

(2) **Rise of Different Classes—** Technology has played an important role in changing the social structure by facilitating the formation of new economic groups. New technology has given capable people opportunities to become owners of big factories so that they could earn more and become capitalists. On the other hand, the same technology has forced millions of people to work as labour in these factories. As a result two distinct classes of capitalists and labour have emerged. Additionally, a new class has emerged in between them; which is known as the middle class. The middle class has better source of income than the labour class and they are engaged in different jobs in businesses and professions. The social status of the middle class is higher compared to the labour class. The new technology has helped in reducing the effects of caste system in the Indian society and has helped in increasing the importance of economic classes.

(3) **Increase in Unemployment—** Many labour saving machines have been developed because of new technology. A machine can work so much in an hour which cannot be finished by a worker even in a month. As a result, new technology has destroyed the small-scale industry and has increased unemployment. Unemployment is a socio-economic problem in itself which destroys and individual and his family life. When the number of dejected people and families increases in a society, then it affects the whole social system and the social life becomes chaotic. But it is important to remember that it is not only the new technology which always results in increasing the unemployment.

(4) **Changes in Family Life—** Technology has also initiated many important changes in the areas of marriage and family. New technology has increased individualism and decreased the importance of sense of community. Now, people have started to think more from the perspective of self-interest. Additionally, people have begun to settle in cities; after leaving their villages and their joint families. The shortage of house and individualism and selfish mindset in the cities are inspiring people to live in nuclear families. The size of an average family has also reduced compared to earlier. New methods

of family planning have also helped in reducing the size of the family. Many tasks; which were earlier done in the family; have now shifted to other committees. New technology has reduced the workload on women. Now they are saving time by using pressure cooker, gas, electricity and many time-saving devices. There is increased opportunity for women's education and employment. Many women now go to factories, offices, schools and in various professions and have started working in the hitherto male domains. They have become aware about their rights. These developments have helped in improving the social condition of women. Technological changes have also influenced the institution of marriage. Now, love-marriage, late-marriage, and inter-caste marriage have become more common. Apart from these, by brining changes in the family relations; new technology has also contributed in increased number of domestic strife and divorce.

(7) **Changes in Social Life**—By changing values, beliefs, principles etc the new technology has forced people to develop new perspective towards life. Now, people have started taking more interest in individualistic life, instead of in community life.

Did u know? Many people; living in cities; have to leave their wife and children in their villages and are forced to live alone in slums. Very often, this situation leads to the development of immoral sexual behaviour. These people often develop bad vices; like alcoholism, prostitution and betting.

The new technology has inspired the traditional caste-based Indian society to progress towards modernisation. People no longer ponder too much about the caste. This is evident that technology has helped in transforming a stagnant society into a progressive society and in transforming a traditional society into a modern society.

(6) **Changes in Religious Life**—New technology has weakened the orthodox religious beliefs by increasing the importance of science and knowledge, philosophy and wisdom. The modern people do not give undue importance to blind faith in religion. Today more stress is being given to humanistic and liberal aspect of the religion. People do not believe in religious rituals as much now as they used to during earlier times. New technology has helped in creating opportunities for people of different religions to come in contact with each other. As a result, people have developed interest in other religions. Now-a-days, the narrow religious mindset has decreased and toleration for other religions has increased.

It is clear that technological factors have played important role in bringing social change.

Self Assessment

Fill in the blanks—

1. Those effects which bring inevitable and quick changes in the ………… are called direct changes.

2. Those effects which come indirectly as a result of ………… in technology are called indirect change.

3. Due to changes in ………………; the production now happens in huge factories and on large scale.

6.4   Summary

- All those methodologies which help us in attaining physical goals come under technology.

- There are many means of communication; such as telegram, telephone, mobile phone, fax, television, etc.

- Use of new methods in agriculture has affected the rural life in many ways.

6.5   Keywords

1. **Urban**—Pertaining to city; characteristic of city life.
2. **Urbanization**—The act of development of urban characters.
3. **Mechanization**—Spread of use of machines in a particular sphere of life.

6.6   Review Questions

1. How does technology play a role in bringing social change?
2. How do the means of communication bring social changes?
3. How have new technologies affected the rural life?

Answer: Self Assessment

1. society   2. changes   3 technology

6.7   Further Readings

Books   1.   Theoretical Sociology—*Virendra Prakash Sharma.*

2.   Sociology of Development—*M. Ahmad, New Age International.*

Unit-7: Social Change in Contemporary India

CONTENTS

Objectives

Introduction

Objectives

After going through this unit, the students will be able to—

- The process of social change in India,
- Progress of the contemporary Indian society after independence.

Introduction

The shape which the Indian society is taking now; is a result of the cultural exchanges which took place in the past, is formed by contributions from new political, social, economic, religious etc conditions which arose in the post-independence India.

7.1   Subject Matter

We can analyse the process of social change in India by dividing it into two parts, i.e. during the colonial rule and after independence.

1. Urbanization

With each passing day, the rural population is migrating towards city and the pace is becoming faster than ever. Even many villages are changing into towns and cities. The rural people are taking up non-farming occupations and are leaving farming related occupations. Due to development in modes of transport and communication; like railways, road transport, television, radio, etc the interaction between rural and urban populace has remarkably increased. This has resulted in proliferation of urban characteristics into rural areas. The difference between rural and urban areas; in terms of fundamental social and cultural traits; has rapidly reduced. In rural areas; farming is now done by using modern equipments and techniques; like electric motor, tractor, high yield variety seeds, fertilizers etc; instead of being done by traditional methods.

Notes

> *Notes* The effects of urbanization can be markedly seen in those rural people who are educated. The effects of modern occupation, urban eating habits, dress-sense and lifestyle has been remarkable on the rural people. We can also see the effects of urbanization on rural people's thought process, philosophy, religion, political activities, economy etc.

2. Industrialisation

Since a long time, production by handicraft or hand-operated machines has been replaced by production in factories by machines in India. The use of energy driven machines has been growing continuously in the fields of transport, communication, farming and factories. The indsutrialisation has been accomplished at a fast pace in the fields of production. Whatever new sources of energy are being invented and tested; are being quickly followed in India also. This is showing in saving of human energy and also showing improved quality in production. The industrialization in India has also resulted in progress in the fields of professional education, progress in people's lifestyle, improvement in level of knowledge and overall prosperity.

> *Did u know?* In many industrial areas of India; such as Faridabad, Bihar, Kanpur, Jamshedpur, Ranchi, etc. there have been perceptible changes in terms of blind faith, orthodoxy, traditions, religious rituals, etc.

Additionally, industrialization has also given rise to many social evils; like growth in population, alcoholism, corruption, prostitution, crime and juvenile crime, inequality, drug abuse, resentment among labour etc. Many constructive and destructive processes of change can be witnessed in India; which are happening due to industrialization.

3. Westernization

After the British came and ruled over India; many people from the high caste began aping the western lifestyle, eating habits, education, thoughts and cultural values. This phenomenon was termed as 'westernisation' by **M.N. Srinivasan**. Even when the British left India; many Indians continued to follow the culture of western nations; like England, France, Germany etc. There have been many changes in the Indian society because of the process of westernization in India. At present, the tendency to follow the American culture has resulted in remarkable changes in costumes, machines, western lingo, theories, thoughts, philosophies etc and these changes are likely to continue in the future as well. The Indian education, literature, philosophy, administration, political system and economic system are being affected because of westernization.

> *Task* Explain 'westernization' in briefly.

4. Social Mobility

The Brahmins exploited their superior position in the Indian caste-system and took benefit from education to follow the western culture. People from the lower castes tried to occupy the space; which

was vacated by the Brahmins and those endeavours initiated the process of social mobility in India. The traditional caste system was a close system in which everything was fixed. The position of a person in society, the occupation, marriage, eating habit etc everything was fixed as per the caste system. But westernization, urbanization, industrialization and post-independence politicization, democratization, higher education etc have brought a faster pace in the social mobility in India. As a result, people from lower castes tried hard to attain higher position in the society and they also succeeded in their endeavours. In many spheres of life; people or sub-caste could move from one social category to another social category. People from lower caste, tribe and backward classes could rise from a low social condition to middle social conditions and even could achieve more than that; due to certain factors; like urbanization, inter-caste marriages, higher education, government reservations. Certain people and groups have even attained high class status in the society. Due to this process of social mobility, there have been numerous changes in the Indian society.

5. Hinduisation

Many tribal societies in India have given up their traditional beliefs, rituals, lifestyle and religion and have tried to assimilate themselves in the Hindu society by beginning to follow the Hindu religion and culture. By acquiring the identity of a Hindu caste they attain a definite position in the caste-system. But their condition is at best equivalent to the lower caste or scheduled caste. Thus, social change has also come in the form of hinduisation.

6. Sankritisation

The theory of sanskritisation has been specially propounded by the famous sociologist M. N. Srinivasan; to explain the changes in the Hindu society. He mentions that it is often seen that traditional low caste people begin to follow the culture of high caste people in order to uplift themselves to the position of high caste people. They do many things in order to achieve this; they keep their names as in high caste societies, they become vegetarians, make false family trees, start wearing white dresses and sacred thread and take up occupations which have hitherto been the domains of high caste people. Their position in the society becomes better within two-three generations. The process of achieving high social status by taking up high prestige occupation, by performing religious rites, by using jargons like reincarnation etc is termed as sanskritisation. The process of sanskritisation has also brought changes in the Indian society.

7. Religious Conversions

The process of religious conversions bringing important social changes has been witnessed in India since ancient times. Followers of different religions have their own lifestyle, beliefs, costumes and behavior patterns. The social changes happen in them through religious conversions and through inter-religion marriages. Jainism and Buddhism have brought many changes in the Hindu society. There has been tradition of marriage among the Jains and the Hindus; since a long time. Inter-religion marriages were quite common among Hindus and Sikhs; not very long ago. The inter-religion marriages have reduced because of growth of communalism and regionalism. Marriages of Sikh or Hindu girls with Muslims do happen. The propaganda by the Christian missionaries has resulted in many people from scheduled castes and tribe converting to Christianity. After independence, thousands of harijans gave up the Hindu religion and converted to Buddhism; after influenced by Ambedkar. In the past several years millions of Hindus were converted to Muslims. The Mev society is the result of such religious conversion. Religious conversion results in changes in society and culture of people. The process of religious conversion has been important in bringing social changes in India.

8. Politicization

Our constitution came into effect on 26th January, 1950. The constitution gave equal rights, equal opportunity and universal adult franchise to everyone. True democracy was established through popular elections. This started the process of politicization of all citizens of India; whether they were male or female, poor or rich, young or old, rural or urban. Due to this, social, economic, political, religious etc effects can be observed in many spheres of life. The politicization has affected cultural organizations, jobs, educational institutions, business, factories, families and marriages. The feeling of individualism has increased. Casteism, communalism, linguistic feelings and regionalism have increased. New ideals of groupism and influence have emerged in rural and urban areas. Due to this, corruption, alcoholism, partiality, preference for kins in jobs, etc. have increased. Both positive and negative effects of politicization can be observed in many aspects of life.

9. Secularization

Many changes can be seen in people's thoughts, behaviour, beliefs, faiths etc as a result of the process of secularization. Due to secularism, people have started to pay more attention to their likes and to what is good or bad for their life. Earlier, one's profession used to be traditional or based on family lineage. But now people are choosing a profession mainly on the basis of earning potential. It is because of secualrisation that even a Brahmin or a khsatriya or a vaishya can start a leather shoe factory, or a wine shop, or a shoe shop; without giving it a second thought. Boys and girls from different castes often go for inter-caste marriage; without a feeling of guilt or fear. Religious rituals have remained just a formality during festivals, births, marriages etc. Many changes are taking place because of secualrisation.

