

# Sociology of Change and Development

DSOC403

Edited by:  
Dr. Sukanya Das



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**L** OVELY  
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**U** NIVERSITY

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**SOCIOLOGY OF CHANGE AND  
DEVELOPMENT**

Edited By  
Dr. Sukanya Das

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## SYLLABUS

### Sociology of Change and Development

**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	Critical Perspectives on Development: Ecological, liberal, Marxian; Paths of Development: Capitalist, socialist, mixed economy, Gandhian;
6	Agencies of Development: State, market, non-governmental organizations
7	Social Structure and Development: Structure as a facilitator/inhibitor: Development and socio-economic disparities; Gender and development
8	Culture and Development: Culture as an aid to development; Culture as an impediment to development
9	Development and displacement of tradition; Development and upsurge of ethnicity; Indian Experience of Development: Sociological appraisal of Five-Year Plans; Social consequences of economic reforms, Socio-cultural repercussions of globalization, Social implications of info-tech revolution
10	Formulating social policies and programmes: policy and project planning, Implementation, monitoring and evaluation of methodologies

## CONTENT

<b>Unit 1:</b>	Meaning and Forms of Social Change <i>Sukanya Das, Lovely Professional University</i>	1
<b>Unit 2:</b>	Evolution, Progress and Transformation <i>Sukanya Das, Lovely Professional University</i>	7
<b>Unit 3:</b>	Change in Structure and Change of Structure <i>Sukanya Das, Lovely Professional University</i>	23
<b>Unit 4:</b>	Theories of Social Change: Linear, Cyclical and Curvilinear <i>Sukanya Das, Lovely Professional University</i>	34
<b>Unit 5:</b>	Factors of Social Change: Demographic, Economic, Religious <i>Sukanya Das, Lovely Professional University</i>	45
<b>Unit 6:</b>	Factors of Social Change: Bio-tech, Info-tech and Media <i>Sukanya Das, Lovely Professional University</i>	57
<b>Unit 7:</b>	Social Change in Contemporary India <i>Sukanya Das, Lovely Professional University</i>	65
<b>Unit 8:</b>	Processes of Change: Sanskritisation and Westernisation <i>Sukanya Das, Lovely Professional University</i>	71
<b>Unit 9:</b>	Process of Change: Modernisation and Secularisation <i>Sukanya Das, Lovely Professional University</i>	81
<b>Unit 10:</b>	Changing Conception of Development: Economic Growth, Human Development <i>Sukanya Das, Lovely Professional University</i>	90
<b>Unit 11:</b>	Social Development <i>Sukanya Das, Lovely Professional University</i>	105
<b>Unit 12:</b>	Sustainable Development, the Question of Socio-Cultural Sustainability and Multiple Sustainability <i>Sukanya Das, Lovely Professional University</i>	111
<b>Unit 13:</b>	Critical Perspectives on Development: Ecological and Liberal <i>Sukanya Das, Lovely Professional University</i>	117
<b>Unit 14:</b>	Critical Perspectives on Development: Marxism <i>Sukanya Das, Lovely Professional University</i>	127
<b>Unit 15:</b>	Theories of Development and Underdevelopment: Modernisation Theories <i>Sukanya Das, Lovely Professional University</i>	137
<b>Unit 16:</b>	Theories of Development and Underdevelopment: Center- Periphery, World-Systems, Unequal Exchange <i>Sukanya Das, Lovely Professional University</i>	145
<b>Unit 17:</b>	Paths of Development: Capitalist, Socialist, Mixed Economy, Gandhian <i>Sukanya Das, Lovely Professional University</i>	148
<b>Unit 18:</b>	Agencies of Development: State, Market, Non-governmental Organizations <i>Sukanya Das, Lovely Professional University</i>	163
<b>Unit 19:</b>	Social Structure and Development: Structure as a Facilitator/ Inhibitor <i>Sukanya Das, Lovely Professional University</i>	174

<b>Unit 20:</b> Development and Socio-Economic Disparities <i>Sukanya Das, Lovely Professional University</i>	189
<b>Unit 21:</b> Gender and Development <i>Sukanya Das, Lovely Professional University</i>	197
<b>Unit 22:</b> Culture and Development: Culture as an Aid to Development <i>Sukanya Das, Lovely Professional University</i>	207
<b>Unit 23:</b> Culture as an Impediment to Development <i>Sukanya Das, Lovely Professional University</i>	212
<b>Unit 24:</b> Development and Displacement of Tradition <i>Sukanya Das, Lovely Professional University</i>	217
<b>Unit 25:</b> Development and Upsurge of Ethnicity <i>Sukanya Das, Lovely Professional University</i>	227
<b>Unit 26:</b> Indian Context of Development: Sociological Appraisal of Five-Year Plans <i>Sukanya Das, Lovely Professional University</i>	236
<b>Unit 27:</b> Social Consequences of Economic Reforms <i>Sukanya Das, Lovely Professional University</i>	247
<b>Unit 28:</b> Socio-Cultural Repercussions of Globalisation <i>Sukanya Das, Lovely Professional University</i>	254
<b>Unit 29:</b> Social Implications of Info-Tech Revolution <i>Sukanya Das, Lovely Professional University</i>	263
<b>Unit 30:</b> Formulating Social Policies and Programmes: Policy and Project Planning <i>Sukanya Das, Lovely Professional University</i>	270
<b>Unit 31:</b> Implementation, Monitoring and Evaluation of Methodologies <i>Sukanya Das, Lovely Professional University</i>	279

## Unit-1: Meaning and Forms of Social Change

### CONTENTS

Objectives

Introduction

- 1.1 Subject Matter
- 1.2 Characteristics (Nature) of Social Change
- 1.3 Forms of Social Change
- 1.4 Summary
- 1.5 Keywords
- 1.6 Review Questions
- 1.7 Further Readings

### 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.

**Notes**

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

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 analysis 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.

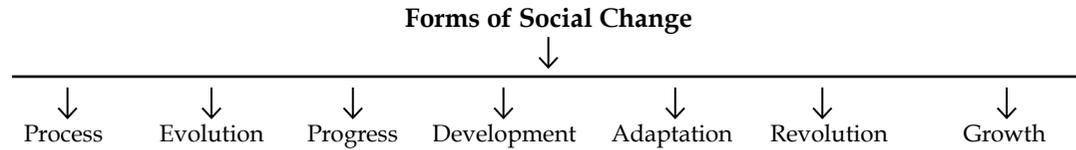
## Self Assessment

### 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:



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.

Notes

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.

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

### CONTENTS

Objectives

Introduction

- 2.1 Meaning and Definition of Evolution
- 2.2 Characteristics of Evolution
- 2.3 Darwin's Theory of Evolution
- 2.4 Social Evolution
- 2.5 Evolution of Society and Culture
- 2.6 Evolution of Economic Life
- 2.7 Evolution of Family Life
- 2.8 Evolution of Art
- 2.9 Evolution of Religion
- 2.10 Reality (Criticism) of Social Evolution
- 2.11 Factors of Social Evolution
- 2.12 Forms of Evolution
- 2.13 Social Evolution and Social Change
- 2.14 Progress
- 2.15 Meaning and Definition of Social Progress
- 2.16 Characteristics of Social Progress
- 2.17 Tests of Social Progress
- 2.18 Conditions Helpful to Social Progress
- 2.19 Transformation
- 2.20 Summary
- 2.21 Keywords
- 2.22 Review Questions
- 2.23 Further Readings

Notes

**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.

**Evolution**

In sociology, the concept of evolution has been adopted from zoology. **Darwin** propounded about his evolutionary 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 evolutionary 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:

$$\text{Evolution} = \text{Continuous changes} + \text{Definite direction} + \text{Formal difference} + \text{diversity in formation and functioning}$$

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.'

Notes

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.

Notes

### 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 uncertainty, 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.

Notes

## 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

Notes

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 19<sup>th</sup> 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

Notes

**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. Heddou** 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.

**Notes**

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

Notes

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?

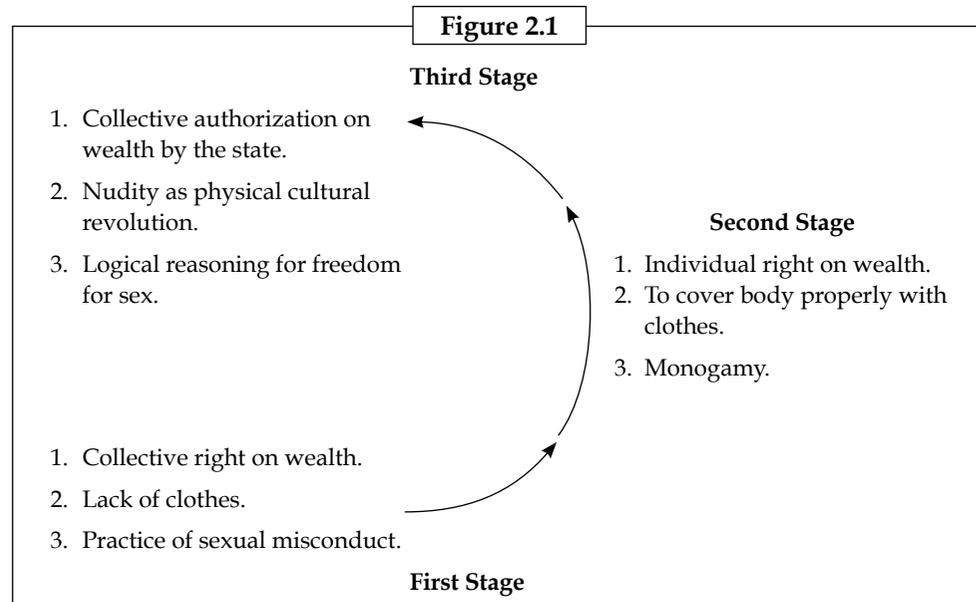
2. **Multilinear Evolution** – **Julian Steward** presented the principle of multilinear evolution in place of unilinear evolution. According to him, all societies and cultures of the world have not gone through equal stages of evolution, but they have had different order in different areas.

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 ( $\supset$ ).

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:

Notes



### 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

Notes

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 relation 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.

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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 theologians 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 unanimity 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 mental 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.

Notes

### 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.

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- 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 own and leave everything on God's will.

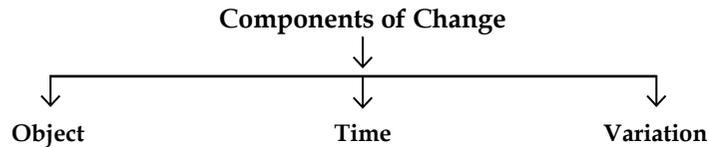
### 2.19 Transformation

#### 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.



**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 be observed. **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.

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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.

**Notes** 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

### CONTENTS

Objectives

Introduction

- 3.1 Society : As a Creation or Infra-structure
- 3.2 Endogenous and Exogenous Sources of Change
- 3.3 Endogenous and Exogenous Sources of Social Change
- 3.4 Process of Social Change in India
- 3.5 Sanskritisation
- 3.6 Little and Great Traditions
- 3.7 Modernisation
- 3.8 Modernisation : Agents of Change, Mass Media, Education and Communication
- 3.9 Ethnicity, Cultural Identity and Change
- 3.10 Modernisation and Problems of Change
- 3.11 Summary
- 3.12 Keywords
- 3.13 Review Questions
- 3.14 Further Readings

### 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.

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### 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.

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**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** comprises of Ramayana, Mahabharata, 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 bring 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, Brahmins. 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 Brahmins 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 Brahmins. 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 larger than that of Brahminisation, its surroundings are vast. **Srinivas** felt that inferior castes not only imitate the Brahmins, but also other superior castes. Kshatriyas also come under superior castes. Jat 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:

**Notes**

- (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, Upanishads and other writings. In this great tradition, the role of Brahmins 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.

Notes

### 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, **Durkheim** 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**.

Notes



**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) Dignity 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

## Notes

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 utilisation 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 inequity.** For example, green and white revolutions have boosted the inequity. 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

Notes

- 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 ideal 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.*

## Notes

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

### CONTENTS

Objectives

Introduction

4.1 Subject Matter

4.2 Cyclical Theories of Social Changes

4.3 Summary

4.4 Keywords

4.5 Review Questions

4.6 Further Readings

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 19<sup>th</sup> 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 evolutionary 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 evolutionary 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 evolutionary theory of social change. He has expressed the social change based on the natural selection. Spencer was impressed by Darwin's evolutionary 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.

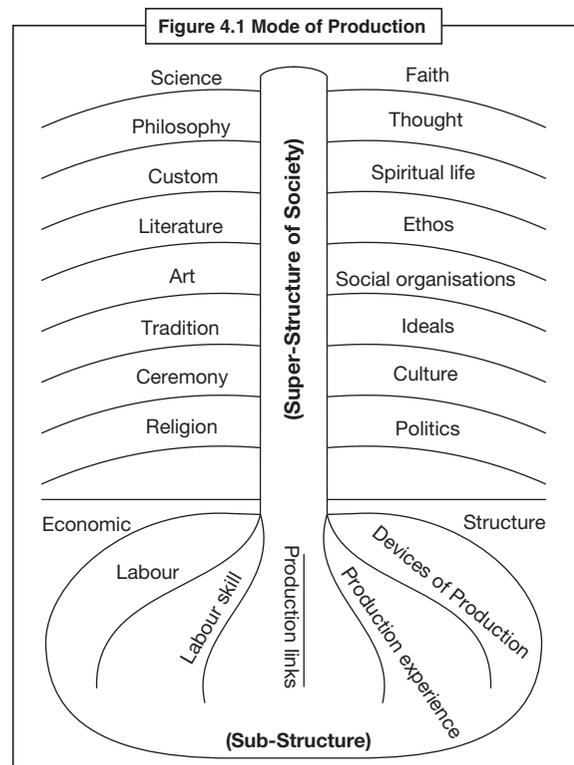
**Notes** Many scholars have criticised theories of Spencer and vitalists by saying that natural selection cannot be applied on human society. They have disdained many theories of change.