10. Modernisation

The modernisation in India began as early as in the 19th century. Because of being influenced by the western education, Raja Rammohan Roy tried to bring equality among all citizens and between men and women. He tried to get rid of many social evils. The Five Year Plans began after independence and as a result, production increased in economic, social and political spheres and the pace of indusrialisation grew. Many factories and plants were opened for cotton textiles, fertilizers, medicines, cement, machines, atomic energy etc which increased the per capita income. The percentage of literacy increased. Specialization in education has increased. The intellectuals have formulated many policies for the society and have worked in the interest of the nation. New rules; like Widow Remarriage Act, Child Marriage Prohibition, Abolition of Sati etc have broken many old traditions. Industrialization and urbanization have encouraged modernisation. Earlier, a major part of the population used to live in villages, but now the population of labour has increased in cities. As a result, there has been a thaw in family, caste and relationship affiliations and the effect of religion has reduced.

The differences based on religion, colour, gender, community, birth etc were abolished as per the law of the land and instead the right to freedom and equality was provided to the citizens. This helped people in accepting their existence.

Did u know? Laws; related to right to inheritance in property, untouchability, marriages etc have brought new dimensions to the life.

Modernisation has not only brought changes in social and economic spheres but its effect is also conspicuous in culture and politics. The provision of universal franchise has given equal voting rights to men and women and as a result the voter turnout during elections has increased. Modernisation has increased in all areas; including caste, family, lineage, relationship, festivals, beliefs etc. The scope of business has increased and there has been a thaw in caste-based businesses. Modern technology is being widely used in the field of agriculture. Today, each villager is making efforts to increase his income and sources of income. Today, pucca houses can be seen in villages also. Physical comforts are increasing and quality of life is improving. It can be said that the process of modernisation has brought changes in every aspects of social organization.

Self Assessment

Fill in the blanks—

1. Our constitution came into effect on ……………………………..

3. Boys and girls from different castes now prefer ……………marriage without a hitch.

4. Raja Rammohun Roy tried to bring ………….among all citizens and between men and women.

7.2   Summary

- Since independence; industialisation have been happening rapidly, in the fields of production. The used of new sources of energy has been on the rise.

- With each passing day, the rural population is migrating towards cities. Villagers are taking up non-farming occupations; by giving up farming-related occupations.

- Many changes can be seen in people's thoughts, behaviour, beliefs, faiths etc as a result of the process of secularization.

7.3   Keywords

1. **Social Mobility—**In the social hierarchy in any society, the phenomenon of people or a social group acquiring a new social hierarchy is called social mobility.

2. **Sanskritisation—**The process in which people from a lower strata follow the ideal cultural ethos; as defined by the social system; is called sanskritisation.

7.4   Review Questions

1. Discuss the social changes taking place in contemporary India.

2. How did urbanization and industrialization happen in post-independence India?

Answer: Self Assessment

1. 26th January, 1950   2. inter-caste   3. equality

7.5 Further Readings

Books

1. Sociology of Development: *Vandana Vohra, Omega Publication.*

2. Sociology of Development: *Dubey Shyamacharan, Vaani Publication.*

Unit-8: Processes of Change: Sanskritisation and Westernisation

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CONTENTS

Objectives

Introduction

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Objectives

After going through this unit, the students will be able to—

- The premise of sanskritisation,
- The meaning of westernization.

Introduction

It was **Dr. M. N. Shrinivas** who proposed the premises of sanskritisation and westernization to study the processes of changes in the Indian society. His effort can be considered as the first systematic approach in this direction. The theory of social and cultural changes is based on the assumption that the sources of changes are present both inside and outside the system. The premise of sanskritisation encompasses the real and desired mobility and the caste-system and the social and cultural mobility. One the other hand, the premise of westernization is based on the assumption of those changes which happened because of the cultural connect with the western world; especially with the Great Britain. **Dr. Srinivas** has used the term 'westernisation' to depict those changes which took place during the period of the British rule in India during 19th and 20th centuries.

8.1   Sanskritisation

Prof. **M. N. Shrinivas** who is famous as an expert of the south Indian Coorg community was the first to use this premise. While studying the Coorg people in Mysore, **Prof. Shrinivas** found that

people of lower caste were trying to follow certain traditions of the Brahmins and were giving up some of their own traditions; like non-vegetarianism, use of alcohol and animal sacrifice. They were doing all those things so that their position could be uplifted in the system of caste based hierarchy. By following the costume, food and lifestyle of the Brahmins; they were trying to improve their position. By following the lifestyle of the Brahmins; for a couple of generations; they raised a demand to gain a higher position in the caste system. Initially, **Prof. Shrinivas** had used the term 'Brahminisation' to explain that process of social mobility. But later he thought it more appropriate to use the term 'sanskritisation' instead.

Prof. Shrinivas has used the term 'sanskritisation' to depict social mobility in his book 'Religion and Society Among the Coorgs of South India'. While defining sanskritisation; **Prof. Shrinivas** has written, "Sanskritisation is a process by which any lower caste Hindu or any tribe or any other group changes its rituals, traditions, thoughts and lifestyles usually in the direction of another caste; like Brahmin, Kshatriya and Vaishya". Normally; as a result of such changes the lower caste begins to make a claim for a higher position than what is traditionally accorded to it in the local community.

Dr. Yogendra Singh has written that sanskritisation is more comprehensive premise; compared to brahminisation. **Prof. Srinivas** felt that processes which inspired the low caste people in Mysore to follow the traditions of Brahmins, was nothing but a special example of the tendency of lower caste people to follow the cultural ways of upper caste people. In most of the aspect, all high caste people were like Brahmins; although they could be kshatirya, jat, vaishya, etc in different parts of the country.

According to **Prof. Shrinivas**, a relevant caste moves towards a higher position along with sanskritisation or as a result of sanskritisation; but mobility can also happen without sanskritisation and sanskritisation can also happen without mobility. But sanskritisation related mobility only results in positional changes in the system and it does not result in structural changes which means a caste may move up with respect to some contemporary castes and another caste may move down. But all these changes necessarily take place in permanently layered systems and a system does not change on its own.

To explain the premise of sanskritisation; **Dr. V. R. Chauhan** has written, "This is a tool by which we can find the process by which low caste or tribe makes changes in its behaviour and lifestyle according to the high caste Hindu society."

Prof. Shrinivas has further clarified the meaning of sanskritisation by writing, "Sanskritisation not only means acquiring new traditions and habits but also means expressing new thoughts and values which are related to purity and secularism and which are available in the Sanskrit literature. Duty, religion, sin, good deeds, lust, spirituality etc are those terms which are related to the Sanskrit literature. When a group of people undergoes sanskritisation; it automatically begins using these terms."

The above explanations make it clear that sanskritisation is a process through which any low Hindu caste-group or any tribal group can try to enhance its position and makes its claim for a higher position in the caste hierarchy; by changing its complete lifestyle towards that of the higher castes.

The main characteristics of sanskritisation are as follows—

1. The process of sanskritisation is related to low caste Hindus, tribe and some other groups. The above mentioned groups have taken the recourse to sanskritisation with a view to enhance its social position in the hierarchy of the Hindu caste system. Bhil, Oraon, Santhal and Gond and certain tribe of the hilly areas of the Himalayas are included among those who have tried to enhance their social position and to become a part of the Hindu society through sanskritisation. Those people who were never related to the Hindu religion or culture; rather related to other religions or cultures; come under other groups.

2. People follow the lifestyle of a caste which is higher than their caste; to undergo the process of sanskritisation. People acquire the traditions, rituals, eating habit, beliefs and values of the higher caste.

3. There are more than one ideal or model of sanskritisation. It means that it were not only Brahmins who were aped; but even kshatriyas, vaishyas or any other local superior caste was also followed and their lifestyle was copied by the people from lower caste or tribal groups. **Pocock** has said that the ideal castes for a lower caste are those with which they have the highest affinity. **Prof. Srinivas** had also agreed with **Pocock's** statement.

4. The idea of advanced socialization is included in the process of sanskritisation. **Dr. Yogendra Singh** believes that sanskritisation is advanced socialization. This means that any low caste group undergoes the process of socialization towards the life style of any higher caste so that it can get a higher position in the future. Any caste group can easily succeed in this endeavour when its political and economic power is on the rise or it builds relations with any matha or any religious centre.

5. One of the main characteristics of snaskritisatoin is that it is the process which brings changes in positions, rather than in the fundamental structure. It implies that a caste group can move up with respect to some other contemporary castes but there is apparent change in the caste system itself. The process of sanskritisation manifests social mobility. This creates the possibility of upwards mobility of any low caste.

6. The process of sanskritisation manifests social and cultural changes. **Milton Singer** has written, "The theory of sanskritisation; by M. N. Shrinivas; is widely accepted anthropological theory of the cultural and social changes in the Indian civilisation." This means that sanskritisation is not only a process towards social changes but is also a process towards cultural changes. The changes in language, literature, science, philosophy, medicine and religious discourse etc which have happened as a result of sanskritisation; also come under cultural changes.

7. The process of sanskritisation is related to a group rather than to an individual or a family. Any caste or tribal group can try to enhance its position through this process. If an individual or a family tries to do this, then it not only annoys other castes but also the members of its own caste.

8. Based on the studies by **Bernard Cohen** and **Harold Gold**; **Prof Srinivas** has said while low castes are doing the sanskritisation of their lifestyle, the high castes are moving towards modernisation and secularization.

Prof. Shrinivas himself felt that in the beginning, he unduly emphasized on brahminical ideals of sanskritisation. The reality is that Brahmins have not always been the ideals of sanskritisation. **Pocock** has discussed about the existence of the Kshatriya ideals. **Milton Singer** has said that there cannot be just one or two ideals of sanskritisation, rather there could be at least three ideals if not four. The people of the first three varnas are called dwija because they have to undergo the sacred thread ceremony. They are also entitled to do Vedic rituals in which the hymns of the Vedas are recited. According to **Srinivas**; among the 'dwija' the Brahmins are the most careful while doing these rituals and hence they should be considered as the best ideals compared to the others. But we should not forget that there is lot of differences in Brahmin caste itself. Apart from the Brahmins; kshatriyas and viashyas have also been the ideals of sanskritisation. In different parts of the country, all those groups; who have maintained the tradition of military services and business; claim to be kshatriyas or vaishyas respectively. Even in different parts of the country there is hardly any similarity in the traditions of rituals among kshatriyas and vaishyas. Many of them do not carry out those rituals which are supposed to be mandatory for the dwija varna. Some groups have followed the Brahmins, some have followed the khsatriyas and some others have followed the vaishyas and have followed their lifestyles.

Castes like barber, potter, carpenter, ironsmith, weaver, shepherd etc are just above the line of 'impurity' since they are closer to the untouchable groups. These castes look as if representing the untouchables. Based on **Prof Shrinivas'** observations; it is experienced that in the wide category of the shudras there has been less sanskritisation of some other castes. But sanskritisation or no sanskritisation, some influential farming communities present the local ideals to be followed for sanskritisation. **Pocock** and **Singer** have observed that the kshatriya (and other) ideals could be acquired through such castes only.

Notes

The local influential caste plays an important role in the process of sanskritisation. If the local influential caste is the Brahmin, then the ideal of sanskritisation would be brahminical. Similarly, it would be kshatriya or vaishya if the local influential caste is kshatriya or vaishya respectively. According to **Prof. Srinivas**, although brahminical rituals and traditions have been spreading among the lower caste since a long time, but in the meantime the local influential castes have also been followed by other people and more often than not these influential castes were not Brahmins. It can be said that brahminical traditions have reached many lower castes through a series of processes, i.e. each group had gained something from a higher level and had given something to the people at a lower level.