### 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



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.

## Notes

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, religious, 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, religious 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 aeroplane, 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

**Notes**

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**

Notes

**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

**Notes**

place in society, thus they take the support of diplomacy and transform themselves from tiger to 'foxes' and like 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.

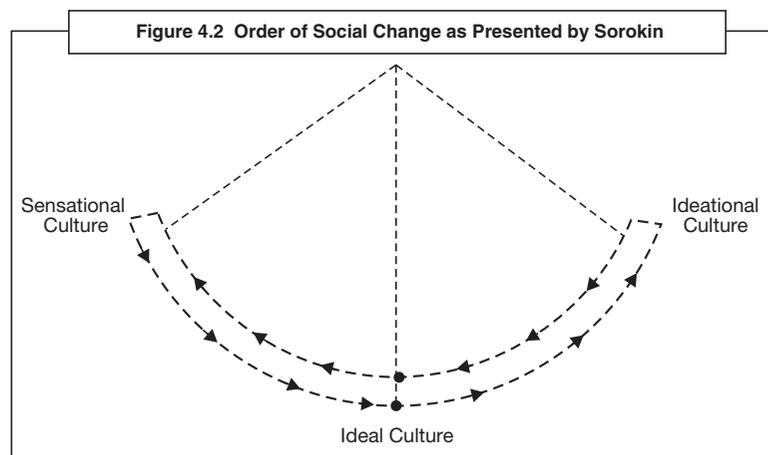
Notes

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.



Notes

### 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

### CONTENTS

Objectives

Introduction

- 5.1 Demographic Factors of Social Change
- 5.2 Economic Factors of Social Change
- 5.3 Economic Factors and Social Change
- 5.4 Protestant Ethics and Rise of Capitalism
- 5.5 Summary
- 5.6 Keywords
- 5.7 Review Questions
- 5.8 Further Readings

### 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

**Notes**

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.



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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.

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### 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, “Age 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

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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

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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

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.

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**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 a 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

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etc works are done by state. But still few capitalists are found in state 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.

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## 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 18<sup>th</sup> 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.

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(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

**Notes**

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**

### **CONTENTS**

Objectives

Introduction

- 6.1 Subject matter
- 6.2 Technology and Social Change
- 6.3 Direct and Indirect Effects of Technology
- 6.4 Summary
- 6.5 Keywords
- 6.6 Review Questions
- 6.7 Further Readings

### **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.

Notes

**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.



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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.

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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.

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**(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.



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**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.

Notes

### 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 bringing changes in the family relations; new technology has also contributed in increased number of domestic strife and divorce.

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(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.

Notes

**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

7.1 Subject Matter

7.2 Summary

7.3 Keywords

7.4 Review Questions

7.5 Further Readings

### 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.

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*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 handcraft 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 industrialisation 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.

## Notes

### 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. Sanskritisation

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.

Notes

### 8. Politicization

Our constitution came into effect on 26<sup>th</sup> 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 secularisation that even a Brahmin or a kshatriya 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 secularisation.

### 10. Modernisation

The modernisation in India began as early as in the 19<sup>th</sup> 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 industrialisation 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.

Notes

**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; industrialisation 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. 26<sup>th</sup> January, 1950      2. inter-caste      3. equality

Notes

## **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

### CONTENTS

Objectives

Introduction

- 8.1 Sanskritisation
- 8.2 Meaning of Westernisation
- 8.3 Characteristics of Westernisation
- 8.4 Westernisation and Social Change: Few Effects
- 8.5 Summary
- 8.6 Keywords
- 8.7 Review Questions
- 8.8 Further Readings

### 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. Shrinivas** has used the term 'westernisation' to depict those changes which took place during the period of the British rule in India during 19<sup>th</sup> and 20<sup>th</sup> 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

**Notes**

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. Shrinivas** 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 kshatriya, 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 kshatriyas 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 dongs, 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

## Notes

## 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 lord 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.

Notes

**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 neighbouring 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.



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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.

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 19<sup>th</sup> 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.

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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 19<sup>th</sup> and 20<sup>th</sup> 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.

**Notes**

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

9.1 Modernisation

9.2 Secularisation

9.3 Characteristics of Secularisation

9.4 Summary

9.5 Keywords

9.6 Review Questions

9.7 Further Readings

### 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 17<sup>th</sup> to 19<sup>th</sup> centuries and in South America, Asian and African nations up to 20<sup>th</sup> 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

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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 Enclax, 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.



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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 17<sup>th</sup> 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 (1969)'. 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.

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- Notes**
- (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.

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*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.

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*Notes* The elections for parliament and legislative assemblies would be 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. **Logicity** – 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.

Notes

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.

Notes

## 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*.

## Notes

## Unit-10: Changing Conception of Development: Economic Growth, Human Development

### CONTENTS

Objectives

Introduction

- 10.1 Changing Conception of Development
- 10.2 Changes in Economic Life
- 10.3 Human Relations
- 10.4 Market Economy and Its Social Consequences
- 10.5 Economic Reforms: Liberalization, Privatization and Globalization
- 10.6 Economic Reforms
- 10.7 New Economic System: Towards Federal Market Economy
- 10.8 Privatization
- 10.9 Globalization
- 10.10 Summary
- 10.11 Keywords
- 10.12 Review Questions
- 10.13 Further Readings

### Objectives

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

- Knowledge of conception of development,
- Understanding of the conception of human development.

### Introduction

**Robert Malthus** has presented the explanation of quantum of production and growth in money; in his economic analysis. **Karl Marx** has also analyzed the process of economic development. During the past few decades, there has been revolutionary change in clarifying the conception of economic development and many things have been said and written on economic development.

## 10.1 Changing Conception of Development

Notes

The main reason of interest of western economists is the continuously growing competition among capitalist and socialist nations; in the area of economic development. Apart from that, after the Second World War, many African and Asian countries gained independence and a burning desire for quick economic development has arisen in them.

In the larger terms, economic development can be seen in the form of "Increase in per capita real income from any source" (Robert Faris, 1964: 889). **Bach** (1960-67) has explained it as, "It is the growth in total production in goods and services in economy which is the economic development." **David Novack** (1964: 151) has explained economic development in the context of an older definition, "This is about concrete growth in per capita consumption of goods and services." The concrete consumption is only possible when there is concrete production of economic things and today the concrete production depends on more use of technology. In the narrow sense, it can be said that economic development means, "Widespread use of inanimate power and other technologies in the production and distribution of economic things." (Robert Faris, 1964: 889). In this context, it won't be correct to say that the economic development only means industrialization because apart from the use of power and other technologies; labour mobility, comprehensive educational system etc are also included in production.

**Jaffe and Stewart** who have explained economic production in the form of rationalization, has done a dichotomy between developed and least developed countries, the basis of which are per capita income and some other factors; like higher level of education, higher life expectancy, low fertility, ratio of labour engaged in agriculture and per capita electricity production etc. Apart from this, we can add a third category in this classification; those countries which are between developed and least developed nations, i.e. developing nations. America, Canada, Australia and the countries of the Western Europe (Italy, France, Germany, England) are considered as developed nations; from the perspective of per capita income.



*Notes* South Africa, Mexico and most of the countries of southern and eastern Europe are developing countries. India is also a developing nation, from the angle of per capita income.

## 10.2 Changes in Economic Life

Scientific inventions, technology, industrialization and urbanization have affected revolutionary changes in the economic life of the Indian society. Changes can be explained as follows –

**1. Development of Capitalism:** Earlier, there was agrarian economy in this country; but now, because of various types of technological changes the development of capitalism has happened in the country. Now, economic production not only takes place in household industries rather happens on large scale in big factories with the help of machines. Huge amount of money is necessary for this. That is why those who have huge capital have got the rights on the means of economic production. This means that capitalists have acquired the rights on all the means of production and for all the other capital-deficient people there is only one way of livelihood and that way is to satiate their hunger by selling their labour. As a result of the development of this capitalism, two economic classes have developed in the Indian society; capitalist class and labour class.

**2. Decline in Rural Industries:** In India, there is a serious decline of rural industries as a result of industrialization, because there is neither any coordination nor any type of division of labour between

**Notes**

the small-scale industries of villages and large scale industries in cities. Consequently, it becomes difficult for goods produced in rural industries to compete with cheaper goods being produced on large scale by machines. This is resulting in continuous decline in the rural industries, although the government effort is usually in the direction of encouraging rural industries.

**3. Changes in Standard of Living:** One of the important changes in the economic life of the Indian society is related to the standard of living. Today, there would probably be very few Indian who is not touched by this change.



Notes

The most important achievement of the 1990s; the economic policies of liberalization have given birth to the consumerist culture.

Today; car, motorcycle, radio, pucca house, fridge, TV etc have become common in villages which could be seen in big cities earlier. Many changes are coming with respect to dress sense and eating habits too. Today; a village folk also wears trousers and shirt or suit and prefers to eat on chair and table. Actually, all of these are indicators of a high standard of living. Each person wants to be a part of this trend of competition so that he can enjoy all the comforts.

**4. Increase in Income:** An important change in the economy is excess increase in the income of Indians. The per capita income has increased significantly than ever. As per the current prices, per capita income in 1960-61 was ₹ 305 which increased to approximately ₹ 13,112 in 1997-98. If we just take the income of the Indian farmer then we can see that there is a significant increase in his income also. Its main reason can be attributed to science. The scientific methods of farming have increased his agricultural production. The way the country is progressing in the fields of agriculture, industry, business and commerce, the income of the people is also increasing.

**Self Assessment**

**Fill in the blanks –**

1. An important change in the economy is the .....in income of Indians.
2. If we take the Indian farmers we can see that there is a .....increase in their income too.
3. The scientific farming methods have increased his .....

**5. Industrialization –**Industrialization is an important component of the economic aspect of the Indian social structure. This industrialization has even changed the important foundations and institutions of the Indian society. As a result of industrialization if the production has increased and has begun on larger scales and the income of country has increased on the one hand; then on the other hand, many problems have also arisen. Today, there is scarcity of housing and slums have proliferated; only because of this. Industrialization leads to development of industries and due to this, the rate at which the urban population is increasing; houses are not being built at the same rate in the cities. The result of this is that there is acute shortage of houses in the cities and to compensate for this shortage the development of slums takes place. For people; living in these slums; there is not only deterioration in their health but the moral deterioration also happens and additionally, other criminal habits also take roots among them.

The new industrial policies of liberalization have succeeded in foreign investment. But there is a doubt in this regard if increased production has resulted in more employment generation. Moreover, there could be danger for our economic sovereignty by providing too much freedom to the foreign capital.

**6. Increasing Dearness and Unemployment –**The poverty and unemployment are increasing in the Indian economic life. This is true that average per capita income has increased, but this is also true that

unexpected growth in dearness has broken the back of the common man. Compared to 1949, most of the necessary items now cost approximately 20 times more. Additionally, unemployment has acquired an ugly form. Today, there is excess growth in unemployment among the educated. According to the data produced by the Centre for Scientific and Industrial Research (CSIR), the number of educated unemployed has increased from 23 lakh to 224 lakh between 1971 and 1991. Right now, there are 10.6 crore people who are unemployed.

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**7. Development in Agricultural Production**— There is adequate progress in agriculture in India. The main reason for this is the use of synthetic fertilizers, machines and modern farming methods. Today, our government is emphasizing the scientific farming. Using modern farming methods will not only increase production but will also save time. The time saved can be utilized in some other productive work. Today, cooperative farming is also giving important results; farm production has increased manifold. India is self-sufficient in the terms of food-grains.



Task

What changes has taken place in the economic life? Explain briefly.

### 10.3 Human Relations

**Human Relation:** Human relation is a technical conception in the industry. This concept has evolved from America. This concept was the result of some behavioural experiments in the American industry; before the Second World War. This concept came to Britain from America and it was tried in the British industries too. **Human Relations** is normally used as HR in these countries. In Europe and America; human relation is considered as an important school in the fields of industry. In our country, labour associations have made significant contributions in this direction. When we look at the **trend reports**, then it becomes quite clear that the concept of human relations has yet to develop here. The management should normally take initiative in this area but nothing of that sort has happened.

There is enough material in foreign in the branch of human relations. These materials can be divided into two parts. This part contains the academic literature. Industrial sociologists and psychologists have built this literature. This is an investigation of all those experiments have happened in Europe and America in the industries to increase production and increase the labour motivation and commitment. The second category of literature in human relations is for management people.



Notes

How should the managers behave with the worker has been told in the literature. What should be the working conditions in factories and which methods should be followed to maximize production?

#### What are Human Relations?

The history of the concept of human relations in America is related to the **Hawthorne Studies**. The fact is that in the mid of 1920, some experiments were conducted in Hawthorne Company; in Chicago; under the collaboration of Western Electric Company and Harvard Business School. This study discovered two new facts. First, they found out what were the reasons of dissatisfaction among labour and second, what were the remedied for that dissatisfaction. The experiments of Hawthorne continued for a long

**Notes**

time. Its results were shocking for the industrial world. As a result of the studies, industrial sociologists said that workers don't worry about economic problems. There is no need for the management to give economic catalyst. Their biggest problem was of mental stress. It was found in the study that there was a need to empathize with the problems of workers. If the worker is free from mental stress, then it would automatically increase the productivity in the factories. Before that study, the prevalent view in the industries was that giving economic incentives to workers could enhance production. Hawthorne studies disproved that concept.

**Elton Mayo** was in-charge of Hawthorne experiment. He nullified the findings of Wilfredo Pareto and Durkhiem and said it strongly that the productivity in factory increases by keeping the workers stress free. It would be a mistake to understand that production can be increased by keeping a close watch on the workers. The main thing is related to stress. While writing on the conclusions of Hawthorne Studies; Elton Mayo is pleaded that work should be done by taking the workers into confidence. Based on the findings of **Elton Mayo**; a mindboggling book was published in 1949. The name of this book was; **Management of the Worker** and its authors were **J. Roethlis Burger** and **W. J. Dickeon**. Industrial sociologists are writing on the management in factories; even today.



*Did u know?*

This was the first time when these writers had written about **worker's management**. In this book it has been mentioned in very simple terms that if workers in the factory are properly managed then there would be optimistic growth in production. This book is still considered as a historical document in America and Europe.

**N. R. Sheth** and **Praveen Patel** has given accounts of the situation of industrial sociology in India; in Trend Report. They discuss different dimensions of the industry. They tell in this discussion; what is the situation of industrialization in the Indian society. They also discuss industrial organization, labour organization and industrial relations in the context of experimental studies. They have nowhere formally mentioned the human relation or **HR** which is available in the general studies of the industrial field. Albeit this discussion can be found that workers should be given some motivation for worker's satisfaction and for increased productivity. This is a form of motivation that some managements have settles worker's colonies, have made provisions for children's schools, have organized canteens at rebate and have arranged for bus service. It is hoped from such motivations that they would help in increasing the productivity in factories. In our context these are considered as a part of the labour welfare system. No concrete programme has come forward to keep the workers stress-free; in the field of human relations; but factory managements have given some indications. There are some such managers in the country who are really trying to minimize the gap between workers and the management. In the field of human relations this can be definitely said that if the workers are kept in good **humour** then there can be growth in production. Now, it should be established that economic motivation is not much relevant to increase production.

### **10.4 Market Economy and Its Social Consequences**

Normally, market is a place where buyers and sellers meet. But this meaning of the market is for a layman. Its technical meaning is taken in economics. Today, when globalization is working like an effective process in our country; the position of market has become important in the area of exchange. Market is the place where prices of goods are fixed. The export-import of anything depends on the market price of goods and this price is fixed by the market. "The existence of the market depends on the existence of more than one seller. In the capitalist industrial system; the market system is based on free market and open competition. Due to mutual competition among the buyers and sellers and due to bargaining, the balance among price, product quality and contract is maintained."

The role of market which we seen in the modern economy, does not have a very old beginning. In the whole world this system has related to the process of production. Initially there was no system like the

market. People used to barter; based on community based relations. Till some time ago, the barter system was popular in our villages and among tribe. This economy was of the type which is called the livelihood economy. People used to manage with whatever was produced in farms. They used to give their produce to others in barter; when needed; and thus the community continued through generations. A situation also came in the life of some communities when goods began to produced more than what was needed. The need of market was felt to sell that extra produce and thus the market took the place of community based or individual based barter. In this context, market economy is a system in which produce which is excess than what is needed for livelihood; could be sold and all other goods for consumption could be sold. This economic system changed the whole production process. Things have come to a situation where whatever a farmer produces he does it for the market. He buys the things for his consumption; from the market. A farmer produces only those food-grains which command higher price in the market. Thus, the markets change the whole production process today. This field of market goes beyond the local, to national and international levels. Today there is an international market for even electronics and weapons of war.

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### Market System

Economists consider the market as a medium of exchange and sociologists look it in the form of a social system. The market is called a system because buyers and sellers both meet in this. That is why market is the centre of activity for sellers and buyers. **Johnson** says that the meaning of market is taken in its narrow and broad senses. In the narrow meaning it is necessary that there should clear dealings in the conditions of exchange and there should be clear competition among both the parties in the process of exchange, i.e. competition between businessmen and buyers.

There was socialist economy, before the advent of industries in India. Under this system, the farmers were supposed to work without any remuneration. In other way such work was the exchange of inequality. Apart from farmers, there was no adequate development of business and commerce in the previous industrial economic system. In this system, there was no motivation of production for the common man, as compared to the benefits of farmers.

When industrialization came to India, there was rise of the market economy as a result. The story of the development of this rising is actually the story of the development of capitalism. The barter system has ended, and the monetary exchange has become popular even in remote areas. When goods are produced in the industry, then the need of market arises to sell them; like market like people. Market has expanded exponentially in the country as a result of globalization, liberalization and developmental programmes. Small markets coexist with big markets. The markets too have their types. Some markets are for low income people. Those things are sold and bought in these markets which are related to low income group and to low caste people. More developed markets are higher than these where people from high class and caste come for meeting their needs. The Connaught Circus of Delhi is a market of high class people. On the other hand, the market of Chandni Chowk is for low class people. The type of market is different in villages. There is no specialization in these markets. One can get fertilizer and tea from the same shop. These markets are allrounders.

Globalization has established multinational companies in our country. These business organizations have given a new impetus to consumerism. This is because of these organizations that goods of foreign markets have reached to common people.



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McDonald and Coca Cola are such materials which increase consumerism. The market prices have become highly competitive. When it is said that globalization has encompassed the remotest villages, then it means that the expansion of market has happened up to the remotest village.

**Notes**

The biggest trait of this market is that it functions through the banking system and gives lot of credit. Car, motorbike, fridge, CD etc are items which have been made available to the people of middle class through easy installments by the market. We will look in even more detail of globalization and liberalization on the types and function systems of markets. **Here it is enough to say that the markets in our country today have weakened any interference by the government.** The policy followed by the government is based on Structural Economy and it has made capitalism the basis of its exchange. Now the **political economy** is only being driven by the market. That is why we say that the market is very powerful in the modern economy.

**Social Consequences**

The development of market is related to many factors in our country. It is apparent that the meaning of the concept of market as understood by us is extremely modern. Market develops on two things. First is that the farm produce should be more than the need of family consumption and artisans should employ his goods in market only after fulfilling the local needs. The second trait of the market is exchange. Due to this exchange, the existence of market is also in the societies with normal economic system. In fact, today's market is not only a national market but also an international market. The Sadar Bazar or Delhi or the market of Mumbai are illustrations of international market. We would like to repeat this fact that markets are not only the places of exchange, but cultural exchange also takes place through them. It is observed that market is also closely related to class system, religion, family, ethnicity etc. Here we will systematically analyze those effects which market gives on the society:

1. **Increasing Consumerism** – A very good proverb for today's market is, "It would be better if you learn to swim, or you will sink like a stone." This proverb is like a challenge from the market which continuously says to the consumer to make complete use of the consumables. Such types of challenges make today's people more and more consumerist. Those edible items; like atta-dal; which were earlier made in homes, are now available in attractively packaged tins and polythene bags. Things which were not seen earlier, are now being provided with request. Day by day developing consumerism is probably the biggest social result of the market.
2. **Rising Middle Class** – The middle class existed earlier also, but the pace of its progress was very slow. It can be seen that government jobs, multinational companies and the growing market have given a historic opportunity for the development of the middle class. Politics and education has also given rise to a new aristocratic class; apart from the middle class. The needs of the middle class and aristocratic class are never fulfilled and their growth goes on forever. Anomie comes in the society as a result of this. A middle class person always strives to get some extra income. A parallel economy develops because of this.
3. **State becoming Impotent** – Globalization and open market system have made the government ineffective. This is true that the government decides the economic policies but such policies become listless when they come into the market, it becomes breathless in the real sense. It is often said in the economic policy that the government would encourage small-scale industry and would promote the production of domestic goods but foreign made goods are freely selling in the market at cheap prices. The government's interference is minimum in the functioning of the market.
4. **Cut Throat Competition** – Earlier, the rural markets were far from competition. The local customer used to take whatever was available in the local market. Now markets have become competitive. This competition has motivated the normal customer to buy more and more goods. Competition is so much that buy two get one offers have become commonplace. If you cannot pay now, you take on installments. This behaviour of market is due to many economic processes.
5. **Neo-entrepreneurship** – Markets are no longer traditional, entrepreneurship has come in them. The businessman used to function no an orthodox system; in the traditional market. His customers were his tenants. This situation has changed. Businessmen based on caste and traditions now see the business as an entrepreneurship. Such people in the market are ready to take all types of risk. This

means that the business of market no longer happens in orthodox and traditional ways. Novelty has come in this now, entry of entrepreneurship has happened.

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6. **Specialization and Changing Class System – Yogendra Singh** says that modern market system has provided new nourishment to the class-system. Businessmen who take risks, become billionaires overnight. This is true that in the last 50 years the development of lower class has not happened to such extent as should have happened. In spite of all this, market has made the class-system more conspicuous in the society. This is only due to the market that the class-system has made the social system very complex even in villages. Now the rural markets are also gradually becoming specialized markets. Earlier markets used to be for all sorts of people, now specialization of rural and urban market is going on.
7. **Cultural Imperialism through Market:** When sociologist analyses the market then he does not consider the market only as a centre of exchange. Our experience says that market also gives rise to the new culture. When McDonald comes to the market of Delhi or Chandigarh, then it now only sells Burger, but also sells the American culture and behaviour. The waitress working there evokes a curiosity about the new culture among Indian girls. Through the medium of market the bombardment of such cosmopolitan and foreign culture happens that the local culture gets hurt.

The rise of modern market in India is a non-historical event. The development of market happened during colonialism. That development was somewhat limited in its spread. There was no systematic market in about 5 lakh villages in the country during this period. There were small local markets in some towns and cities. Nearby villages were usually without markets. Markets gradually grew in their spread because of industrialization, urbanization and modernisation. Complexities began to creep in them and now markets have become global markets in certain senses. Normally, things from any part of the world is have become available in each market. The growing spread of the market has affected the whole society from social and cultural angles. These results of the market are not only economic but also cultural, which is called as the pop-culture. In fact, this is the popular culture inspired by the market.

## 10.5 Economic Reforms: Liberalization, Privatization and Globalization

Imagine, we ask a simpleton at the crossing that which are the economic problems for the country. From his experience he would promptly reply that he has to face many economic problems in his day-to-day life, unemployment is increasing everyday; job opportunities are getting disturbed. There would be at least one; if not more; person in each family who is unemployed. Income has significantly reduced. The prices of essential commodities have skyrocketed and because of rise in food prices common man is suffering from malnourishment. The situations are altogether different in big cities. Finding a shelter is very difficult in these places. Rents are too high. Life has become difficult in villages. There is no medical facility. Schools are there but teachers cannot be found. This story of economic hardship is everlasting.

Among the nations of the world, India's position is among the category extremely poor nations. A major portion of the illiterates of the world is in our country. Crores of people in the country do not have access to safe drinking water. Every day, thousands of people die of diseases which can be cured. Every year thousands of children become blind because of malnourishment. It is apparent that this country of a billion plus population is a sick country. We have plenty of resources yet we are poor. The focus of all these problems is our political economic policies. The economic policy which was adopted by the state last year has created a mountain of economic problems for us. Some comprehensive books have come in this country on political economic policy. **The Intelligent Person's Guide to Liberalization**, 1966; by **Amit Bhaduri and Deepak Naiyyar**, **The Current Economic Situation and Priority Areas for Action**, 1999; by the Government of India and **The End of History**, 1970; by **Fukuyama** are included in those books. If we look at the books and political agenda during the last 10 years then it appears that the capitalism is at the extreme of its development in the country. Lots of jargons are being given by the politicians and economists about globalization, privatization and liberalization. The capitalism is being hailed everywhere.

**Notes**

We need to raise a big controversy to understand today's economic problems. This controversy is based centered on liberalization, privatization and globalization. We have to see; what are the economic, social and political problems in front of the country. We need to argue before we adapt these concepts. While engaging into this debate we assume that there should be completed transparency in political institutions. We have the right to know that the privatization and liberalization which we have adopted would take the country to which level.

**Sick Economy**

The government brought some **economic reforms** in 1991. We include privatization, liberalization and globalization under these reforms. All these concepts are **technical concepts** and their relation is with our political economic policies and the economy. Before clarifying these reforms we need to understand; what were those needs which forced the government to bring economic reforms. The ten years before 1991 were miserably bad for the country. The burden of foreign debt on the country was highly increased. It was becoming a burden to pay the installments of that loan. The government was even unable to repay the debts which were taken from various domestic sources. Our annual budgets were always used to be deficit budgets. The public sectors were going in loss; one-by-one. We did not have even a penny to repay the debt. These were our problems in the decade of 1980s. It was beyond the comprehension of the common man. He was too preoccupied in keeping his kitchen fire burning. The technique of economics was beyond his comprehension.