8.2   Meaning of Westernisation

While clarifying the meaning of westernization; **Dr. Srinivas** has written, "I have used the term 'westernisation' for those social and cultural changes in the Indian society; which have happened as a result of more than one hundred and fifty years of the British rule. Additionally, this term encompasses the changes which took place at various levels of technology, institutions, beliefs etc."

Lynch has quoted Srinivas by writing, "Western costumes, eating habit, dos and donts, education, methods, sports, values etc are included in westernisation.

It is clear from these definitions that the premise of westernisation included all those social changes and institutional renewals in India which have mainly come because of the political and cultural connect with the western nations; especially England. Westernisation implies different changes ; like costumes, eating habits, lifestyle, etc. **Dr. Yogendra Singh** has written, "The emphasis on humanitarianism and rationalism is a part of westernisation and that emphasis had initiated the process of institutional and social reforms in India. Establishment of scientific, industrial and educational institutions, rise of nationalism, new political culture and leadership in the country; all of these are the byproducts of westernisation." It is evident that westernisation had inspired the Indians to follow humanitarian perspective and to start thinking logically. Westernisation not only means acquiring western ways and means. This is complex and universal premise. Science, technology, experimentally proved methods, etc come under it. Westernisation has helped in developing equalitarian and secular perspectives. People have now begun to follow logical perspective for different problems.

Notes Some value preferences are also included in westernisation. This is a type of value in which many values are included. The meaning of humanitarianism is related to active interest in human welfare rather than paying attention to the caste, economic condition, religion, age and gender. Both equalitarianism and secularism are included in humanitarianism.

8.3   Characteristics of Westernisation

Srinivas has mentioned the following characteristics of westernisation:

1. **Impartial from moral perspective—**Westernisation is an impartial premise from the moral perspective, i.e. this premise does not tell us whether the changes in India due to western influence are good or bad. This just tells about the changes and the premise is independent from the values of good or bad.

2. **A universal premise—**Westernisation is a universal premise in which all the changes related to physical and spiritual cultures come. All those changes which have happened in the fields of

technology, religion, family and caste, politics, traditions, beliefs, values, fashion, eating habits, lifestyle, transport and communication, arts, literature, education, judiciary, administration and other institutions; as a result of influence of the west come under it. **B. Kuppuswami** says that the premise of westernization used by Srinivas includes following issues: (a) Behavioural aspects; like eating habit, costumes, dance etc. (b) Knowledge aspects; like literature, science etc. (a) Value aspects; like humanitarianism, equalitarianism, secularism etc.

3. **A scientific premise —** As the westernization premise is an impartial premise from the value perspective hence it is a scientific premise. We can analyse any change happening in the society with the help of this premise.

4. **Many forms —** We can see English, American, Russian and different European forms or ideals of westernization. Certain elements are common in all the forms. As it were the British who helped the Indians in recognizing various social, economic, political, religious and physical facets of the westernisation; so English ideals are all prevalent in India. Although American and Russian forms have started to become influential in the present times.

5. **Complex and multilevel process —** Srinivas says that the process of westernization is a complex process and its effect can be seen on social, economic, political, religious, technical and other levels. There have been different effects of westernization on different aspects of the society. Certain aspects have been highly influenced and have experienced greater changes compared to certain other aspects. Some people have acquired the western costumes and eating habits, while some people have acquired western ideals, values and beliefs, while some other have acquired the western technology. The influence of westernization has not been uniform on every aspect of the society. The pace of westernization has not been the same everywhere in India. The Brahmins of Mysore have been the forerunners in the race to westernization.

6. **Conscious and subconscious process —** The effect of westernization on the Indian society has been both at the conscious and subconscious levels. We consciously and deliberately acquire certain western elements while some of them influence us indirectly or subconsciously and they become part and parcel of our daily life and behaviour.

Task What are the characteristics of westernization? Explain in brief.

8.4   Westernisation and Social Change: Few Effects

There have been many changes in the Indian society and culture during about 190 years of the British rule in India. Here; we shall mention the changes which took place in eating habits, lifestyle, traditions, religious, political and social institutions in India:

1. **Change in Food and Lifestyle —** There have been many changes in eating habit and lifestyle of Indians because of the British connection. In the traditional system, the Brahmins and high class people were vegetarians and they did not use meat and liquor. They also did not eat various roots like potato, onion, garlic and beetroot. Before having food, it was mandatory to take bath and to purify the courtyard by mopping, then food was consumed after wearing clean clothes. But because of the English influence, people from all castes began using meat, liquor and eggs and also began using all kinds of tubers; like potato, garlic, onion, beetroot etc. Now, it is not considered necessary to bath or to wear clean clothes before eating.

Now, it is not considered necessary to take off shoes before eating. People have now begun to use edibles made in hotels and restaurants; like food, tea, coffee, biscuit, cake, ice-cream, sweets, snax, etc

Notes

which were avoided earlier. The practice of smoking cigarettes and cheroot also increased. Now, people started using pant, coat, shirt, tie and hat instead of dhoti and kurta and the practice of keeping hairs increased. Women started wearing jeans, maxi, gown, topless dresses instead of lahanga and sari. The trend of keeping a bun and bob cut hairs increased. The use of cosmetics also increased exponentially.

2. **Change in Social Life and Institutions**—Many changes also took place in the Indian social life and institutions as a result of westernization. There have been changes in the caste system, joint family system, marriage and the social condition of women.

   (*i*) **Change in the caste system**—Before the British came to India, the caste system in India was altogether inflexible. It was the caste which decided a person's activities right from the birth to death. But when the British came to India, they established big industries, laid the foundations of industrialization and urbanization, familiarized the Indians with modern modes of transport and communication; like railways, bus, rickshaw, tram, aeroplane, roads, postal services, telegraph, press, newspaper etc. Now, people from different castes started working together in factories, started traveling together. The untouchability reduced because of that and the feelings of casteist superiority or inferiority reduced. People from one caste even started engaging in occupations of other castes. The trend of inter-caste marriages increased, preferential relationships ended and the services of other castes could be bought in lieu of money. A person was no longer valued on the basis of his caste but on the basis of his characters. Caste-based restrictions on eating habits reduced and the importance of caste-based panchayats reduced. The constitutional and equalitarian values of the west reduced caste differences and propagated the feelings of equality.

   (*ii*) **Changes in marriage**—In the traditional Hindu society; a person could marry in his own caste only. Widows were not allow to remarry and child-marriage was prevalent, there was tradition polygamy, close-kin marriage and the daughter was supposed to be given away in the marriage and marriage was considered as a religious ritual and there was no trend of divorce. The rules of the same clan, same gotra, and same lineage were followed, but the westerns thoughts, values and beliefs brought many changes in the rules of marriage. Child-marriages reduced, late marriage began to happen, widow remarriage was being allowed, inter-caste marriage, love-marriage and court marriage began to take place. The rules of same clan, same gotra and same lineage also relaxed a bit. The mindset of considering marriage as an agreement instead of a religious ritual increased. Wife began to consider the husband as a friend and accomplish instead of a god. The trend of divorce increased, same clan marriages and polygamy ended and monogamy was considered to be the best. Thus the institution of marriage changed in India.

   (*iii*) **Changes in Family**—Before the British came to India, joint family was the main form of family in which people from three to four generations lived together, ate together and worshipped together and which used to have a common property and which was controlled and run by the eldest person. But the influence of westernization changed the traditional system of the joint family. The west helped the Indians to recognize the thoughts of individualism, materialism, existentialism and equality and as a result the members of the family began to demand their personal rights and independence from the karta of the family. The feeling of personal interest took birth among people; in place of the feeling of charity for others. Because of the combined effect of all these, there was adverse impact on the joint families and they began to breakdown and the trend of living in small family; comprised of husband , wife and children, grew.

   (*iv*) **Changes in the condition of women**—The traditional social condition of women changed due to impact of the west. Women education began, which helped in their mental development. They could become aware of the values and ideals through the western literature and this brought an awakening in them. There had been many efforts to improve the condition of women. The Sati system was abolished, child-marriages reduced and widow remarriage began to take place. The women's work was no longer limited to confines of the home but they matched men in working in social, economic, political, cultural etc fields and the thoughts of men-women equality began to take roots.

Self Assessment

Fill in the blanks—

1. Before the British came to India, the ……………. in India was altogether inflexible.

2. In the traditional ………………; a person could marry in his own caste only.

3. Before the ……………. came to India, joint family was the main form of family.

3. **Changes in Religious Life—**Before the British rule, many religious blind-faith, rituals, shams, hypocrisy were prevalent in India and many evils were breeding in the name of religion. Evils; like sati system, child marriage, caste system, devdasi system, untouchability, restrictions on widow-remarriage, human sacrifice, use of veil, feasting on death, etc were all pervasive in India. All of these were strengthened on social basis. Due to western education and propaganda of Christianity many efforts were made to end these evils and many religious and reformist movements took place which resulted in ending the social evils to certain extent and the religious orthodoxy also ended.

4. **Changes in Political Life—**Before the arrival of the British in India there were many fiefdoms and kings and royalties and there was rule of nobles in small geographical areas. Each village used to have a gram panchayat which worked in the area of rural administration. Religious laws were followed in administrative works. Every feudal load had his own law to rule. Thus, India was divided into various parts from the perspective of administration and nobles used to wage war against each other. But when the British rule was established in India they took away the rights of the panchayat, boycotted the use of religious philosophies in administration and organized the whole of India under one political power. Various rules prevalent in different parts of the country were compiled and a uniform system of law was implemented. Arrangement for police and army was made for the whole country. The task of administration could become easy because of development of modern means of transport and communication. Due to spread of means of communication and transport, new education system, press and newspaper and contact with foreign countries, the feelings of nationalism took roots among Indians and a political awakening took birth. People living in different parts of India could come above their religious, casteist, sub-casteist and regional differences and drove away the British from India. It were the British who helped the Indians in recognizing the modern democracy and the parliamentary system and the present bureaucracy is their gift to India.

> *Did u know?* India has achieved many things in the political arena because of the British and along with that, the linguistic feelings, sense of regionalism, communalism, casteism etc became deeper.

5. **Changes in the Field of Literature—**The Indian literature also got influenced by the westernization because the English literature is world famous and rich literature. Indian laureate could come to know about other literature of the world and the Hindi literature and other regional literature got enriched due to the English language. Many words from the English language began to be used by the Indians. The use of stories, novels, essays and prose increased in the Hindi language.

6. **Changes in Fine Arts—**The western culture also influenced the areas of fine arts.

Architecture—The British built many monuments in which show the fusion of Roman-Gothic and Victorian architecture. The Victoria Memorial of Kolkata is a fine and live examples of the western architecture. Excellent fusion of the Indian and western architecture can be seen in various monuments and temples in cities like Udaipur, Jodhpur, Bikaner, Mysore, Delhi etc. Many centres were established in Mumbai and Kolkata where specimens and photographs of buildings of new style were presented.

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Drawing—Apart from establishing educational institutions, the British rulers also established arts institutions in India; where training was given for drawing, modeling and illustration as per the western traditions. Its influence took place on Indian drawing also and an awakening took place in the field of drawing in India. **E. B. Havel** reconstructed the Indian art of drawing. **Ravindranath Tagore** created a new style by fusion of the western and Indian styles in 1903-04; which is known as the 'Bengal Style'. Many artists came up in Gujarat and Ahmadabad. Nandlal Bose, Ravishankar Raval, Kanu Desai, Haldankar and Ganguli are examples of such artists who were influenced by the western style.