The truth is that the **perception** of the economic problems in our country was not the same for everyone. The government was of the view that this public loan was very important. No matter in how much problem were the people of the country, the government had had to pay the installments to the **International Monetary Fund (IMF)** and **World Bank**. But the common man had different perceptions. He was experiencing the fact that there were limited employment opportunities. The middle class had it's own problems. It wanted that the foreign investment should happen in the country so that two-wheelers, motorcar, airconditioner etc could become available in the country. Middle class wanted more and more foreign capital investment in the country. You have seen that the economic sickness during the 1980s in this country had different manifestations. The common man was shedding tears on unemployment; the middle class was aspiring for airconditioned car and the government had to maintain the country's standing in the international market.

In the horrible conditions of economic problems the government changed its political economy in 1991. They were reformed and as a result economic liberalization and privatization came.

**10.6 Economic Reforms**

The economic policy adopted by the government of India has deep relation with the **politics of democracy**. The freedom of market has been provided under liberalization. And the politics of democracy behind this is that the influence of rich people would increase in the market. They would buy political power with their monetary power and thus the **free market** would also the drive the politics of democracy. When the government adopted the new economic programmes after 1991, then as a result; the market became free from government's interference in a sense. In general non-technical terms **liberalization is a programme in which the rules of export and import are highly relaxed and the government's interference in it becomes negligible**. Now, we will try to understand liberalization in some detail.

**What is Liberalization?**

Before adopting liberalization in 1991; the economic condition was worse in the country. We did not have the money to repay the foreign debt. A special type of **fiscal** danger was in front of us. The monsoon was unfavorable and the price of petrol was skyrocketing in the world market. The debt in the country and

outside the country had increased so much that it was beyond toleration. Liberalization was adopted to come out of that situation.

The economists have explained liberalization in technical terms. There are many supporters of this economic reform and its opponents are equal in number. Its supporters say that the concept of free market of liberalization is very beneficial for the common man and for the government. On the other hand, the critics of liberalization say that this economic policy of the government would sink the country. The domestic market would die because of the foreign investment. Indian industry will weaken and the local factories would shut down. All of these are arguments, so let us understand liberalization from the technical perspective.

Liberalization is an economic strategy. It is not only India but Latin American and African countries have also adopted liberalization on the advice of the International Monetary Fund. It is nothing special if India has adopted it. **Economic of Liberalization** has two main concepts:

- (1) Stabilization and
- (2) Structural Adjustment.

1. **Stabilization** – The meaning of **stabilization** in economics is same as it is in the medical sciences. When a person suffers from a heart attack he is taken to the hospital. The patient is in danger and is fighting for life and death. The doctor saves his life by giving medicine and therapy and then he says that the patient's condition is **stable**. Although he may not be completely healthy but he won't die. Economists take somewhat similar meaning of stabilization in the context of liberalization. It often happens that the government makes some economic programmes through which the economic danger is delayed for some time. **The installments of short term loans are repaid in this short period and rising prices are stopped.** This programme of liberalization has been adopted by the government to come out of fiscal problems and is based on the advice of the **International Monetary Fund**. Behind giving this suggestion; the IMF's concept is that the budget deficit would be balanced and the inflation would come down. The leftists do not agree with this concept of the IMF and they say that the policies which were advised by the IMF would result in reduced demand of goods in the market and this would result in reduced production. The result would be that the market shall shrink.

2. **Structural Adjustment** – The second important concept of liberalization is the structural adjustment. When the government follows the policy of stabilization; some economic **adjustments** happen along with this and some economic reforms need to be done. If the government adopts the policy of stabilization then for this it becomes necessary to do structural adjustment also. Structural adjustment has following objectives:

- (1) Those areas of goods in which no business takes place should be made practical.
- (2) Now, under structural adjustment; production will come under the private sector from the **public sector. The privatization is inbuilt in structural adjustment.**
- (3) The economy should be made more open.
- (4) All efforts should be done to encourage the private sector.
- (5) The general economic philosophy is that there should be more trust on the market forces; under structural adjustment.
- (6) The government should remove all its controls and should rely on market prices.
- (7) The public sector should be abolished and it should be hoped that the private sector would take its place.

Whenever we are discussing the economic policy of liberalization then we should make the conceptual use of **stabilization** and structural adjustment. In gross terms; **privatization also comes under liberalization. The rules of export and import are relaxed under this and on the other hand, the role of privatization increases. The role of the government becomes the minimum; in economic liberalization.**

Notes

**Notes**

Following are the important facts of liberalization –

- (1) The government control from imports is removed. Almost all goods and raw materials can be imported in the country.
- (2) The whole tax structure has been changed as a result of liberalization.
- (3) New industrial policy has been adopted under liberalization which is helpful in regularization of the industry.
- (4) The **foreign exchange policy** has been completely changed and as a result foreign capital investment has been encouraged in many areas.



*Did u know?* All the reforms in the economy of our country have happened after 1991. Economic problem has been tackled by the state's economic policies through the reforms of privatization.

Now whatever is being done by the central and state governments are being done through the media of stabilization and structural adjustment. Because of these two policies, much liberalization has happened in the rules of export and import in the country. The globalization has further hastened this liberalization. Foreign capital investment is encouraged in many ways at the levels of state and government. This is under this economic policy that the development of privatization has happened.

### **10.7 New Economic System: Towards Federal Market Economy**

During the premiership of Narsimha Rao in 1991; as we have mentioned above; a new economy came. Manmohan Singh was the Finance Minister during this period. It was for the first time when the economy of the country had taken a new historical turn. During 1950s and 60s, Prime Minister **Jawaharlal Nehru**; who was also the Chairman of the Planning Commission; adopted the political economy; which was the policy of **Industrial Modernisation**. Nehru imagined of big factories and industries during this period. But by the time the 1991 came those heights came down. It so happened that the debt of international institutions increased on the government and then the inception of liberalization took place. The liberalization gave birth to privatization.

Before making any explanation of privatization we should say that the policy which was followed by this new economy, resulted in the rise of **federal market** in the country. **Lloyd Rudolph and Susanne Hoerber Rudolph** have explained the federal market in one of their essays (EPW, May 2001). Both these American sociologists have said that the economy of liberalization which was adopted by India has given rise to a new federal market in the country. **Now each state is competing so that the maximum foreign investment happens in that state. Now, a state's Chief Minister, its Finance Minister and Industry Minister go for foreign visits.** They go to America, travel to Western Europe, reach Japan; in the search of a potential foreign investor who would develop commerce in their state. As a result, foreign investors have come in large numbers in the country's capital. These investors have also toured the state capitals. For example; Bill Gates and Bill Clinton went to Hyderabad; Yoshiro Mori and Li Peng went to Bangalore. The former President of America, Bill Clinton met the Chief Minister of Andhra Pradesh, Chandrababu Naidu. The government of Maharashtra had talked about contract of electricity with Enron, the American company. These examples just show the fact that a new federal market has emerged in states now; as a result of liberalization. Before 1991, the issue of foreign investment was in the hands of the central government only. This has happened for the first time that; as a result of liberalization states are encouraging foreign investment are their own level. After this explanation of liberalization we will now reveal the privatization which is the result of liberalization.

## Self Assessment

Notes

### Fill in the blanks –

4. A new economy came during the premiership of .....in 1991.
5. Prime Minister Jawaharlal Nehru; who was also the chairman of the Planning Commission; followed a policy of political economy which was the policy of .....
6. Now each state is .....for the maximum foreign investment in that state.

## 10.8 Privatization

The differentiation between public and private sector was done for the first time in Ancient Greece and there the state had no contribution in the economy. The state's job was to only to rule, to fight wars, to develop the civilisation, to provide peace and security to people so that they could get strength. Greece had clearly separated the private sector. The private sector was limited to some families. It was the world of such families which used to oversee the economy. Thus there was clear demarcation between the public and private sector in Greece. **The public sector was the area of politics and the private sector was of family and economy.**

Gradually when democratic systems came, then also the difference between private and public sector continued. In the British India, the state kept the revenue with it, it used to take many types of taxes but industry and business were clearly in the private domain. It was for the first time when the British brought the railways under the government sector. It meant that the modes of transportation gradually came under the government sector. When it was decided during the Awadi conference of the Congress that the sociologist society would be established in the country, then the government made amendments in the Constitution and, took certain industries in its hands systematically. This was the nationalization of the industries. Now the public sector rose. Generally, the Indian government had partially kept the areas of industries and investment under it. The government did not touch other sectors for a long time. The beginning of this happened when the government even took education under the private sector. Today, the educational institutions in the country are usually government aided institutions. Now the education has become an industry in itself and this industry is thriving in the private sector equally as the government **aided** ones. The field of medical sciences has also reached to the private sector.

When we talk about the free market in liberalization then we should understand that the government has made itself completely aloof from the economic activities. The government has acquired an important role in these new processes. The experience of previous years tells it is not that the market knows everything and it is also not true that the government's interference would destroy the market. The examples of Korea, Taiwan and Singapore tell that there is important role for the government too in the process of liberalization. The biggest role of the government in liberalization is that it should keep a close watch on the failures of the market. The inflation rises or falls has interference of the government. The state also does some **institutional intervention**. For example; the state makes some laws for the market behaviour. This is the state which brings reforms in the market policies. If a company makes the modes of personal transport then the state sees to it that passenger security is being provided. Traffic rules should be made as such that travelers should get adequate security. If the state does not do this, then people's life would be endangered. Sometimes, state gives guidelines to the market under a certain strategy. Prolonged development is the objective of state behind this. Rules on foreign exchange, interest rates etc are fixed by the state government only. In the context of all these it appears that after considerable period the government's economic role would become the minimum and the private sector would take up the complete leadership of the capitalism.

The privatization has grown very fast in the industry; after the economic reforms. Traditionally, those industries which were under the government control are now being thrown open to the private sector. The economic philosophy working behind such reforms is that under stabilization and structural

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adjustment; giving industry and economic activities to the private sector is beneficial for the government. By doing this the government would maintain its economy. This privatization would be helpful in paying the debts of the IMF. When privatization began then its cons were not much clear but it is now understood that the capitalism would highly develop through privatization. The government has decentralized the capital and put it from the public sector to the private sector. The result of this would be that at the local level the disparity between classes would further widen. This would increase the industrial productivity but would result in the assassination of social justice.

Many fields have criticized the economic policy of privatization. Some non-governmental organizations have also said that this policy is improper for the country's benefit. **Arundhati Roy** who is a Booker Prize winner has been also associated with the Narmada Bachao Movement. Recently, she has strongly criticized liberalization and privatization in her book 'Power Politics, DC Books, 2001'. She says that privatization is the aristocratisation of corruption. She has drawn a word sketch of this process as follows:

"The private sector makes allegations in an angry posture and the government accepts those allegations as if ashamed. It not only expresses its inability to improve itself but also gives exaggerated expressions to its own inabilities. Privatization is presented as the only alternative of incapable and corrupt state but actually this is not an alternative. **Privatization is a business agreement; for getting mutual benefits; among private companies (especially foreign companies), financial institutions and aristocratic ruling class of the third world.**

**Arundhati Roy** says that privatization means the plunder of the natural resources of the country. She mentions the Enron episode in the support of her statement. She also establishes that privatization is nothing but a struggle of powers. Both political parties and the government have partnership in the struggle. Economists have also criticized privatization. They say that this policy of new economy has ended the philosophy of making a socialist society. This is the result of this policy that our public sector have been destroyed one after another.

## 10.9 Globalization

The process of globalization is related to economic reforms; in our country and at other places also. **Amit Bhaduri** and **Deepak Naiyyar** say the policy of liberalization being adopted by the Indian government in itself is an orthodox system. The globalization has reached new dimensions recently; because of this policy. According to these **economists, globalization has three important facets. The first facet is that due to globalization, the international market has opened.** Now any person; sitting in any part of the country can do business with any part of the world. **The second facet of the globalization is that now international investment can be easily done. A person of any country can make investment for running and industry or opening a factory in our country. There is a third facet and that is; the international financial aid can be utilized in the economy.** Thus, if we look at the economic perspective then globalization has initiated three processes in the Indian economic market:

- (1) Open International Trade
- (2) International Investment
- (3) International Finance.

The work system brought by the IMF and World Bank under the premises of economic reforms has produced many results which can be observed. **Every day a new technology is coming to this country, a network of information has spread in the country and economic services have encompassed the whole country in itself.** Here it is important to mention that globalization has also presented many dimensions in the cultural aspects. But let us stick to the economic results of the globalization. Now MNCs have established in our country. As a result of this, new products are quickly coming into the market. Consumerism is continuously increasing in the country. Whichever multinational company is working in the country, their clear goal is to earn profit. They don't have the intention to develop the

developing countries. In this context, whatever foreign investment is taking place in the country, their objective is to take the local market in their hands. Government has implemented the same tariff for taxes on domestic as well as on foreign investment. This equality has been taken from the request of IMF and World Bank. Government has implemented it in the name of liberalization. In fact, its benefit is pocketed by the foreign investors and all the money goes out of the country. The fact is; in the name of liberalization and privatization we have not encouraged local investment and as a result its benefit is accruing to the foreign investors. There is another drawback in our policy of privatization. We consider the capital investment as profitable for both domestic and foreign investors. **We should stress on the fact that the goal of private investment should be development and not profit. Thus the highly strong foundation of globalization is economic and hence globalization is foreign investment of production and similarly, globalization is a means of financial accommodation.**

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But globalization is not just international market, not just international business, not just international investment; but it is a powerful cultural process too. **The critics of this aspect say that globalization is nothing but the cultural imperialism of America and Europe. Now we will see its social and cultural aspects.**

#### Globalization: Cultural and Social Aspects

**International Sociology** is a main paper on international sociologists' community. It has made a big explanation of globalization in its part 15 June, 2001. This is a special issue and its theme is globalization. **Goran Therborn** has made a powerful comment in its editorial. He says the nearest heritage of the twenty first century which sociologists have is of globalization. Its beginning is since the mid of 1930. If we look in the English, French, Spanish and German dictionaries of 1980, then we will find that there is no word like 'globalization'. This is true that the Arabian language has four such words which can relate to globalization if we dissect them too much. The use of this word in Japan's business has happened in 1980. Its use in China has happened in the 1990s. All these examples tell that globalization is a new process which developed in 1990. The editor of the International Sociology gives another information. He says that the Swedish government made a committee in 1990 which was aimed at investigating all the institutions of modernisation in the world. **This committee had invited some letters which have been kept in this special issue. This issue tells this beautifully; sociologists derive which meaning of globalization and how they use it.**

If we ignore the economic aspects then globalization is a process which discusses cultural spread. **This is a type of cultural paradigm or agenda.** Under globalization while various differences in the world are recognized, the homogeneity of the world is also understood. Globalization keeps harping on two facts. This talks about the whole world and discusses spatial elements. When the globalization came in 1990 then its supporters criticized the traditional sociology by saying that sociology is not only limited to **nation states**. Sociology does not look that **this world is really a system of many societies**. **Globalization studies all spheres of the society while doing so it sees that how much variation is there in the world and how many units are there to join them.** When globalization analyses the cultural aspects then it wishes that there are certain elements in the world which should be exchanged. From this perspective, globalization is a cultural process. This says about the social change and wants to encompass the whole world in it.

In countries; like India; where we get to see the processes of globalization, their effect is remarkable on national and local culture. From this influence it seems that if foreign culture is going to end the identity of our local culture. **Yogendra Singh** has analyzed the exchange between both cultures. He feels that even after adopting certain elements of the global culture, the **Indian culture** would be able to retain its identity.



Task

Explain globalization in brief.

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### 10.10 Summary

- National growth is measured in terms of national income or per capita income; whereas in economic development, qualitative aspects are also being pondered.
- The economic development has brought unprecedented changes in human life; like growth in income, change in standard of living, development of industry and development of business, banking etc.
- In Europe and America human relations is considered an important branch in the field of industry. The worker's associations have done considerable work in this direction in our country.

### 10.11 Keywords

1. **Economic Growth** – It tells about time to time growth in production (per capita production) in the country.
2. **Economic Development** – Apart from the per capita production, it also tells about changes in economic and social structure. Economic growth comes under economic development.

### 10.12 Review Questions

1. What is the meaning of economic development?
2. What are the changes brought about in human life by economic development?
3. Clarify the concept of human relations.
4. Explain the market economy and its social results.

### **Answer: Self Assessment**

- |                 |                             |              |
|-----------------|-----------------------------|--------------|
| 1. growth       | 2. significant              | 3. income    |
| 4. Narsimha Rao | 5. industrial modernisation | 6. competing |

### 10.13 Further Readings



*Books*

1. Sociology of Development – *M. Ahmad, New Age International.*
2. Sociology of Development – *Rao Rammehar Singh, Arjun Publishing House.*

## Unit-11: Social Development

### CONTENTS

Objectives

Introduction

- 11.1 Development
- 11.2 Fields of Development
- 11.3 Social Process, Evolution and Progress
- 11.4 Social Evolution and Social Development
- 11.5 Social Development and Social Progress
- 11.6 Summary
- 11.7 Keywords
- 11.8 Review Questions
- 11.9 Further Readings

### Objectives

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

- Development leads to an increase in differentiation,
- Social development leads to development-oriented changes in society,
- Development is related to consecutive change, i.e. from one stage to another stage in the human life.

### Introduction

**McIver** and **Page** have defined the society as a dynamic system of social relations. Sometimes, the changes in these relations are so fast that the relations change during the study itself. Sociology studies just these relations which keep on happening each time. When the development moves in the desired direction, i.e. when the development moves forward, then we use the term 'progress'. Values of idealism are inherent in progress. In other words, in progress we decide about the good and the bad, and their valuation. There should be some goal of the direction of development; in progress. The formation of these goals does not happen through natural powers, rather by social values.

### 11.1 Development

In the **Oxford English Dictionary**, development has been said in the meaning of "A gradual unfolding, maximum knowledge about anything, development of a microorganism, etc." For example; when

**Notes**

a child attains adulthood then the physical and mental changes in him would be called development. Similarly, the growth of a disease in the body would also be called development, but the meaning of this development is different from social development.

Earlier, we have defined evolution as those changes in which a simple object undergoes elemental differentiation and acquires a complex form. When this evolution happens in tune with the social values and is towards the goodness then it is called progress. But development is a process of change in which differentiation increases and it always happens in the upward direction. Development is not related to social values. Hence, it can happen either towards goodness or badness. This just expresses the pace of change from one stage to another. We do not evaluate it in development; whether the change was good or bad. Both goodness and badness can be in development. For example; the man has traversed a long journey of development from a hunter, to animal behaviour to agricultural system to the modern industrial system.



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Each stage has its pluses and minuses, profit and loss, goodness and badness; which are not evaluated under development but the development is related to consecutive changes and to proceeding from one stage to another stage.

**Hobbbhouse** has explained four parameters of development. He says community should be said as developed when there is growth in its **quantity**, efficiency, independence and mutuality of services. Increase in quantity of a community means increase in population and generation of power and **expansion** of activities. Increase in efficiency means encouraging a sense of cooperation by bringing division of labour in work to attain any goal. **The independence** means each member of the community has the right to work and has the freedom of expression. Mutuality of services means growth in mutual cooperation and the feeling of service. Based on these parameters, **Hobbbhouse** has clarified the difference between 'complete development' and 'partial development'. In complete development, all these parameters are fulfilled up to the extent of fulfillment of moral needs and there is a mutual adjustment among them. The partial development is the development in which any of these four parameters, or may be two, may reach up to the extent of satisfaction but others may not reach. Thus Hobbbhouse considers the complete satisfaction of abovementioned all four parameters as necessary for development.

**Botomore** says that in many new sociological structures, the word 'development' has been used to differentiate between the rural and agrarian society and the industrial society. The word 'development' has been used to show the difference in income prevalent in both the societies and to show the process of industrialization of rural and agrarian society. Thus the word 'development' has been used to explain two characters in the new concept: (i) to discuss the special types of changes observed in the current time and (ii) for those changes which can be identified and measured. In this context, it would definitely be called development if man increases his knowledge and thereby succeeds in increasing his control on the nature through new inventions. Many authors have used development in comparative and historical meaning. In an important new conference, 'The Challenge of Development' the word 'development' has been used for the undergoing industrialization in low income countries and to compare that with the undergoing industrialization in the western countries.

Thus, we can see that in the modern time, the word 'development' has been mostly used in the economic sense. Increase in per capita income, division of labour and growth in specialization, expansion of market, growth in industry and production, growth in capital formation, excessive exploitation of natural resources, maximum control on nature by human knowledge etc indicate towards economic growth. But it would not be proper to limit the use of the word 'development' only to some specific changes in economic and industrial fields. This can be used in many fields; like religion, traditions, family, politics, culture etc. In social development, the social relations expand and changes in ancient social structures, values, mindsets and thoughts increase. Thus, individual freedom, mutual cooperation,

sense of morality and property and income of community increase in development. **Thus, economic development is a part of social development which can be easily measured on different bases.**

Based on above discussions, **we can say that social development is development oriented social change in which controlled and conscious efforts are taken to fulfill definite objectives. From the sociological perspective, the word 'social development' is used to depict a situation in which due to his increasing knowledge and expertise, human keeps on gaining more and more control on the natural environment.** In fact, social development indicates towards changes happening in industrial and economic expertise of humans. In reality, social development is different from evolution because this word is mainly related to economic changes in current states, while evolution is a biological concept; because evolution is usually used for life-related development of different organisms.

### Self Assessment

#### Fill in the blanks –

1. .... says that in many new sociological structures, the word 'development' has been used to differentiate between the rural and agrarian society and the industrial society.
2. Many authors have used ..... in comparative and historical meaning.
3. In the modern time, the word '.....' has been mostly used in the economic sense.

## 11.2 Fields of Development

Although there could be many fields of development; but in gross terms following fields of development can be mentioned:

1. **The word 'development' is used to clarify the difference between two types of changing societies –** For example; the process of change which is seen in industrial and rural areas in modern societies, can be differentiated on the basis of development.
2. **The word 'development' can also be used for the changes in values, parameters, ways etc. in the social life –** Many wide changes are happening in today's social life; everything is changing rapidly. This change can be clarified on the basis of the concept of development.
3. **The word 'development' can also be used to clarify the difference between fully industrial society and partially industrial society** For example; the changes in mutual relations and structures in various industrial societies can be understood on the basis of development.
4. **The word 'development' can be used to clarify the difference between tribal society and modern dynamic society –** Even today the tribal society is aloof towards changes, while the modern society is changing enough. Thus, the difference in level of changes in both societies can be evaluated on the basis of development.

In fact, the concept of development is adequately wide and complex. Its relation cannot be limited only to the economic changes. This is also important to keep in mind that development is related to sequential changes, and is not related to goodness or badness, to rise and fall etc.

Social change is expressed in many forms. Evolution, progress and development clarify different forms of social change. In fact, the concepts of evolution, progress and development are so intermingled that it is quite difficult to differentiate among them.

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*Task* What is the area of development? Explain in brief.

### 11.3 Social Process, Evolution and Progress

The following chart would help to a great extent in knowing the relation and difference among social process, social evolution and social progress:

- (1) Change = Object + Time + Difference
- (2) Process = Object + Time + Difference + Continuity  
Or, Process = Change + Continuity
- (3) Evolution = Object + Time + Difference + Continuity + Direction  
Or, Evolution = Process + Direction
- (4) Progress = Object + Time + Difference + Continuity + Direction  
+ Desired Values  
Or, Progress = Evolution + Desired Values

Thus it is clear that it is the continuous change in the social life which is the social process. When social process finds a definite direction then it is known as social evolution.



*Did u know?* When social evolution happens according to desired values and leads to growth in human happiness then it is called social progress or advancement.

### 11.4 Social Evolution and Social Development

Most often social evolution and development considered as the same, but there are following differences between them:

1. Development is always in the upward direction while evolution can happen in either direction. This can happen in upward or downward direction.
2. The changes in development are brought by pre-planned methods, while there is no human interference in evolution, it happens on its own.
3. Evolution is related to complete social life of humans, while development is possible only in some aspects of life. Thus, compared to development; evolution is a universal process.
4. Evolution is a valueless and impartial concept; it doesn't manifest good or bad, while development is related to values to certain extent. Hence, rather than being an impartial process it is closer to progress.
5. Evolution is an automatic and unconscious process, while efforts are taken for development and it is a conscious process.

6. Evolution happens as per certain definite rules and in sequence and happens equally in every period and in every society, while rules and sequence of development are not fixed and its sequences are different in each society.

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## 11.5 Social Development and Social Progress

Many thinkers have done the mistake of using both social development and social progress for the same meaning. For example; Hobbhouse writes, "I think development means any type of progress." Some similarities in both of them are probably the reasons for this mistake; such as (i) there are concepts based on both the values, (ii) both of them manifest qualitative change and (iii) conscious and aware efforts need to be done for both. In spite of these similarities, there are following differences between the two –

1. Development is the means while progress is the end. Progress comes only because of the efforts for development. Progress cannot come without development, while development is possible without progress.
2. Development is mostly related to materialistic culture, while progress is related to immaterialist culture.
3. Measurement of development is easier, compared to that of progress because it is mostly related to physical objects.
4. Development is a universal process, while the concept of progress is different in each society.
5. The scope of change is limited in progress, while it is unlimited in development.
6. Progress is a change towards desired goals, while development has no definite direction.
7. Development is a natural process, while conscious efforts are done for progress.
8. The concept of progress is dynamic. The concept of progress keeps on changing with the changes in social values, while the concept of development is mostly static.

## 11.6 Summary

- Social development manifests the changes in industrial and economic expertise of humans.
- This is used in many fields such as; religion, traditions, politics, culture etc.
- There are important differences between evolution and development. The change in development is pre-planned, while evolution happens automatically.
- Development is a universal process, while the concept of progress is different for each society.

## 11.7 Keywords

1. **Evolution** – In this, all the three phenomena; growth, development and continuity are inherent. Evolution is the process of change in which any object's inherent characteristics manifest them gradually.

## 11.8 Review Questions

1. What is the meaning of development? Explain its fields.
2. Differentiate between social evolution and social development.