Changes in Dance and Music—The scope of music and dance became quite narrow; before the arrival of the British in India; and it was limited to some royal families. But due to influence of the west there was an awakening in the fields of music and dance. Ravindranath Tagore was an important person in this field; whose music is known as 'Ravindra Sangeet'. The Indian classical music remained unaffected by the western music but the common music was greatly influenced by it. The trend of western music, instruments and dance increased in films. We can get to hear more of western music in parties, clubs and music conferences.

7. **Changes in Educational Field**—The system of Gurukul was prevalent in the field of education in traditional India. Education was not available for all but was limited to a particular caste (Brahmins) only. Other people got educated in their caste-based occupation and that too in the family itself. But when the British came to India then they felt the need of clerks who could read and write English and so they established English education institutions. The British started the universal education system here. Now people from all class and caste were getting English education. This helped in spread of education. English educated people were given preference in government services. The ideals of liberalism, secularism, scientific temperament, democracy, equality and independence were inbuilt in this educational system. So, there were changes in thoughts, ideals, values, and lifestyle of Indians who got this education. Because of the English education many religious and social evils, blind faith and shams ended because many laureates who were educated in the western education carried on various religious and social reform movements. The education and training which are being given in the fields of agriculture, science, medical sciences, engineering, law etc in the present times is a gift of the British.

8. **Changes in Economic Field**—Before the arrival of the British in India, the Indian economy was a rural economy which was based on agriculture and small-scale units. Each village was almost an independent and self-sufficient unit. The production in villages was according to the local needs. People of neighouring areas used to sell their produce during weekly markets and in markets or fairs. The production was done on small scale; by using human and animal power. But the British established big factories in India in which production was done on large scale and with the help of inanimate power by machines and in faster way. Now production was not only done for the local, regional or national markets but also for the international markets. The means of transport and communication helped in industrialization and helped in transporting raw materials to factories and finished goods to the markets. Since the products from small-scale units could not compete with the machine produced good, so industrialization resulted in destruction of the small-scale businesses. The international trade increased as a result of industrialization. In agriculture also there was increased use of modern machines, fertilizers and seeds which resulted in increased production. Farmers began to cultivate more of cash crops; like oilseeds, sugarcane, cotton, jute, tobacco etc.

Notes The British rule changed the land revenue system and implemented zamindari system which resulted in deteriorating economic condition of farmers. Industrialisation helped to increase the business, establishment of banks, division of labour and specialization and gave birth to the capitalistic system.

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9. **Humanitarianism—Dr. Srinivas** believes that westernization has given the humanitarian value to India. Humanitarianism means an interest in people's welfare without keeping the prejudices based on religion, caste, gender, age and economic condition. As per the prevalent laws in the ancient India, there was no system of the same punishment for the same crime; rather there were provisions for different punishments based on religion, caste and post. The British ended this inequality and implemented the same law across the country and gave a humanitarian base to it. There are two elements inherent in humanitarianism; equalitarianism and secularism. Many reforms which were brought during the first half of the 19th century; by the British come under humanitarianism. They arranged for the same education for people of different religions, castes and subcastes. Schools, hospitals and orphanages were established.

Thus we can see that due to the influence of westernization, many changes took place in the Indian society and culture and their traditional form changed.

Westernization: A Critical Review

Many sociologists and social anthropologists have criticized the premise of westernization. Learner's believes that westernization is a useless and narrow premise because Russian socialism is also a form which can bring about powerful modernisation. **Dr. Srinivas's** interpretation of westernization is related to British influence on India but it is a narrow viewpoint. The reason for this is the clear effect of the Russian and American forms of westernization on post-independence India. **Dr. Yogendra Singh** has said that for many new upwardly mobile people of India and also of Asia westernization has a curative meaning because it is related to the previous colonial rule by the west. So, it is more value-loaded than modernisation and that is the reason why modernisation seems like a better alternative to us.

Devraj Chenna does not agree that westernization is a simple process. He says that it more appropriate to say that the process of Indianisation is going on at present (in Punjab). This implies that the westernization to a great extent in superficial aspects have resulted in a mindset to re-stress on most of the Indian values which are mixed with the western humanitarian values. **Dr. Yogendra Singh** says, **"Sanskritisation and westernization as such premises in which there is lack of certainty from a theoretical perspective, but in terms of stressing on truthfulness they have lot of utility and practicality." These premises are based on experiential observations and give insights in relation to many aspects of cultural changes**. These premises are only able to explain cultural changes but are unable to explain social changes. Even **Dr. Srinivas** himself believes that the changes in the Indian society; due to sanskritisation and westernization; could only be explained from cultural perspective rather than from a structural perspective. We agree with the thoughts of **B. Kuppuswami** that the premises of sanskritisation and westernization help us in understanding superficial change processes during the later fifty years of the nineteenth century and the first two decades of the twentieth century. The utility of these premises is quite limited in analyzing the change processes in the Indian society.

8.5   Summary

- Prof. M. N. Shrinivas who is famous as an expert in Indian sociologist of the social and religious life of south Indian Coorg community was the first to use this premise.

- Dr. Srinivas has used the term 'westernisation' to express those changes which took place in the 19th and 20th centuries; during the British rule.

8.6   Keywords

1. **Westernisation—**The social process which happened due to connect with the western culture has been given the name of westernization.

2. Sanskritisation—According to Prof. Shrinivas, "Sanskritisation is a process by which any lower caste Hindu or any tribe or any other group changes its rituals, traditions, thoughts and lifestyles usually in the direction of higher caste or dwija castes.

8.7 Review Questions

1. Explain the premise of sanskritisation.
2. What is the meaning of westernization?

Answer: Self Assessment

1. caste system   2. Hindu society   3. British

8.8 Further Readings

Books

1. Sociology of Development—*Vandana Vohra, Omega Publication.*
2. Sociology of Development—*M. Ahmad, New Age International.*
3. Sociology of Development—*Kailash Pyas, Pencraft International.*

Unit-9: Process of Change: Modernisation and Secularisation

CONTENTS

Objectives

Introduction

Objectives

After going through this unit, the student will be able to—

- The meaning of modernisation,
- The knowledge of the premise of secularization.

Introduction

The thinkers gave the origin of the premise of modernisation to understand the changes in traditional societies and the changes in western societies as a result of industrialization and to understand the difference between the two. They kept the traditional society on the one side and the modern society on the other side. That is how they gave origin to traditional Vs modernity. Additionally, when the western thinkers discuss about the changes in colonies and in developing nations, they take the recourse to the premise of modernisation.

9.1   Modernisation

Some people have taken modernisation as a process, while some have taken it as a byproduct. **Eisenstand** has assumed it as a process and has written, "From the historical perspective modernisation is the process of change to such type of social, economic and political systems which developed in Europe and North America during 17th to 19th centuries and in South America, Asian and African nations up to 20th century." The process of modernisation is not a process which happens in any one direction but it is a multi-directional process. Additionally, it is not bound to any type

Notes of values. But sometimes, its meaning is taken as synonymous with positives or desired changes. For example; when someone says that the modernisation of social, economic and religious institutions is happening, then one's purpose is not to criticize but to say the positives.

Till now, many western and Indian thinkers have expressed their thoughts from time to time to clarify the premise of modernisation and have addressed this premise with many terms. **Wyner, Apter, Learner, Black, Alex Enclex, A. R. Desai, Y Singh. M. N. Shrinivasan, Edward Shill, W. C. Smith** etc, are some of the notable thinkers who have expressed their thought on modernisation. Anglicization, Europeanization, westernization, urbanization, evolution, development, progress etc words have been used as synonymous with modernisation. Like industrialization, urbanization and westernization; modernisation to is a complex process. According to **Bandix**, "By modernisation, I mean such types of social changes which happened in England during the Industrial Revolution between 1760–1830 and have happened in France during the Political Revolution between 1789–1794." The initiation of the modern democracy, education system and industrial revolution mainly happened in the western nations. Hence, the replication of such changes in social, economic, political and other spheres; which took place in the western countries; in other countries would be known as modernisation. Hence, this fact cannot be denied that it were the western countries which remained the forms of modernisation in the beginning, whether they were as ideal forms in Russia, China or Japan or in any other country. **Rudolf** and **Rudolf** have confirmed this fact. **Learner's** view is, western model is western only from the historical perspective and is universal from the sociological perspective.

Marian J Levi has defined modernisation as industrial growth, "My definition of modernisation is based on the inanimate sources of energy and on tools which increase the effect of endeavour. I consider each of these two elements as the true basis." It is clear from the above definition that **Levi** assumes the inanimate sources of energy; like petrol, diesel, coal, hydroelectricity and atomic energy and the use of machines as the basis of modernisation.

Notes If a particular society would be called modern; it depends on the fact that how much inanimate energy and machines have been used there.

Dr. Yogendra Singh has said that usually 'fashionable' is taken as the meaning of modernisation. He considers modernisation as a cultural endeavour in which logical expression, universal perspective, empathy, scientific world view, humanity, industrial development etc are included. **Dr. Singh** doesn't agree with the ownership of modernisation to any one caste group or cultural group , rather to the whole human society.

Daniel Learner has accepted the western model of modernisation, in his book 'The Passing of Traditional Society: Modernizing the Middle East'. He mentions following characteristics inherent in modernisation:

(a) Increasing urbanization

(b) Increasing literacy

(c) Increasing literacy increases the contribution of educated people in meaningful exchange of thoughts; through newspapers, books, radio etc.

(d) All of these increase the human capacity, facilitates the economic benefit of a nation which helps in increasing the per capita income.

(e) It helps in enhancing the characteristics of political life.

Learner expresses above mentioned characteristics in the form of power, adolescence and logic. He accepts modernisation mainly as a mental condition. He considers modernisation as an inclination

towards growth, in spite of progress and as a restlessness to adapt oneself according to change. Empathy is also a key element of modernisation in which there is an increase in people's tendency to share happiness and sorrow and to help each other during tough times.

In this book, 'Modernisation: Resistance and Change' **Eisenstead** has expressed modernisation as follows—

(a) In the field of economics—High level of technology.

(b) In the political field—Spread of power in the group and giving power to all adults (through voting rights) and participating in democracy through the modes of communication.

(c) In the cultural field—Increase in capacity of accommodation with different societies and an increase in empathy for other's condition.

(d) In the structural field—Increase in size of every organization, an increase from the perspectives of complexity and differentiation in them.

(e) In the ecological field—Growth in urbanization.

C E Blake has accepted modernisation in historical form and has considered it as a process of change which progressed from the social, economic and political systems; developed in Western Europe and North America during 17th century; to the America and Europe of the twentieth century. Modernisation is the result of such a mindset in which it is believed that the society can be changed and should be changed and the change is desirable. A person has to coordinate according to the changed functions of organizations and it increases the knowledge of the person and as a result he acquires control over the environment. According to **Blake**, the start of modernisation happened from Europe and America but by twentieth century it spread to the whole world and it transformed the form of human relations. **Dr. M.N. Shrinivas** has expressed his thoughts in 'Social Change in Modern India (1966)' and in 'Modernisation: A Few Queries (1969)'. According to him the meaning of modernisation is usually taken with positives. Modernisation is the popular term for changes in any non-western nations because of direct or indirect contact with any western nation. He has included the following under modernisation: increased urbanization, spread of literacy, increase in per capita income, adult franchise and development of logic.