**Notes**

**Answer: Self Assessment**

1. botomore
2. development
3. development

**11.9 Further Readings**



*Books*

1. Society – *MacIver and Page*.
2. Sociology of Development – *Singh Shiv Bahal, Rawat Publication*.
3. Sociology of Development – *Vandana Vohra, Omega Publication*.

## Unit-12: Sustainable Development, the Question of Socio-Cultural Sustainability and Multiple Sustainability

### CONTENTS

Objectives

Introduction

12.1 Sustainable Development

12.2 The Question of Socio-Cultural Sustainability

12.3 Multiple Sustainabilities

12.4 Summary

12.5 Keywords

12.6 Review Questions

12.7 Further Readings

### Objectives

After studying this unit, student will be able to:

- Define sustainable development.
- Define cultural sustainability.
- Know the place of culture in sustainable development.
- To understand the relationship between culture, sustainability and development.
- To develop an understanding of the relationship between culture and sustainable living.

### Introduction

The word 'sustainability' is derived from the Latin *sustinere* (*tenere*, to hold; *sus*, up). Dictionaries provide more than ten meanings for *sustain*, the main ones being to "maintain", "support", or "endure". The world is currently exploring the concept of sustainable development or "development which lasts" – an approach that will (inter-alia) permit continuing improvements in the present quality of life at a lower intensity of resource use, while leaving behind for future generations enhanced stocks of assets (i.e., manufactured, natural and social capital) that will provide undiminished opportunities for improving their quality of life. While no universally acceptable practical definition of sustainable development exists as yet, current approaches to the concept of sustainable development draw on the experience of several decades of developmental efforts.

Historically, the development of the industrialised world focused on material production. Not surprisingly, most industrialised and developing nations have pursued the economic goal of increasing output and growth, during the twentieth century. By the 1960s, the large and growing

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numbers of poor in the developing world, and the lack of “trickle-down” benefits to them, resulted in greater efforts to directly improve income distribution. The development paradigm shifted towards equitable growth, where social objectives, especially poverty alleviation, were recognised as distinct from, and as important as economic efficiency. Protection of the environment has now become the third major objective of development. Through the 1970s, a large body of evidence accumulated that environmental degradation was a major barrier to development, and new proactive safeguards were gradually introduced.

## 12.1 Sustainable Development

Sustainability is fundamentally about adapting to a new ethic of living on the planet and creating a more equitable and just society through the fair distribution of social goods and resources in the world. Brundtland report says “sustainable development is the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.

Thus, sustainable development:

*is improving the quality of life whilst living within the carrying capacity of supporting ecosystems.*

– World Conservation Union et al. (1991)

*...meets the needs of the present without compromising the ability of future generations to meet their own needs.*

– World Commission on Environment and Development (1987)

But let’s read it with the lenses of the 21st century. This means translating in policy planning what we have learnt during the last two decades. We need to face our challenges with courage. Thus, we have to embrace culture as a key dimension of sustainability.

Where we are: mainstream policies for sustainability are built on three pillars or dimensions. The economic pillar aims to create income and it was conceived in the 18th century, the social pillar redistributes income and aims to introduce considerations related to equity to all members of a society as we began to do in the late 19th century; the third pillar watches over the responsibility for the environment and was conceived during the second half of the 20th century. The more we learn, the better we understand the world. These three pillars shape the paradigm of sustainable development, a “virtuous triangle” which is applied by all tiers of government and at all scales, be it local, national, continental or global. The paradigm was successfully consolidated after the *Brundtland report (1987)* in the Earth Summit of Rio de Janeiro in 1992.

Four broad principles on sustainability, derived from the Brundtland Report, are seen as the essential approach to global sustainability:

1. The elimination of poverty, especially in the Third World, is not necessary just on human grounds but as an environmental issue.
2. The First World must reduce its consumption of resources and production of wastes.
3. Global cooperation on environmental issues is no longer a soft option.
4. Change toward sustainability can occur only with community-based approaches that take local cultures seriously. (Newman & Kenworthy, 1999, adapted from pp. 2-3, emphasis added)

## 12.2 The Questions of Socio-Cultural Sustainability

Sustainable development questions consumption-based lifestyles and decision making processes that are based solely upon economic efficiency, but its ethical underpinnings go beyond obligation to the environment and the economy—it is a holistic and creative process that we must constantly strive

towards.

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Environmental, social, and economic models of sustainability view culture as an important dimension, yet there is still a general lack of understanding of what culture relates to and contributes. In *Aesthetics of Sustainability*, Hildegard Kurt notes the “lack of cultural considerations in sustainability discourse” in the sustainable development field (i.e., in the 1992 Rio Declaration and Agenda 21 documents) and observes that “questions about the cultural and aesthetic dimensions of sustainability have lagged behind the debates on the topic that originated in the natural and social sciences during the mid 1980s” (2004, p. 6).

To date, culture has traditionally been viewed as a component of the social dimensions of sustainability or as part of discussions on social capital, and has largely been unexamined.

In part, the issue is a lack of recognition of cultural considerations as such. For instance, the intertwined origin of cultural and social sustainability considerations is well illustrated by the use of the term-social sustainability “to describe the conditions needed for the survival of identifiable ethno-cultural groups, that is, the optimum population required, combined with the density of that population and the processes of cultural reproduction”

Discussions of sustainability, as Doubleday, Mackenzie, & Dalby (2004) observe, now incorporate “both dynamic understandings of culture and the recognition that place matters because the practice that is in need of sustaining, as well as those that pose threats, happen in particular communities and in specific geographic contexts”. They note that serious discussions of sustainability require “considerations of the dynamics of complex cultural arrangements in particular places, rather than assumptions of either peoples or their ecological contexts” and that fundamental debates on sustainability must contrast “environmental and cultural preservation with active practices of living in culturally constituted places”.

### 12.3 Multiple Sustainable

Currently, the concept of sustainable development has evolved to encompass three major points of view: **economic**, **social** and **environmental**. Furthermore, there is increasing agreement that these three critical elements need to be treated in a balanced manner, and one may envision sustainable development in terms of an appropriate vector of economic, social and environmental attributes.

#### Economic Development

Development is strongly associated with economic growth, but has important social dimensions as economic progress is often evaluated in terms of welfare (or utility) -- measured as willingness to pay for goods and services consumed. Many economic policies typically seek to enhance income, and efficient production and consumption of goods and services. The stability of prices and employment are among other important objectives. The degree of economic efficiency is measured in relation to the idea of Pareto optimality which encourages actions that will improve the welfare of at least one individual without worsening the situation of anyone else. The idealised, perfectly competitive economy is an important (Pareto optimal) benchmark, where efficient prices play a key role in both-allocating productive resources to maximise output, and ensuring optimal consumption choices which maximise consumer utility. The well known cost-benefit criterion that accepts all projects whose net benefits are positive is based on the weaker “quasi” Pareto condition -- which assumes that such net benefits could be redistributed from the potential gainers to the losers, so that no one is worse off than before. More generally, interpersonal comparisons of (monetised) welfare are fraught with difficulty (both within and across nations, and over time) - e.g., the value of human life.

#### Social Development

**Notes**

Social development usually refers to improvements in both-individual well-being and the overall welfare of society that result from increases in social capital -- typically, the quantity and quality of social interactions that underlie human existence. Institutional capital refers mainly to the formal laws as well as traditional or informal understandings that govern behaviour. Organisational capital is embodied in the entities (both individuals and social groups) which operate within these institutional arrangements. The level of mutual trust and extent of shared social norms help to determine the stock of social capital. There is an important element of equity and poverty alleviation as well. However, the equation of welfare with monetary income/consumption has been challenged. For example, Buddhist philosophy (over 2500 years old) still stresses that mental contentment is not necessarily synonymous with material consumption. More recently, Maslow (1970) and others have identified hierarchies of needs which provide psychic satisfaction, beyond mere goods and services. Thus, the social dimension of development includes protection strategies that reduce vulnerability, improve equity and ensure that basic needs are met. It implies that socio-political institutions will adapt to meet the challenges of modernisation, which often destroy traditional coping mechanisms that have evolved in the past (especially to protect disadvantaged groups).

**Environment Development**

Development in the environmental sense is a more recent concern relating to the need to manage scarce natural resources in a prudent manner - because human welfare ultimately depends on ecological services. Ignoring safe ecological limits will increase the risk of undermining long-run prospects for economic growth and consumption. Dasgupta and Maler (1997) point out that until the 1990s, the mainstream development literature hardly mentioned the topic of environment (see for example, Stern 1989; Chenery and Srinivasan 1988 & 1989; and Dreze and Sen 1990).

**Modern View of Development**

Amartya Sen, Arjun Appadurai or Edgar Morin wrote their main contributions to what development means after 1992. The concept of “development” has evolved during the last two decades. Today, development means freedom and widening the choices for each person living on the Earth. The scientists very clearly highlight the need to put human beings -children, men and women- at the centre of the future, at the centre of sustainability. Any critical analysis on the challenges we are facing as human beings say that we have the capacities but we (very often) do not have some of the capabilities (tools, skills) to understand the world and to transform it so that it becomes really sustainable. These capabilities are literacy, creativity, critical knowledge, sense of place, empathy, trust, risk, respect, recognition... These capabilities are not included in any of the current three pillars of development. These capabilities can be understood as the cultural component of sustainability.

Where we are: let’s be bold and say that the current paradigm of sustainability is obsolete, let’s suggest the paradigm needs a fourth pillar-culture, and let’s substantiate this strong statement with evidences that go from the human being to the planet, proceeding step by step.

**Cultural Sustainability**

Culture is defined broadly as being “the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs” (UNESCO, 1995, p. 22).

The area of culture has grown in salience in global development issues on account of the rising share of cultural goods, services and intellectual property in world trade as well as the threats to cultural diversities and identities associated with contemporary globalization. Also there is increasing awareness that the protection and promotion of cultural diversity is vital to universal human rights, fundamental freedoms along with securing ecological and genetic diversity. This standpoint is premised on the

view that sustainable development is only achievable if there is harmony and alignment between the objectives of cultural diversity and that of social equity, environmental responsibility and economic viability.

Notes

So considering sustainability it is important to recognize the intrinsic values of culture because it is an instrument/means for development, but also as an important resource. Culture is gradually emerging out of the realm of social sustainability and being recognized as having a separate, distinct, and integral role in sustainable development. Thus, cultural sustainability can be defined as “the ability to retain cultural identity and to allow change to be guided in ways that are consistent with the cultural values of a people”.

### Self Assessment

Fill in the Blanks:

1. The concept of sustainable development has evolved to encompass three major point of views; .....;..... and .....
2. The ..... is measured in relation to the ideal of Pareto optimality.
3. To date, culture has traditionally been viewed as a component of ..... of sustainability.
4. Human welfare ultimately depends on .....
5. The word ‘sustainability’ is derived from ..... language.

### 12.4 Summary

- Brundtland report says “sustainable development is the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs”.
- Culture is defined broadly as being “the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs”
- Cultural sustainability can be defined as “the ability to retain cultural identity and to allow change to be guided in ways that are consistent with the cultural values of a people.”

### 12.5 Keywords

1. Sustain means “maintain”, “support”, or “endure”.
2. **Empathy** is the capacity to recognize emotions that are being experienced by another sentient or fictional being.

### 12.6 Review Questions

1. What do you mean by sustainable development?
2. Define culture and cultural sustainability.
3. What is the relationship between culture, sustainability and development?

**Notes**

**Answers: Self Assessment**

- |  |                                   |
|--|-----------------------------------|
| (1) Economic, Social and Environmental | (2) Degree of Economic Efficiency |
| (3) Social dimension                   | (4) Ecological services           |
| (5) Lotus.                             |                                   |

**12.7 Further Readings**



*Books*

1. Indian Society – *Ram Ahuja*.
2. Sociology of Development – *Vandana Bohra, Omega Publication*.
3. Sociology of Development – *M. Ahmad, New Age International*.

## Unit-13: Critical Perspectives on Development: Ecological and Liberal

### CONTENTS

Objectives

Introduction

13.1 Definition and Meaning of Social Ecology

13.2 Man and his Ecology

13.3 Human Ecology in the Study of Cities

13.4 Summary

13.5 Keywords

13.6 Review Questions

13.7 Further Readings

### Objectives

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

- How does the ecology affect the humans?
- How do ecology and humans affect each other?

### Introduction

**“Social ecology does the scientific study of human social and cultural life in the context of the local ecosystem.”**

Man is affected by the ecology and affects the ecology too. Thus man and ecology become closely related by getting affected by each other. The study of this mutual effect of human life and social ecosystem is called social ecology.

### 13.1 Definition and Meaning of Social Ecology

- (1) **Augburn and Nimcauf** – “It is a branch of human ecology, but as its name implies, its meaning is about the relation found between the human element and his environment. Its field is very wide but human ecology is related especially to the local systems and problems of humans and their effects on the social life”.

Notes



Notes In clear terms, social ecology or ecology studies the relation between place and social life.'

Social ecology does the scientific study in the context of the man's socio-cultural life or the local ecosystem.

- (2) **J. F. Cuber** – "The Ecology is the study of symbolic relationships and the resulting spatial patterns of human beings and human institutions in the community."

It is clear from above definitions that in social ecology the study of human inter-relationships is done in the context of certain location-related ecosystem. Thus, it would be proper to say that social ecology does the scientific study of human's socio-cultural life in the context of spatial ecosystem.

### 13.2 Man and his Ecology

The ecologies to affect humans can be both internal and external. Population, geographical conditions, regional situations etc can be included in the external ecology and thoughts, feelings, values, traditions, rites etc can be included in the internal ecology. But in this context it is worth keeping attention that the relation between humans and ecology is not a one-way relation. The truth is that sometimes human is affected by his ecology and at some other times he himself affects and changes those ecologies. Geographical ecologies, heredity and social heritage are stressed under complete ecology.

The ecology has big influence on the human life. **Steiner** has written by clarifying the importance of ecology, "The importance of ecology is clear in the rise and development of communities. Any place's landforms, modes of transport and communication, types of industry and the whole economic-cultural system affects the social life of humans and decides the boundaries of his future development. Whatsoever, based on the thoughts expressed by various thinkers, five types of influences can be clearly mentioned among the effects of ecology:

1. Effects of landforms
2. Effects of climate
3. Effects as a result of availability of natural resources
4. Regional or location-related effects
5. Population-related effects

In reality, the first three influences are parts of the geographical conditions, while the latter two influences are related to the characteristics of the community. Thus, it would be appropriate to say that social ecology studies the relation and effects found between human and his ecology on the basis of geographical ecology, regional ecology and population-related ecology.

### **Self Assessment**

#### **Fill in the blanks –**

1. The ..... to affect humans can be both internal and external.
2. Population, geographical conditions, regional situations etc can be included in the ..... ecology.
3. Thoughts, feelings, values, traditions, rites etc can be included in the ..... ecology.

### 13.3 Human Ecology in the Study of Cities

Notes

According to social ecology, there is close enough relationship between social life and ecology. The way development of animals and plants changes with the changing height of the land; similarly, the city's life changes with highs and lows and closeness or farness from the center. **Park and Burgess** say that if boundaries of ecologies are drawn by assuming the center of the city as a point, then the city can be divided as follows:

- The place of market or business would be in the center of the city.
- Surrounding that would be the area of big and small industries.
- It would be followed by the dwelling place of low and labour class people.
- It would be followed by the middle class and
- Finally would come the dwelling of the high class people.

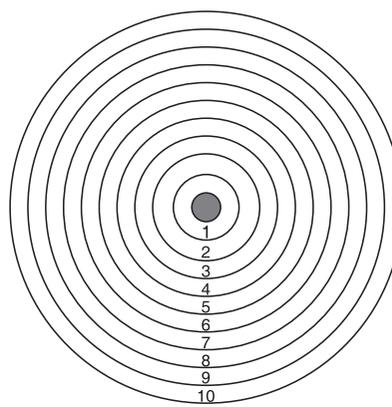
This division of **Park and Burgess** cannot be applied to every city. This is right because ecology related elements are not the same to affect the life of people in every city. Industrial cities are usually densely populated and in these cities, pubs, bars, brothels, club, theatre, hotel etc can be seen in large numbers. On the contrary, places where there are small industries, these things cannot be seen because workers usually go to their homes in the nearby villages in evening. In these cities, social organization is strong, population is less, there are less strikes and crime rate is also adequately less.

**Ecology-related elements which affect the city life:** Ecology-related elements which affect the city life can be briefly explained as follows:

- Geographical Ecology** – The geographical ecology has clear effect on the population and business of a city. Compared to the villages, the effect of cities is less on eating habits. For example; all types of food is available in Mumbai and London. The effect of geographical ecology can also be clearly seen on the lifestyle. For example; the wooden houses can be seen in the Japanese cities, while stone houses can be seen in the cities of Rajasthan. Thus it would be correct to say that the geographical ecology of any city greatly affects the lifestyle, eating habit, economic, social, cultural, political, etc life of its people.
- Modes of Transport** – Due to lack of modes of transport the city's population goes down, there is no development in business, people's economic condition does not become good and people become narrow minded from cultural perspective. On the contrary, plenty of modes of transport increases the population of a city, enhances economic and social mobility and a liberalism takes roots among people; from the cultural perspective.
- Industry and Commerce** – Industry and commerce also affect the life of people. Slums, hotels, big markets, trams, buses etc become multiple; as a result of big factories and mills in a city and as a result, the life takes a unique form. The life of those cities is different where only commercial marketplaces are present.
- Economic, Social and Cultural Organizations** – The economic, social and cultural organizations found in cities also adequately affect different aspects; like lifestyle, eating habits and costumes etc of people.

**Ecology-related elements which affect the life in villages:** The main elements of ecology-related elements which affect the life in villages are as follows:

- Commerce** – Commerce also has great effect on the rural life. For example; the social and economic life of a farmer's village is altogether different than that of a weaver's village.



Notes

- (2) **Distance from Cities** – Distance from cities is an important element which affects the life in villages. The social, economic and moral life in villages which are close to a city is entirely different than in villages which are far from a city. People living in a village which is near a city conveniently sell milk, vegetables, fruits, ghee, food-grains etc and get a good price and the influence of the urban environment can be seen in their behaviour and they become more wise, clever, cunning, ill-behaved, rich and progressive. On the contrary, the life of people who live in a village; far from a city; is simple, uncluttered and based on morality.
- (3) **Social Organization** – Among people of villages which are organized on the basis of castes; commerce, social position, economic condition, lifestyle, eating habit etc are defined and decided on the basis of castes. For example; in our country, people of the untouchable class live on the outskirts of a village and there are many restrictions for their entry into the village. But this situation is changing slowly.
- (4) **Geographical Ecology** – Geographical ecology affects different aspects of rural life; like social, economic, political, religious etc. The villages of the plains are more prosperous, systematic and organized, while the life in the villages in the hills is adequately tough, poor and orthodox.
- (5) **Population** – After the increase in population, villages take the form of towns and towns change into cities, because along with the increase in population; markets, schools and colleges, police station, offices etc begin to open in such villages. Not only this, the life of rural people is also affected by the influence of different elements of the population.



*Did u know?* In those villages; where Hindus, Muslims and Christians etc live, the social and cultural life is different than in those villages where people of a single religion live.

In India, the social life of the Hindu and Muslim villages is entirely different. Similarly, the life in a tribal village is altogether different.

It is clear from above discussions that the social ecology studies those ecologies of humans which affect the external and internal relationships of the human life. Broadly, there are two types of ecology in the modern world. These two ecologies are respectively addressed as urban ecology and rural ecology. The truth is that these two ecologies complement each other and that is why the social, economic, political, cultural etc life of human is different in these ecologies. This is correct indeed, because the ecology-related elements are never the same in every city or every village. Not only this, the ecological factors or elements are not same in every village or every city. Thus, we can only make some generalized conclusions based on above explained ecology-related elements which influence the people of villages and cities.

### Environment and Pollution

In India and in many other third world countries; the resultant byproducts of industrial and urban development have created the horrible problem of pollution for health and human wellness and peace. The problem of pollution is so different from other problems that a common person is barely able to estimate its enormity and slowly all the people fall prey to its all pervasive effects. **Morged Mead** says that pollution is a serious problem; among different problems which are generated by modern industrial and urban society.

With the increasing flow of urbanization, the problem of pollution has become ever more horrible because of following reasons:

- (a) In spite of rules and regulations rapid increase in industrial and chemical centers.
- (b) Those narrow lanes and roads; of pre-industrialization cities; which have become unsuitable for transport with the passage of time.

- (c) High rise buildings which are the symbols of vertical growth; finally give rise to high population density and pollution.
- (d) Acute shortage of land and lack of ways for effective and systematic use of land; because of commercial betting.

Notes

Ever increasing number of modes of transport; plying on the crowded roads of the cities are the biggest sources of pollution. The vehicles plying on crowded roads emit smoke, carbon dioxide, nitrogen, hydrocarbon, aldehydes and iodoxides etc.

Apart from population and industrial sources of pollution, **we cannot ignore the human factors among the causes of environmental pollution.** People's and industrialists' carelessness towards environmental cleanliness, carelessness of local officials for standard parameters of environmental security, the control of selfish groups on the available land and the lame-duck situation of public-conveniences; like latrines, gutter, garbage bins, taps, public baths etc purge so much of pollution in the urban environment that many parts of the city become live examples of filth and garbage heap. It is often seen that the cleanliness in hospitals and parks has gone down to such an extent that they are miles behind from the parameters of cleanliness. Due to ever growing rate of urbanization and the increasing population pressure on the available land; the environmental pollution has become a challenge for the health, wellness and peace of urban dwellers. This rapidly growing wretched condition can only be remedied through such sequential programs, which can give properly planned and effective policy for the conservation of the environment and can also create awareness among the urban people.

**Problems of Slums** – Because of the fast pace of urbanization, the development of slums has become inevitable and has become a curse.

### Population Living in Slums

The correct number of that part of urban population; which lives in slums, is not available. Still, it is a universal truth that about one fifth of the urban population lives in slums. According to data given by the article of the Seventh Plan; among the population living in the Indian cities, 10% (3 crores out of 16 crores) live in slums. The Housing and Urban Development Committee; appointed by the Planning Commission of the Government of India; has said that about 23% or more than 3 crores 60 lakh people live in slums in India. The Housing and Urban Development 'Task Force' has said that in those cities where population is below 1 lakh, 17.5%, in cities with 1 lakh to 10 lakh population, 21.5% and in those cities where the population is more than 10 lakh, 35.5% people are slum dwellers. For Kolkata and Mumbai it is assumed that in 1990; the population of slum dwellers was 43.86 lakh and 4.26 lakh respectively. About 50% of the total population lives in slum in the four metros Kolkata, Mumbai, Delhi and Chennai.

**The Origin of Slums** – According to the National Institute of Urban Affairs, New Delhi; slums develop mainly because of following three reasons:

- (a) Demographic mobility of cities; which has special ability to provide employment; attracts people from the rural areas.
- (b) City's inability to fulfill the rising demand for housing, and
- (c) Current urban land policy which prohibits the reach of poor to the land market.

This has also been seen that in case of absence of any alternative the poor make illegal dwelling units or shelter on the available land. It is also often found that in older areas of the cities; slums take the form of a curse. Sometimes, slums come as the heritage of old village or from any irregularly developed colony; along with the growth in physical boundaries of a city.

With an aim to implement various schemes of urban development; the Indian government has defined a slum as follows, "The meaning of slum is with such areas where such houses are in multiplicity which are dilapidated, overcrowded, made from the wrong system and wrong map, and where streets

**Notes**

are narrow and badly arranged, there is lack of air and ventilation, there is lack of gutter for the exit of sewage water, there is inadequacy of open space and community facilities, or a mixed form of all of these is present which could be harmful for people's security, health and morality. These slums are also known as cursed locality, bad locality, wretched locality, dirty locality, low class neighbourhood, or low income group neighbourhood etc. These localities are known as 'chawl', 'jhopadpatti', 'basti', 'akaataas' and 'cheri' etc. in India. According to **Michael Hary-Gatn** facing the fast paced industrial-urban development; such slums are also present in the technologically rich and capitalistic country; like America where they are usually known as 'the other America'.

**Characteristics of Slums**—The physical and general aspects of slums are almost same everywhere. Some of these features can be briefly presented as follows:

- (1) Dilapidated and pitiable houses which are made without any pattern and are made from scraps. They are usually built on illegal lands.
- (2) Overcrowding and congestion develop because of high density of population and houses. In such conditions, usually a single room is used for all the domestic chores. It can be seen in Mumbai and other big cities that in slum areas, more than 10 people live in one room of about 100 to 150 sq feet.
- (3) A universal feature of the slums is the lack of many public conveniences; like gutter, drainage, sewer line, water tap, electricity, health centers, public toilets etc.
- (4) Although the slum dwellers do useful works and are connected to the mainstream of the city, yet the incidences of distracted behaviour; like crime, juvenile crime, prostitution, drug abuse, begging, illegal production of addictive substances and running illegal breweries, betting and many other social evils are associated with these areas. It does not imply that all the people living in slums are engaged in such anti-social behaviour. The truth is that the localities of slums provide special physical and social ambience for doing such criminal activities.
- (5) Slums have their own culture; which has been given the sobriquet of 'A Lifestyle' by **Marshal Cleanard**. It is also called a collection and essence of the culture of the lower class and which is explained by **Levis** as the culture of poverty.
- (6) Apathy and social aloofness are also the features of slums. It means that slums are mainly prey to the apathy and denigration by the people of the larger community. These localities are counted as lowly and inferior. Due to this neglect by the larger community, slums come in social denigration and become a separate entity from the city. Because of such situations, the slum dwellers find themselves incapable of improving their condition.

Although slums are part of the public-convenience-rich but dilapidated and overcrowded cities, yet their existence is like a form of blessing for poor and helpless migrants who come in the search of employment. All those helpless people; like industrial workers, daily wage earners, hawkers, grocers, and all those who are engaged in important services get shelter in slums. This is the place where people from different castes, religions, states and languages live together, in spite of extremely bad conditions. So, most of the times, these slums play an important role in acclimatization of the new migrants; towards the urban environment. In other words, the slum dwellers contribute in connecting the new migrants with the mainstream of the city; by coordination with the urban environment.