Dr. Shrinivas has mentioned three main areas of modernisation:

1. Materialistic culture

2. Social organizations and

3. Knowledge, value and mindsets.

These three areas seem to be different; superficially, but they are inter-related. Changes in one area affect the other areas.

B.V. Shah has expressed his thoughts on modernisation in the essay 'Problem of Modernisation of Education in India (1069)'. Shah considers modernisation as a multi-directional process which is prevalent in all areas; like economic, social, political etc.

(a) The meaning of modernisation in economy—It includes growth in industrialization, more production, mechanization, monetization and growth in urbanization. Individual and communal property is differentiated. Places of work and living are different. People have the freedom to select an occupation. There is growth of logic and mobility in them. There is development of a new perspective in the areas of income, purchase, savings and capital investment.

(b) In the political field, secular and welfare state is established which makes arrangement for education, health, housing and employment. Everyone is given equality in the eyes of law and there is freedom of electing or changing a government and that of expression.

(c) In the social field there is facility of being in the same level. Importance of acquired position is higher than that of inherited position and everyone is given the equal opportunity. Individual freedom is stressed in the matters of marriage, religion, family and occupation.

(d) In the individuality's context; there is a belief in human endeavours for social changes. Secular, logical, scientific and universal perspective develops. Equalitarian and independent view is followed with regard to the social problems.

Self Assessment

Fill in the blanks—

1. ………………… is the result of such a mindset in which it is believed that the society can be changed.

2. …………… considers modernisation as a multi-directional process which is prevalent in all areas; like economic, social, political etc.

3. Daniel Learner has accepted the ……………. model of modernisation, in his book 'The Passing of Traditional Society: Modernizing the Middle East'.

A. R. Desai doesn't consider the use of modernisation as limited only to the social areas but as spread to all facets of the life.

The meaning of modernisation in the field of intellect is the growth of logical power. Logical explanations are given for physical and social happenings. No incident is accepted by making the God as the base. Secularism is the result of logic due to which the realistic perspective of this world takes roots in place of supernatural entity.

In the social area—

(a) The social mobility grows. A person presents himself to imbibe a new type of behaviour; by breaking the old social, economic, political and psychological hypotheses.

(b) Change in social structure: Change comes in an individual's occupational and political works. The importance of acquired position increases; instead of the importance of inherited position.

(c) Spread and development of central judicial, administrative and political organizations.

(d) Administrators follow the policies of people's welfare.

In the cultural area—

(a) Spread of education and growth in educational institutions which give special types of education.

(b) Development of new cultural perspective which stresses on progress and reforms, ability, happiness, experience and capability.

(c) Development of the premise of coordination with each type of societies, growth of interest, growth in empathy for others, respect for others, initiation of belief in knowledge and technology, an individual getting results of his works and belief in humanitarianism.

(d) Development of such institutions and abilities by the society with which coordination can be done with changed demands and problems.

Thus **Shri Desai** has seen modernisation in the context of a wider area in which all the facets of society and culture come.

From above thoughts of the Indian and western thinkers; on modernisation; it is clear that they have used this premise to compare the traditional, backward and colonized countries with the western, capitalistic nations which are going towards industrialization and urbanization and it points towards the new changes taking place in them. Modernisation in the intellectual fields means to logically describe the physical and social events and accept them on the basis of work-reason. As a result of modernisation, the social mobility increases, new values take roots in place of old traditions, complex institutions take birth and a thaw comes in family and blood relations. In the

political field power is no longer considered as if coming from spiritual powers and decentralization of power among people happens and the election of the government takes place through voting rights. The use of machines increases in economic fields and production takes place by the use of inanimate power. Modes of transport of develop and industrialization increases.

> *Did u know?*   Urbanization increases in areas which come into origin because of situations. The meaning of modernisation; in cultural fields; is development of new cultural perspective and origin of new attributes in individuals.

From above mentioned thoughts of different thinkers we come to know about the following characteristics of modernisation:

Logical explanation of incidences, growth in social mobility, secularism and secularization, transfer of power to people through universal adult franchise, growing urbanization, scientific perspective, industrialization, growth in per capita income, spread of education, empathy, use of inanimate power, development of new personality, importance of acquired positions in place of inherited positions, monetary exchange instead of barter, specialization in occupations, development of transport and communication systems, development in medical and health sciences, use of new methods instead of old methods in agriculture.

Thus we can see that modernisation is a complex process in which many elements are included and which is related to all facets of life; like materialistic, economic, political, social, cultural, religious and intellectual. This premise helps us to understand the changes happening in traditional societies. Today, we can see traditional societies at some places and modern societies at some other places; in the world. This premise is useful in comparing them and to understand the direction and nature of the change.

9.2   Secularisation

Secularisation is a process which results in ending the differences in social behaviours which are based on religion in any society. Secularisation; which is based on intellectualism is necessary for the modernisation. Since each society wished to become modernized now hence it is giving protection to secularisation. Secularisation is being discussed even in those states of India now, which were not secular just after the independence.

There is a direct relation among review of religion, intellectualism and liberalism; in secularisation. **Dr. Shrinivas** has done comprehensive analysis of this process. The process of secularization has become a fundamental characteristic of every society. Those acts which were considered as religious and pious; in India a few centuries ago; are being seen as useless orthodox and illogical behaviour. The acceptance of special influence of a particular religion or caste which was prevalent is no longer influential in the same sense. Many thinkers are of the view that the British rule should be given credit for the process of secularization in India.

The British rule also brought with it the process of secularization of the Indian social life and culture. This tendency further increased with the development of modes of communication and with geographical mobility and spread of education. Both the World Wars and Mahatma Gandhi's Civil Disobedience Movement mobilized the common public from political and social perspectives and also contributed in the growth of secularization. The efforts towards attainment of secularization; after 1947; is really worth mentioning. In the constitution of the independent India, it is written that India would be a secular state. There would be no difference among citizens in the eyes of law; on the basis of religion, caste, gender etc.

> *Notes* The elections for parliament and legislative assemblies would based on adult franchise and the development of the Indian land would be done on the basis of impartial and planned programmes.

For the sense of literal meaning this is the process in which no effort is taken to correlate the religion with a person's existence, importance or development. The direct relation of secularization is with philosophical perspective. The explanation of the world is presented as pure discourse under it. Secularization is a process in through which there is the propagation of logical knowledge in place of traditional beliefs and premises. **Prof. Shrinivas** has clearly mentioned that it is inherent in 'secularization' that whatever was earlier considered as religious is no longer given the same consideration. He has further clarified by writing, the process of differentiation is also inherent in this and as a result different economic, political, legal and moral aspects of the society are become more and more careful about each other. Thus **Shrinivas** has not understood secularization only in terms of secularism. According to this there are two main characteristics of secularization:

1. First, this process is related to that feeling that whatever was earlier considered as religious is no longer kept under the category of religion.

2. The second characteristic is that under this process, we try to view and understand every fact from logical wisdom. Traditionally, there was a complete scarcity of both these characteristics in our social life. Nobody could argue about the relevance of the social system because the whole system was correlated to the religion.

There are many definitions of secularization in the Concise Oxford Dictionary. These definitions tell about doubting the religious beliefs and contradictions about religious education. The third international dictionary gives the following definition of secularization—

"(Secularization) is a system of social conventions which is based on the theory that benchmarks of convention and behaviour should be based on modern life and social welfare instead of being based on religion."

Water House has defined, "Secularization as such an ideology which presents a theory of life and conventions and behaviour and which is against the theory propagated by the religion. Its essence is materialistic. The recognition of the human welfare can only be achieved by national efforts." But **Baker** has refused to agree that secularization is an anti-religion premise. He says the 'secular' is not synonymous with 'impure' or any such word. **Blakeshield** supports this thought of Baker. He has said, "Secularism doesn't oppose religious institutions. Neither it opposes the religious catalysts in the processes related to principles, politics and education. In this, there is stress only on functional divisions of mindsets, i.e. social division of powers in various social acts." **Blakeshield** says that religion, education and principle should not encroach in each other's domains and they should not go out of the confines of their own domains. The extent up to which religion remains within its boundaries, the premise of secularization can be considered as secular. This neither supports religion nor opposes it.

Thus secularization is a condition in the context of social problems in which principle and education are independent from religious institutions and from religious catalysts. Secularization is a stage of historical development in which it is established that principle and education are not based on religion.

Thus if different definitions of secularization are given a thought then we can come with a list of many topics which can be taken under it. For example; scientific humanitarianism, naturalism and materialism, intellectualism, democracy and socialism, optimism and progressivism, moral relativism and nihilism, etc.

9.3 Characteristics of Secularisation

1. **Development of Intellectualism—** Due to secularism, the tendency to depend on religion for every incidence has reduced. Primitive considered every social incidence as a gift of supernatural powers.

But with the development of intellectualism, explanation of cause-result relation increased and due to awareness of the real causes the importance of religion somewhat reduced. Now each person considers the logical behaviour as proper.

2. **Deterioration in Religiosity**—The importance of religious institutions has now reduced because of secularization. The reason for this is that high or low positions are no longer fixed on the basis of religion. Earlier, a person was accorded more prestige which was in tune with the religious rites performed by him. But now such a person who searches for the success of his deeds in religion is considered as backward. So, it is clear that the progress of the process of secularization leads to reduced importance of religion and thus there is deterioration in religiosity.

3. **Increase in Differentiation**—Earlier, religion was believed to be the effective cause behind every incidence; whether it was crime or illness, death or natural calamity; and every incidence was explained on the basis of religion. But now different and real reasons for each incidence is explored in which the influence of social or spiritual power is normally less accepted. This situation has given the rise to differentiation. There are different people for carrying out special tasks and hence a gap among them is natural.

4. **Helpful in Attainment of Modernisation**—The wave of modernisation is every strong at present. Each society wishes to be called as modern. The change in traditional behaviour becomes necessary for this. Secularization also changes the traditional behaviour. For example; the feeling of different religions and religiosity was spreading in the pre-independence India, but the wave of secularization which began from the freedom movement itself had markedly reduced such efforts. The moment India announced itself as a secular state; after the independence; there have been fundamental changes in traditional behavioural benchmarks. Many changes are taking place in the country at present, which are necessary for social development and modernisation. So, it can be said that secularization is helpful in modernisation.

5. **Development of Equality**—There were many social differences in India during ancient times. There were wide differences based on religion, caste, gender etc. There were provisions for different punishments for the same crime in different religions. But such differences automatically end due to secularization and everybody gets equal opportunity.

6. **A Scientific Premise**—Secularization is a scientific premise. It is not proper to show cause-effect relation; based on religion. People tend to become illogical because of this. Secularization gives strong emphasis on logic and only those things are considered as correct which show cause-effect relation.

7. **Humanitarian and Impartial Premise**—Secularization is a premise in which behaviour has been said by considering a human as human. This does not talk about inhuman behaviour with a human on the basis of an imaginary thought like caste. This process encourages the humanitarian behaviour. Additionally, it is an impartial premise in which no difference is done on the basis of religion and there is complete freedom of following any religion.

Task   What are the characteristics of secularization? Describe in brief.

Essential Elements of Secularisation

1. **Logicality**—Secularism is related to logical perspective. A phenomenon is explained in the purest form under this. All those behaviour which are illogical in society, are rejected by this process. Due to this, this process propagates logical knowledge in place of orthodox, illogical, traditional beliefs and premises. A process of differentiation is also inherent in this because of which different organs of the society; like economic, political, moral and social etc become more independent from each other.

2. **Cause-effect Relation**—The manifestation of cause-effect relation is an essential element of secularization which is also addressed by intellectualism. According to **Prof. Shrinivas**; under this is inherent the establishment of modern knowledge in place of mutual beliefs and premises. A characteristic of secularization is that it makes all the possible efforts to destroy mutual beliefs and illogical premises. Those thoughts which are mutual and which do not stand the scrutiny of cause-effect relation are themselves destroyed by this process. If their existence remains somehow, they don't get the proper public support.

3. **Premise of Sanctity and Un-sanctity**—The premise of sanctity and un-sanctity has been the prime in the religious principles in the Hindu religion. The gap among different caste is decided on this basis only. This was the basis of a blanket ban on physical touch, marriage and food among various castes. The premises of sanctity and un-sanctity are based on deeds in each Hindu's normal life. For example; it was unbecoming of a Brahmin to do shaving. These beliefs have diminished in recent years and the rules of health and hygiene have taken over the rules purity. Educated Brahmins and fanatics have gradually given importance to logical explanations in place of orthodox rules and have said the concept of purity as another form of rules of health and hygiene. **Shrinivas** has given the example of Brahmin women of Mysore and has said that educated women are not worried too much about impurity but are giving importance to health and hygiene. They give up orthodox forms of rituals after they separated from joint families.

The process of secularization has discarded many rites. Many rituals; like namakarana or vidhwa-mundan (tonsuring of a widow's head); are no longer popular. Apart from discarding or shortening the rites and rituals; many rituals are being mixed also so that the time constraint of the busy life can be taken care of. For example; the upnayana-sanskar now happens just two days before the marriage. Marriage related rites have also become brief. A Brahmin marriage, encompassing all the rites and rituals which used to take 5 to 7 days are now being finished with a few hours or at the most in a day.

Objectives of Secularisation

1. Achievement of secularism is the goal of secularization. Secularism means a certain type of behaviour while secularization is a process which helps in setting the benchmarks of that behaviour. The situation of behaviour in which there is no undue effect of religion on the state, morality and education etc can be said as secularism. The meaning of secularism in America is the coexistence of the state and the church in the society; without affecting in each other. This is the reason that the government does not give grants to those educational institutions which are being run by the church.

   The meaning of secularism in India is somewhat different than its meaning in the west. Here, the meaning of secularism is that the government shall not give preference to any religion. But this does not mean that an educational institution being run by a religious organization will not get the government grant. If the government considers it necessary then it may direct various religious organizations; for cultural development and for coexistence of different communities.

2. The second goal of secularization is the attainment of a secular state. A secular state is a state in which citizens get equal opportunities on the basis of equality and where society does not interfere in the citizen's activities on the basis of religion. **D. E. Smith** has explained the secular state by writing that the state which guarantees the freedom of religion to its people, gives the status of citizen to people of every religion, should not be constitutionally related to any particular religion and neither is related to the progress or disintegration of any religion. The literal meaning of the secular state is the state which doesn't keep faith in any particular religion. Thus, the secular state views an individual as a citizen rather than as a member of a particular religious group. In a secular state the rights and duties of the people are not explained on the basis of religion. It has been announced in the Article 15, Act 1; in the constitution; that the state would not differentiate among people on the basis of religion, caste, sub-caste, gender or place of birth. Thus we can see that due to secularization, India

has developed in a type of secular state where religious differences are there but the position of the religion is no more as it was about five centuries ago.

9.4   Summary

- **E. A. Ross** was the first person who expressed his thoughts on the subject of social control in 1901 in his book 'Social Control'.

- Regularization of people's behaviour to maintain unity and order in the whole society is the social control.

- Different thinkers have explained the social control in different forms. **Gurvich** and **Moore** has divided social control into two parts—formal and informal control.

- Social change means those changes which happen in human relations, behaviours, institutions, situations, values, social structures etc.

- The social changes in modern India; which have happened through sanskritisation and westernization are explained from cultural perspective rather than from structural perspective.

- Modernisation is a complex process in which many elements are included and which are related to all facets of life; like materialistic, economic, political, religious, social etc.

- Secularization is a process due to which there is an end to differences in social behaviour on the basis of religion in the society.

9.5   Keywords

1. **Modernisation**—This is an inter-related process of political, social and social change and of economic progress by which historical and contemporary societies indulge in their own development.

2. **Secularization**—This is a process in which for the principles and behaviour of the members of a society, logical perspective is given more importance than religious beliefs and symbols.

9.6   Review Questions

1. Describe the premise of modernisation.

2. What is the meaning of the word secularization? Explain in detail.

Answers: Self Assessment

1. Modernisation   2. Shah   3 western

9.7   Further Readings

Books   1.   Indian Society—*Ram Ahuja.*

2.   Sociology of Development—*Dubey Shayamacharan, Vaani Publication.*

Unit-10: Formulating Social Policies and Programmes: Policy and Project Planning

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Objectives

After going through this unit, the students will be able to—

- Understand how social policies are formed,
- Understand the process of planning.

Introduction

Planned change is actually the need of our age. It is the only medium to achieve the principles of a state of public interest. This is an unerring weapon to bring revolutionary changes in the society suffering from traditional social customs, superstitions, and many other social problems. This is a light in the dark not only for the people of underdeveloped or backward countries but also for the developed nations. Today the world humanity and young age that are aggravated by dissatisfaction, resentment, outrageousness and frustration, want equal share in the nation's physical, social and economic resources. Planned change is the only instrument, which can solve the problems of social disparity, resentment and oppressive environment. The revolutionary changes in the social and economic surroundings are a major turn in basic ideals of planned changes, which have played a major role setting patterns.

10.1 Subject Matter

Planned change has paved a new way in socio-economic changes. It has got its due credit in the planning of all the nations whether they are communist or capitalist, developed or undeveloped, underdeveloped or backward. Almost in every country, planned changed has been accepted directly or indirectly as an organ of national life. This is the reason why it has been considered as a powerful system in the area of socio-economic changes all over the world. In a developing country like India it is considered as a perfect formula of re-invention of the society.

Generally there are two ways of working: First, to face the situation as and when it comes with full capacity and second, to estimate the coming situations well before and change yourself accordingly to face the situation with a well prepared strategy. This second way is called planned change. In other words, coordinated and stepwise change in the social and economical conditions to achieve the set targets is called planned change.

According to **B Kuppuswamy**, "Planned change is a well thought effort to bring definite and specific changes in the society."

According to Planning Commission, "Planning is a way to organize and use the resources to get the maximum benefit in the context of originally defined social objectives."

On the basis of following definitions, it can be said that planned change is a collective and coordinated effort of a person, society or a state in which the national resources are used sensibly to achieve the well planned and well defined objectives in a definite timeframe for the betterment of the people.

Following are the **conditions** of planned change—

(1) **Life Philosophy**—A materialistic approach towards life is an important condition for planned change.

(2) **Social Objective**—Planned change happens in the desired direction so it is essential that the social objectives are predetermined.

(3) **Physical Resources**—Physical resources are needed to fulfill the social and economical planning. Social plans are made according to the available resources. Here physical resources mean raw material, minerals, fertile land and favourable conditions.

Notes The more are the physical resources present in the country; the more it can plan for the development.

Following are the **characteristics** of planned development—

(1) **Lack of uniformity**—Planned change does not have a universal structure, as every society has its own problems, needs, and capabilities. It arises from the present conditions and the expectations of the people of the society. Every society has different conditions and people's expectations, so it is possible that a planned change a particular society needs, may be inefficient for other society. So we can say that there is a dearth of uniformity in planned change.

(2) **Continuous Process**—Planned change is a continuous process. New problems keep arising while the duration of the plan and new objectives are also being set after a achieving the predetermined one. So to face new challenges and achieve new targets, new plans have to be made. So we can see that the planned change continues to run once it starts, only important changes are made in the direction and structure.

(3) **Complete Process**—The planned process is not a single sided phenomenon, and is always many-sided. As a change in one aspect of the life brings evident changes aspects of life. For example, Economic development is closely related to social, religious and political organizations, traditions

and customes, public health and education. So while making economic policies, favourable changes should also be planned in these aspects. In brief, we can say that planned change is a coordinated change. It comprises of coordinated changes of life.

(4) Elasticity—While executing social plans, new problems and situations keep arising, which are difficult to predict, so there is always a need to change the plans according to the new and changed circumstances. So elasticity is essential for the success of planning.

(5) Fixed duration and objectives—The objectives and duration of planned process are always predetermined. No plan can be made or executed without setting the time limit. So the determination of objectives and time frame is an essential characteristic of planned change.

Objectives of Planned Change

Objectives of planned change have multipurpose objectives. Beside it they are determined according to the specific situations of the society, so planned changes of different societies have different objectives, but there are some changes which are generally needed in every society. So we can term them as fundamental objectives of planned change. Following are those fundamental objectives—

(1) Fulfillment of basic necessities—The very first objective of the planned change is the fulfillment of basic necessities. Basically the need of planned change arises when the basic necessities like food, clothes, house, and safety of the people are not fulfilled. In India it has arisen due to pervading poverty and unemployment.

(2) Problem solution—Mostly the planned change is needed to solve the specific problems of the society. For example to solve the problem of unemployment in educated people, planned approach in education and technical training is important. Which if avoided can give rise to many problems. Unfortunately India five-year plans have failed in this context. There was a dearth of engineers after the country gained independence, to fulfill that need many engineering colleges were opened but without any planned approach. That is why there is vast unemployment in the field of engineering. Similarly medical colleges are also being opened without any planned approach which will also result in unemployed doctors in the coming years. So it is essential that strategies are made while keeping in the mind the various problems and necessities of the society.

(3) Competition with other societies—In today's scenario when economic needs of various countries are so much dependent on each other that no nation can part its ways. So it is important that there should be a competition among nations. In the political context also, nations need to economically compete with other nations for their survival and respect. This competition cannot go without planning. So we see that planned changed also means to compete with other nations.

(4) Procurement of high human values—"Struggle for survival" and "mighty wins the race" logic cannot be applied on human society. Human behaviour is not only driven by biological necessities but also by the moral and human values. So development of high social and moral values is needed for economic and social progress.

Did u know? According to the concept of 'Welfare State', to help the needy, crippled and weaker people is the duty of the state. Social services like education, public health etc, have also come under the purview of the state. Planned change also aims at developing human and moral values in the society.

(5) Abolishment of social malpractices—Change cannot be brought in the social institutions, customes and traditions without economical progress and development. Planned change is a complete change which not only comprises of economical development and social malpractices.

Need of Planned change in India

(1) **Importance/need of Abolishment of social malpractices**—A basic fundamental planned change is needed in India for removing social abuses which have penetrated deep into the Indian culture. Caste-system, untouchability, communalism, child marriage, women exploitation, beggary and widow marriage are some of the important areas of the society which are needed to be changed with targeted efforts. Even after being independent and living in the democratic society, people still stick to the traditional customs.

These problems need to be addressed with a planned approach. The only solution for the problems of the Indian society which have made the life of Indians miserable, is planned change.

(2) **To achieve economical equilibrium**—The origin and progress of the concept of planned change up to an extent depends on economic prosperity. Poverty and other problems related to it can be abolished with the help of planned change. Planned change can prove its worth when it can fulfill the need of basic necessities of the people reeling under poverty and lowest living standards. To achieve this target, continuous increase in agriculture and industrial production is essential. People should be assured of supply of basic necessities like food, clothing, home, health services and education.

Did u know?   To arrange the basic necessities of the people was the target of fourth and and fifth plan and sixth plan was aimed at removal of poverty.

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(3) **Essential for the materialization of the concept of democratic socialism**—The concept democratic socialism which is practiced in India has faith in democratic values for the prosperity of individual and social life. The democratic term with socialism is very different from the totalitarian socialism in Russia and China. Indian socialist doesn't believe in giving the whole power into the hands of a person, section or state, it views the society as a whole. It means that equal opportunities for every one with the assurance of basic necessities so that essential strategy and philosophical values for the individual and social development. So the assurance of removal of social and economical inequalities with maximum production and to provide the minimum income to the people are the part of democratic socialism. So the total and liberal development of human personality is the supreme objective of democratic socialism, which can only be possible by planned changes. The aforesaid objective was included in the Indian five-year plans and efforts were made to achieve it through creative programmes.

(4) **Equal opportunities for everyone**—In the planned change, equal opportunities are generated for the people without any discrimination of caste, group, and birth. So the main objective of the planned change is to minimize and if possible remove the inequalities. So the severe economic inequalities deeply rooted in the Indian society are more regrettable than the poverty and rich-poor divide. Discrimination on the basis of caste, and rich and poor is like prohibition on the Indian society since ancient times. The prosperity and grandeur of India kings is now a thing of past but the income inequality still persists in India. A social insurance of inable and old people will also help to create more opportunities.

(5) **Essential for the proper use of national resources**—The nation has to adopt the planned approach to properly use the national resources for the development of the people on the social and economic status.

(6) **Helpful in establishing the concept of welfare state**—Our constitution mentions about a welfare state in a democracy. A welfare state pledges to fulfill the basic needs like food, clothing, lodging, education and health services, of its people. The welfare state can also help the old, crippled, orphan and unemployed people. After the independence Indian government has always made efforts to

establish a welfare state with democratic socialism. It was also kept in mind while preparing the strategy of the plans. However the clear picture of a welfare state has not yet emerged, but with social awareness and continuous efforts, India can prove itself as a great welfare state. So the role of planned change is very clear in the establishment of welfare state.

Differences between planned and unplanned changes—Following are differences between planned and unplanned changes—

(1) Planned change is well thought effort to bring specific changes in the society while unplanned is a non-contemplated effort.

(2) Planned change includes the determination of essential resources for the establishment and execution of specific social principles. In unplanned approach neither of these social values are established nor are the resources assessed for the execution of these principles in the society.

(3) Clear assessment of various objectives of social changes is essential in planned change, but in unplanned changes this is not an essential criteria.

(4) Planned approach is a tightly knit process while the unplanned change is an unorganized one.

(5) Reins of planned approach are always in the hands of a person, society or state, while the unplanned approach doesn't need such control.

(6) Planned change always has a time frame to achieve its predetermined objectives while the unplanned approach is not limited with time.

(7) Strategies in planned approach are made for the progress of the masses while in unplanned change efforts are made for the individual progress without any planning.

(8) The national programme of planned change is nationalized while the unplanned one is noncentralised.

(9) In the planned change, the distribution of available resources and determination of objectives are done on the basis of priorities. While in unplanned approach every human being has its own priorities but these priorities are based on exploitation and competition.

(10) National resources in planned change are used in a justifiable manner keeping the national interest supreme. While in unplanned approach the use of resources is done for individual benefit.

(11) In planned change, strategies are made for the development of every section of the society while in unplanned situation the plans are on the individual demand.

Process of Planning

Planning is a complex process and behind any process there is a contribution of large system. Various bodies and governments play an important role from the approval of the planning till the execution of a plan.

In our country, Planning commission, central government, and state governments are involved in the process of planning approval and execution. In terms of planning, Planning Commission is an important institution. The commission after discussion with various ministries and state governments make assumptions on various and points and projects, determines the priorities of planning and estimates the various available resources. So in this manner, the first part of assessment completes. These estimates were then sent to the state governments. In the second part, various state governments make their own plans. Which are then sent to the commission. The commission studies these plans and unifies the various plans of the governments. In this process, it also consults various specialists and political parties. It then releases the draft of the plan.

The third part is the most important one. It starts after the release of the draft of the plan. Discussion takes place between the commission and various governments. These discussions aim at the determination of nature state level projects. After the determination of the projects, the commission consults the central

cabinet and the final draft is presented before the cabinet after the consultation with different ministries. In the last it is tabled in Parliament where after the approval it becomes national plan and gets published.

It is also essential to understand the process of planning at state level, the state level planning body prepared the draft and presents before the Planning commission and the state administration. Every state has its own planning department which prepares plan for the states. However during this process, the state governments remain in touch of the Planning Commission.

> *Notes* With the aim of decentralizing the planning, in the duration of seventh plan, district level planning approach was used and nearly 100 districts were chosen for this process.

Self Assessment

Fill in the blanks—

1. For the prosperity of personal and social living .... values were entrusted.

2. The adjective .... with the word socialism makes it different from the totalitarian socialism of Russia and China.

3. The philosophy of .... socialism is based on the holistic view of society.

10.2   Functions of the Planning Commission

There are the main functions of Planning commission—

(1) The first responsibility of the Planning Commission is to assess the physical, monetary and human resources which also include technical resources and to explore such possibilities to increase the resources which fall short of the demands.

(2) To prepare a plan for effective and balanced used of national resources.

(3) To define the stages in which the plan can be completed and also give suggestions on the distribution of the resources to complete every stage on priority basis.

(4) To determine the nature of the system essential for the successful execution of every stage.

(5) To evaluate time to time the progress in the plan and also suggestions according to the evaluations.

(6) To give suggestions on the basis of current economical conditions, current policies and development programmes and to study such specific problems can be sent to the central or state governments for consultation.

(7) To give indication to such components which are hamper the economic development. With keeping the current political and social situations, determine such situations in which the successful execution of plan can be assured.

(8) To enquire such specific problems which should be sent to central or state governments for consultation.

> *Task* What are the functions of Planning Commission? Briefly describe.

10.3   Administrative Organisation

Planning Commission executes its responsibility with the help of various departments and sub-departments which are administered by the chief Advisor, Chief or Assistant Secretary. Some departments work under the administration of Directors. The Prime Minister is the head of the Planning Commission. But the whole work is administered by a Deputy Chairman and four other salaried members of the commission. Some short-time members from the cabinet are also included. Planning Commission works as a joint team which bear the joint responsibility as well. However for convenience, every member is given charge of a specific department or subject. The Deputy Chairman is responsible for plan coordination, plan evaluation, administration, and subjects in economic department. Other full-time members preside each of the following groups: Industry, labour, transport, and power group; agriculture and rural development group; perspective plan group; and education, scientific and social service group.

10.4   Divisions

Planning Commission is divided into five divisions on the basis of internal structure—

(1) **General Divisions**—There are six general divisions in the commission. (*i*) Financial division which further have five sub divisions- Financial resources, Economic policy and progress, international trade and development, price policy, and inter industry study division. Every sub division work under a Director. (*ii*) Foreseen Plan Division. (*iii*) Labour and employment division. (*iv*) Statistics and Survey division, which is related to Central Statistics Division. (*v*) Resources and Scientific Research division, which with the assistance of Subject division studies the arrangement of natural resources for the economical development. (*vi*) Management and Administration division.

(2) **Subjects Divisions**—The Planning Commission has ten subject divisions which work according to their subject—(*i*) Agriculture division which also includes cooperative and Communal development. (*ii*) Irrigations and electricity division. (*iii*) Land reforms divisions. (*iv*) Industrial and mineral divisions which have industries, minerals, and public industries divisions. (*v*) Rural and small industries. (*vi*) Transport and Communication division. (*vii*) Education division. (*viii*) Health division. (*ix*) Housing division which also include urban housing. (*x*) Social Service division which is also related to the development of backward communities.

(3) **Co-ordination divisions**—There are two coordination divisions. (*i*) Programme administration division which coordinates states' plans and also arranges and coordinate consultations on the states' plan and reports on the progress of the development projects. It also studies the amount aid given to the states by the central government and consults the states for the proper execution of their projects. It also plans for the development of the backwards states for their rapid development. (*ii*) Plan coordination division, It coordinates among the various departments of the commission. There is also a general coordination sub-division which is responsible for the meetings of the commission. Both the departments work under their respective directors.

(4) **Special development programme division**—It has two division (*i*) Rural works divisions which is related to the proper usage of rural and human resources. (*ii*) Public assistance division which is related to get the public support for specific programmes for the national development and also works as National Advisory Council for public support.

(5) **Evaluation division**—Two important departments of the Planning Commission are related to the programme and evaluation of plans. First is the Plan evaluation division which is a powerful division and also works as the secretariat of Public Investment Board. It also helps various ministries by evaluating the possibilities of their alternative projects. Second is the evaluation department which evaluates various programmes of a plan. Programme evaluation board also comes under its purview which is established specially for the evaluation of communal development programme. It also evaluates the rural development programme.

10.5 Other Bodies

There also other various bodies related to the Planning Commission and its divisions which are related to planning and execution and described briefly.

National Planning Council—The Planning Commission makes National Planning Council at the beginning of every plan, which studies the problems related to the commission's plan and give suggestions. It was first made in February 1965 during the fourth plan. It comprises of scientists, engineers, economists, and other specialists who present their report to the commission after the study the problems in their respective areas.

National Development Council—National Development Council is established to coordinate between the states and the Planning Commission. Before tabling in front of the lower house of Parliament, it is endorsed National Development Council which holds meetings at various stages of the plan. Prime Minister, various Cabinet Ministers, Chief Ministers of states and members of the Planning Commission take part in its meetings. Its main functions are: Time to time evaluation of the progress of the national plan, discuss the various social and economical policies which affect the national development, suggest solutions for achieving the objectives of the national plan, improve the administrative capabilities, development of less developed sections of the society and development of national resources by all citizens.

Notes   National Development Council is not a statutory body. It only gives suggestions and is called only two times in the first two years of the planning.

Research Programme Committee—In the first five-year plan, the Planning Commission established this committee which works under the Deputy Chairman and doing excellent service in Planning. Various scholars, scientists, researchers and economists from various universities and research centers are appointed time to time in this committee. This committee provides aides to various universities and research centers researched in the different aspect of development like administrative, social, and economical. It also helps Indian Statistical Institute, National Council of Applied Economic Research and Indian Institute of Economic Growth for their research in on various social and economical issues.

Advisory Bodies—A panel of specialists is created to suggest the Planning Commission on various projects and it gives its suggestion on various projects and plans after its two or three meeting in a year. Such committees are also established for flood control, irrigation and power projects; committee for public participation; and for agriculture, land reforms, health, education, housing, and regional development. Beside this there is also a 'advisory committee' for Members of Parliament and an 'informal advisory committee' for Prime Minister. Before planning, the Planning Commission also consults various private sector commercial and industrial institutions like Federation of Indian Chambers of Commerce and Industry, The Associated Chambers of Commerce of India, All India Manufacturers Organisation etc.

Associated Bodies—Some other associated bodies like Central Ministry, the economics department of Reserve Bank of India, and Central Statistical Organisation also help in planning. With the help these institutions the Planning Commission conducts study on various subjects and the Central Statistical Organisation provides data for the planning and evaluation.

Working Groups—During the process of planning, the commission appoints various working groups which have specialists in their subjects. These bodies present their report on various issues of planning which also serve as the basis of planning. For example, for sixth plan there were 21 working groups which were associated with agriculture, steel, machinery, fuel and education.

10.6   Summary

- According to Planning Commission, planned change is way to get the maximum benefit of the resources to achieve the fundamentally defined objectives.

- Planned change is helpful in establishing a welfare state.

- Planning is complex process in India. There are many stages from approval to execution.

10.7   Keywords

1. **Planning**—Determining the objectives, necessities and priorities and the arrangement of resources to achieve them is called planning.

2. **Planned Change**—When a joint group takes a collective decision in the favour of a social system then it is called planned change.

10.8   Review Questions

1. Why there is need of planned change in India?

2. Describe the process of planning.

Answer: Self Assessment

1. democratic   2. 'Democratic'   3. democratic

10.9   Further Readings

Books   1.   Theoretical Sociology — *Virendra Prakash Sharma.*

2.   Sociology of Development — *Shyamcharan Dubey, Vani Publication.*

Unit-11: Implementation, Monitoring and Evaluation of Methodologies

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Objectives

After going through this unit, the students will be able to—

- Tell the technique of planning in India,

- Understand the process of planning in India.

Introduction

'Technique of planning' means the art of preparing the draft of planning and its process. It can also be described as the procedure of planning. In other words, technique of planning includes the objectives, priorities and techniques while preparing the draft of planning of a country.

11.1   Subject Matter

Economic planning is a technique, a medium which aims to meet the objectives and predetermined targets set by the Central Planning Commission. The Planning Commission has fixed the following objectives of the planning in India— (a) To increase the national and per capita income of the country; (b) to increase the employment opportunities; (c) to decrease the inequality of income and money; (d) to increase the agriculture produce; (e) Industrialisation of the economy; (f) balanced regional development and (g) to minimize the dependence on the foreign assistance by achieving self dependency.

These objectives have been included in most plans and by the experience of execution of the plans, these objectives are gradually developed.

Pramit Chaudhary has aimed at three shortcomings of these objectives. **First**, except the target of national income, there are very few targets which have stable results and are connected to time

Notes

horizon. **Second**, there is no discussion on probability or relevance of the selected objectives. **Third**, as the problems of irrelevance of objectives are not taken seriously, it is obvious that there is also no discussion on trade-off.

Various techniques of physical and financial planning have been used in different Five-Year Plans to achieve the set targets. On the one hand, Physical planning is associated with the technique of setting targets for the levels of agriculture and industrial production, social and transport services, employment, savings, investments and income. On the other hand, financial planning is related to the distribution of resources in the form of currency.

> *Notes*   Financial planning aims to balance the demand and supply of the goods, curb the inflation, and bring stability in the economy.

It is very important for the success of a plan that the physical and financial targets are well coordinated and are according to each other. But the Indian plans have failed to setup the total and individual balance because the inbuilt systematic problems of the Indian economy do not allow such equilibrium. During many plans, the crops have continued to be destroyed which resulted in low supply of agricultural produce. Due to problems; like shortage of power, scarcity of raw materials, transportation bottlenecks, strained industrial relations etc, industrial production has also gone down. Sometimes, financial resources have also fallen short of physical objectives. This also gives rise to the imbalance and discrepancy in the physical and financial targets which increased the pressure of inflation and short payments.

According to the definition of **Ms. Barbara Wootton**, "planning is a wakeful and well thought selection of economic priorities by a public authority." So the planning technique is related to selection of priorities. The public authority has to choose which thing should be given more priority—reorganization of agriculture or quick-industrialisation, heavy industries or light industries, power-transport or social overhead expenses?

In the First Plan, with the objective of preparing a solid base, main emphasis was on the overhead expenses like power, transport, public health, and education, and the development of agriculture. But the development of industries and minerals was not the priority at that time and only 6% of the outlay was spent on them. This resulted in the scarcity of raw materials and foreign currency and prices started soaring in the Second Plan.

That is why 20% of the total overlay was spent on the development of industries and minerals in the second plan. It was decided to prioritise this sector to make a solid capital base and increase the productive and technical capabilities. Emphasis was also given on the development of small scale and cottage industries. Although the investment level on the transport, agriculture and irrigation, and social services was kept high, however it was 13% in the First Plan which was decreased to 10% in the Second Plan. Inflationary pressure swelled and foreign currency crisis rose in the Second Plan due to the failure in agriculture sector and deficit in the raw materials, power and consumer products. In the Third Plan, a balanced approach of broad based priority schemes and investment was adopted. In this scheme of priorities it was emphasized to increase the agriculture produce for achieving self dependency in food grains, for fulfilling the industrialization and export needs; to expand the grassroot industries; to proper utilize the human resources and expand the employment opportunities; and to decrease the inequality of income and money.

In the last year of the Third Plan, massive scarcity was seen in the agriculture and industrial produce. Agriculture production even came back to the level where it was at the beginning of Third Plan. So in the fourth year, development of agriculture and irrigation facilities got maximum attention (24%) and other sectors were given the equal priority. In preparing the scheme for the priorities of other sectors, it was

kept in mind that encouragement should be given to establish industries in different areas, employment opportunities should be increased, hurdles in transportation should be removed, power production should be fully utilized and current projects should be completed as soon as possible; expansion of education, scientific research, family planning, water supply and sanitary schemes should be given due attention. The overall priorities were determined in manner to retain the stability and self dependency.

The scheme which was presented in the Fifth Plan was to according to the combined objectives of removing poverty and to achieve economical self dependency. So the maximum priority (24%) was given to industrial development, then to the agriculture and irrigation development (22%), and power (19%).

In the Sixth Plan; energy, science and technology topped the list with 28%. Agriculture and irrigation got 25%, transport and communication were given 16% and industrial and mineral development got 15% of share of the investments. This was aimed to increase agriculture and industrial produce, more employment opportunities and removal of poverty. It was also emphasized that the current capability should be fully utilized and the basic execution system of power, coal and transport should be improved.

With the assignation of investment priorities, there has been ample progress in the various sectors of the Indian economy. Agricultural produce has increased manifold, industrial sector and export has become multi-faceted and basic structural facilities have increased.

In reality, the assignation of investment priorities in a plan is related to its developmental policy. This specific policy is adopted to achieve the objectives and targets of that plan. Two developmental policies are linked to the Indian planning process. One of balanced development and two of imbalance development. In a balanced progress policy, investment is done in all the sectors of economy, and in the second policy it is expected to create imbalance in the economy by investing in few selected sectors of economy.

Indian planning has always been a blend of balanced and imbalanced progress techniques. Imbalanced technique was applied in the Second Plan, when development of heavy industries was more emphasized than the agriculture and irrigation. This resulted in severe foreign currency crisis and increased inflationary pressures. So the balanced approach was adopted in the Third Plan, however in every plan some sectors were always given more priority than the others for a varied balance.

Self Assessment

Fill in the blanks—

1. It is .... for the success of a plan that physical and financial targets are properly coordinated to each other.

2. But Indian plans have failed to establish individual and total .... in physical and financial targets.

3. In most plans, crops were ruined which .... in less supply of agriculture produce.

> *Did u know?* There has been no single technique in the Indian planning. Indian technique of development is a blend of balanced and imbalanced progress techniques.

This helped in increasing industrial production, basic structural facilities and national income, but missed the target of removing inflationary pressure, inequality in income, removal of poverty and unemployment, the problems of balance of payments and achieving the target of self dependency.

Various Methodological devices were also used to prepare the financial planning of India. For example, Harod-Domer Model was used in the first five-year plan: $\Delta I = \frac{1}{\alpha} = I\sigma$, where I is the annual growth-rate of investment, σ is capital-production ratio, α is the confined saving tendency and Δi represents the increase in investments.

Notes

In the model of this plan, during 1950–1951, the rate of investment was considered 5% of the national income, capital production ratio was meant as 3:1, the price of α was determined 20%. With the values of these parameters, it was told that the rate of investment which 5% in 1950–51, will be increased to 7% in 1955–56.

For the Second Plan, Mahalanobis introduced four regional allocation models. It was considered that ₹ 5,600 crore will be available in the exchequer for investment. He then divided it in capital-goods, factory produced consumer goods, family consumer goods, and service productive areas. The model was aimed to create more employment opportunities, strengthen capital base and to increase the productive and technical capabilities.

The Third Plan was based on the Second Plan model, however it was more compatible for inter-industry. The Planning Commission didn't really follow the input-output technique. Earlier; **J. Sandre** had prepared the performance planning-model on the basis of input-output technique. Similarly Manne, Rudra and other economists prepared the compatibility model for the Fourth Plan of India. It was 30 areas compatibility model which was based on Leontief's inter-industry open-scheme but the actual model of this plan was not based on compatibility model.

But the Fifth Five-Year Plan was drafted on the basis of a input-output model which was prepared by the background team of the Indian Planning Commission. The model of the plan was based on the prices of 1971–72, draft plan-model on the prices of 1972–1973, and the last plan-model was based on the prices of 1974–75. It was 66-area input-output model in which consumption sub-model was also included. Production level of every goods was decided in this model. This was extracted with the help of physical balance exercises in which the difference of demand-supply were determined and was made according to regional growth rates through input-output system. Individual level independent research was also done on some specific things to check the production levels. Projected growth rates were transformed into physical targets to make the investment project and production programme. Targets in some areas like coal, unprocessed oil, raw iron, and cement which were considered independent in the input-output scheme, were derived directly by the regional growth rates. In others situations the technique of physical balance and other plan exercised were used.

The input-output scheme was used in the Sixth Plan also. The prices for 1979–80 were determined with the help of apparent prices from 1980–81 and 1994–95. It was an 89-areas input-output model which was the time duration of Sixth Plan was coordinated with a 14-areas investment planning model of the apparent time. Technical specialization of the economics was also used to draft the input-output model. The projection of public consumption expenses and exports for the last year of the plan was done in an exogenous way. In the last year the personal consumption expenses were projected with the help of consumption sub-model which considers different demand functions for the urban and rural people living below or above the poverty line.

Distribution of the scarce material in the competitive and each area is a main challenge in financial planning. To achieve the necessary production, it is necessary to chose between the domestic production and exports and it is also necessary to find out a replacement of exports. The linear programming models expand the input-output models to the extent of optimal parameters. When the target is to maximize the income and employment, linear programs help in finding the solutions in such areas and techniques where the optimal combinations of domestic production and exports are included. The Planning Commission has to face several difficulties like the dearth of capital and machinery, increasing population etc. Input-output doesn't pay much attention to these shortcomings while preparing a development plan. Linear programming models are sensitive to these problems and effective in making an optimal plan within the time limit. But no linear programming has been used in preparing the financial plans in India. None of the plans based on Harold-Domer models, Mahalanobis model or input output model have been successful in achieving the technical income and per capita income and the various projected growth rates. So the 5 five-year plans have failed to remove unemployment, inequalities in income and money, to achieve the target of self dependency. After the planning of 30 years, power shortage, hurdles in transportation, payment balance and inflationary pressures are same as before.

> *Task* What are the technical solutions? Describe in brief.

11.2 Summary

- Planning technique means the art of preparing the draft of plan, method and process.

- While preparing a framework a country's plan, its aims, priorities, strategies and techniques are include in the planning technique.

- To achieve the target in various five-year plans, physical and financial planning is used.

- Methodological techniques are used from time to time for preparing the financial planning of India. For example: Harold-Domer was used in the first five-year plan.

11.3 Keywords

1. **Planning Commission**—Prepares plan to use the national resources of the country in an effective and balanced way.

2. **Technique of Planning**—The art or process of preparing the draft of plan. It can also be termed as the technique of planning.

11.4 Review Questions

1. Critically describe the techniques of planning in India.

2. Which technique was used in the second five-year plan?

Answer: Self Assessment

1. essential   2. balance   3. resulted

11.5 Further Readings

Books

1. Sociology of Change and Development — *Prafull Chandra Tayal, Hind Book Centre.*

2. Sociology of Development — *Shiv Singh Bahal, Rawat Publications.*

3. Sociology of Development — *Vandana Vohra: Omega Publications.*