The slums in India are mainly classified into three categories:

- (1) Old houses and chawls which have become dilapidated and are in bad condition because of the passage of time.
- (2) Those slums which are full of useless and bad houses, but have legally developed near factories, and
- (3) Those slums which have mushroomed on illegally occupied lands in different parts of the city.

## Inadequate Housing

Notes

The rapidly growing population in cities has given rise to many problems and housing is the most painful problem among them. The reality is that a large portion of the city dwellers lives in horrible houses in the slums. It is estimated that in big cities about 70% people live in low quality houses which they call as their 'own home'. Here, old houses can be mentioned which are becoming worse because of lack of repairs, excess overcrowding and bad condition. Usually, such old houses are found mostly in the heart of the city. Similarly, there are hundreds of people who live on footpaths without a roof over their heads.

Systematic efforts are being done through various programs of the urban development to tackle the problems of urban housing. Among these efforts; giving economic assistance to economically backward people for making their houses and removing slum and plans for their improvements can be mentioned here. These plans have been quite relevant and have been made for the benefit of poor people living in the cities.

## Inadequate and Unsafe Water Supply

Availability of water for domestic usage is one of the basic public facilities. Unfortunately, there are very few urban dwellers, who are getting this facility; on a regular basis and satisfactorily; in the cities of the third world countries; including India. About 30% urban dwellers in India are devoid of the facility of clean drinking water. The municipality taps and hand-pumps are the main source of getting water in cities and towns. But in most of the cities, especially in rapidly growing cities, people; living in slums; face great problems in getting the water for domestic use. Through many systematic studies, the condition of slum dwellers in this regard has come to light. Queue needs to be formed for taking water from the public water taps. The fear that the tap does not go dry; makes the people to wait for hours in their efforts to get water for domestic uses. Sometimes, they have to engage in fistcuffs and quarrels. At some places it has also been found that more than hundred families are dependent on a single tap. Apart from such urbanization which is devoid of the capability of rapid pace and operation; the problem of water supply is taking the form of a huge problem even in small cities and towns.

## Inefficient and Inadequate Transport

Lack of an efficient transportation is a problem which has become a headache for the local administration in almost all the big cities. In fact, the network of an efficient and well-oiled transportation system makes it convenient to commute between the residential areas and work places and to the main commercial centers. Such type of transportation system is like a blessing for those also who are dependent on the cities for their bread and butter but instead of permanently living in the cities commute daily from villages to cities. The narrow and congested roads and streets and their poor condition, along with the various modes of transport; like public buses, rickshaws, two-wheelers, cars, bullock carts, trucks and cycle etc scurrying through, create a strange visual of traffic jams. Such scenes can be seen in almost every part of a city and especially in the areas of commercial activities and in other important areas. Thus, the problem of transportation; because of rapid urbanization; has become so difficult that any effort directed towards it looks incapable of making a permanent solution. There is probably no scope of a proper transport system on congested roads and in congested lanes which developed during old times and during the pre-industrial period. Apart from this, whatever transport network is found in the cities is becoming the main source of environmental pollution because of the traffic jams and because of the bad conditions of modes of transport.

## Programmes of Development and Employment in India

The Indian government has implemented many schemes for increasing employment. Till the end of December 1994 there were about 3 crores 67 lakh registered unemployed in employment exchange

**Notes**

centers. As per the Eighth Five Year Plan Document; there had been a growth of 2.2% in opportunities of employment in the last two decades, while the workforce grew by 2.5%. As a result, there is further growth in the number of unemployed. According to the Eighth Plan; after keeping in mind the current number of unemployed in the country and addition of more workforce in the future; in the coming 10 years there is a need of creating 1 crore new employment opportunities each year. This means we have to achieve a growth target of 3% per annum growth in employment. The Planning Commission has fixed the target of employment for all by 2002. The number of employment seeking people was 2.3 crores. A growth of 3.5 crores during the Eighth Plan (1992-97) and 3.6 crore during the Ninth Plan (1997-2002) in the workforce has been estimated. Thus, a total of 9.4 crore people are expected to be in search of employment during the period of 1992-2002. To meet this, minimum 94 lakh employments need to be created during this period. There was a target of creating 1 crore employments per annum in the Eighth Plan.

Concerns on the growing unemployment in the world have been raised in the World Employment Report, released recently by the International Labour Organization. In this report of 1998-99; which was released on 24th September, 1998 simultaneously in Geneva and Washington; it has been said that because of the ongoing economic crises in Asia and other countries the number of unemployed and semi-employed would reach up to 10 billion by the end of 1998. This number is one third of the total workforce of the world. This year itself, 1 crore people became unemployed as a result of the Asian financial crisis. According to the report, there is not enough spend on education for eradication of unemployment in India and Pakistan, although adequate industrialization has happened in these countries.

**State's Policy on Urban Problems**

Now it is being accepted in India that urbanization is not a negligible aspect of economic development and social change. Hence, this is now being emphasized that there are many reasons for a national policy on industrial development, population growth and agricultural development. But the most important issues among these are highlighting the necessity of such policies, an ambition to make the village self-dependent and inclusion of urbanization in the state list. However, the Five Year Plans which are among the efforts towards planned development of the nation; give a proof of those policies which are being followed to control those conditions of urban problems which are taking horrible forms because of unprecedented growth in urbanization. It is important to mention here that under such efforts there is usually an emphasis on improving the condition of poor and low income group people. The efforts towards solving the housing, drainage and water supply problems and the problems of urban development have been briefly explained here.

Among all the conspicuous problems of urbanization, lack of housing is a big problem. This problem has reached its limit in the metro cities. Planned efforts are being done in following two directions to remove these problems:

- (a) Social legislation related to land and house in cities,
- (b) Programs for removing slums and for construction of new houses.

Following efforts have been done to solve the problem of housing in cities:

**Social legislation related to land and house in cities**

The constitution gives its every citizen the freedom to move freely from one place to another and to settle at a place of his choice, but the responsibility of providing houses is neither for the urban people nor for rural people.

**Programs for removing slums and for construction of new houses**

Because of the rapid urbanization, a large part of the urban population lives in slum and is suffering from shortage of housing, water-supply, drainage and other public conveniences. These urban

problems have taken such a horrible form that a need has arisen for its social legislation and to pay special attention under national planning. The most important program in the flow of such efforts is the construction of houses for low income class people of the cities; by removing slums. Low cost houses; with the facilities of toilets, bathrooms, water taps, gutter and drainage etc are being made available to those poor people, who are able to pay a nominal amount because of their low monthly income. Apart from this, under this program of slum removal; necessary facilities of public conveniences are provided to all the economically and socially weaker people of a selected slum. Such programs of slum removal also get grants from the government.

The following programs for construction of new houses have been implemented with the help of the financial aid from the state governments and local institutions in many cities:

- (a) A plan for construction of houses for industrial workers came into existence in 1952.
- (b) A plan for construction of houses for low income group people came into existence in 1954.
- (c) Just after the implementation of the Second Five Year Plan (1956), a plan for removal and improvement of slums came into existence.
- (d) Since the Second Five Year Plan, the Life Insurance Corporation of India started giving home loans to the middle income group people.
- (e) Since the Fifth Five Year Plan, housing construction of high class people was undertaken and the purpose behind this was to utilize the profit from such constructions in making houses for the poor and low class people in cities. The Housing and Urban Development Corporation was given special guidelines in this regard.

Still, systematic studies reveal that the benefits of such plans have mostly been usurped by the middle and high class people. The pitiable condition of the urban poor is maintaining the status quo.

The biggest obstacle in efficiently implementing the slum rehabilitation programs is the lack of adequate finances. Special attention has been given on this issue of financial inadequacy. As a result of this, the National Housing Bank was established with the financial aid of Rs. 100 crores; from the central government. The following objectives of the National Housing Bank have been proposed:

- (1) To establish a national organization; whose only work would be to provide financial assistance for the housing construction,
- (2) To increase the source of loans for housing construction and to fully utilize such sources,
- (3) To establish financial institutions for providing home loans at the state and local levels, and
- (4) To establish meaningful relationship between the institutions providing home loan and the institutions providing loans for other purposes. These efforts are done in the hope that there can be optimistic improvements in the condition of the urban poor living in slums, so that they can also live a fully urban lifestyle which would be free from the social curses; like filth, illness and pollution.



**Task** Give detailed explanation of ecology in the study of cities.

### 13.4 Summary

- The study of the relation found between the organism and its natural surrounding is called ecology.
- The human interrelationships are studied in the context of a location specific ecology; under the social ecology.

Notes

### **13.5 Keywords**

1. **Social Ecology** – The branch of science in which the typical social structure of the areas of human dwellings, the spatial distribution of social and cultural features and characteristics and the birth of and changes as a result of interactions between social and ecological activities are studied.

### **13.6 Review Questions**

1. How do human life and ecology influence each other?
2. Which are the ecological elements influencing the rural life?

### **Answer: Self Assessment**

1. ecologies
2. external
3. internal

### **13.7 Further Readings**



*Books*

1. Indian Society, Structure and Changes – *Doshi and Jain*.
2. Indian Society – *Ram Ahuja*.
3. Encyclopedia of Sociology – *Harikrishna Rawat*.

## Unit-14: Critical Perspective on Development: Marxism

### CONTENTS

Objectives

Introduction

14.1 Marxian Theory

14.2 Typology of Social Change

14.3 Critical Evaluation of Marx's Theory of Social Change

14.4 Summary

14.5 Keywords

14.6 Review Questions

14.7 Further Readings

### Objectives

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

- The thoughts of Karl Marx on social changes,
- What are the economic theories of social changes; by Marx?
- How is the Marxian theory of class struggle a theory of social change?

### Introduction

The German sociologist Karl Marx had proposed the economic theory of social change. He says that the main factor and driver of all the social changes is the economic cause and all the changes are its results. That is why this theory of Marx is also called economic determinism. He explained the change through class struggle and hence his theory of social change is also called the 'Theory of Class Struggle'. There are many names for his theory; which are explained at adequate places in the coming pages.

### 14.1 Marxian Theory

**Essence of Marxian Theory** – Karl Marx's original thoughts can be seen in the parts of 'A Contribution to the Critic of Political Economy, 1859' and in 'Communist Party's manifesto of 1848' which were written by him. By the study of these parts, Marx's causes of change, cause-effect relationship, stages, effects and theories about social changes become clear.

**Notes**

The continuous bases of sequential series of the studies by Marx are briefly given as follows:

The man enters social production; which he carries out; under a definite type of relation, they are inevitable and are independent from his wishes; these production based relations are related to the system of development of the power of a definite production goods. The sum of these production relationships build the economic structure of the society and it is the real foundation, on which legal and political framework are built and the social consciousness develops on its basis. In the materialistic life, the methods of production build the processes of social, political and spiritual life. This is not the human consciousness which decides his existence, rather the social existence decides their consciousness; on the contrary.

At a definite stage of their development, the physical forces; in the production in society; struggle with the present production relationships, .....struggles with the property, in which they were working earlier. With the changes in the forms of the forces of production, these change into their shackles. Then the period of social revolution comes. Along with the changes in economic bases, the complete big picture rapidly gets transformed to a lesser or greater extent. This difference should always be kept in such transformations that the decision of physical transformation of economic conditions of production are taken by the realities of the natural sciences and legal, political, religious, aesthetics or philosophical; in short idealistic forms due to which man become conscious about struggles and with which he fights. The way our perception about a person is not based on the fact that what does he think about himself; similarly we cannot decide about a period's transformation on the basis of its consciousness. On the contrary, the explanation of this consciousness should be done on the bases of contradictions in the materialistic life, social forces of production and relationships of production. None of the social system ceases to exist until all the possible forces of productions develop. Similarly, the new and high quality product's relationship do not come into origin till the physical ecology for their existence does not mature in the womb of the older society. That is why human beings always take up those problems which can be solved. If we look at the subject further close then we find that problems arise only when the physical ecology for their solution is already present or are in the process of coming into existence. We find this, in the transformations of economic development of the society during many periods; like Asian, Ancient feudalism, and in the modern bourgeoisie systems; in the form of main points. The bourgeoisie production relations are the last struggles of social process: this struggle is not in the context of individualistic struggle but it arises from those situations which surrounds the life of the people from all the sides. Along with this the solution of this struggle happens through those forces which develop in the womb of physical ecology of the bourgeoisie society. This social transformation tells about the last chapter of the historical stage of the human society before the social transformation.

**Self Assessment**

**Fill in the blanks –**

1. The sum of these production relationships build the economic structure of the society and it is the real .....
2. Along with the changes in ..... bases, the complete big picture rapidly gets transformed to a lesser or greater extent.
3. .... Pattern is aware of human nature and thereby makes them the war.

The concepts proposed by Marx can be seen in beliefs, in determinism and in certain perspectives which are as follows:

1. **Existence Determines Consciousness** – Marx believes, “Existence determines consciousness”. By this he means that physical ecologies of life control, direct, drive and change the social and mental consciousness. Physical ecologies define the social inner conscience and bring change in the society.

2. **Material Determines the Non-material**—Marx's theory is second important recognition, "Material determines the non-material". Materials determine the thoughts. The social change happens through physical changes. Physical factors are the factors of changes in social consciousness and ideals.

Notes



**Notes** Marx's opinion Type of production process of social, political and religious life of the common characteristics do rating.

3. **Society is Rooted in Material Conditions**—Marx has thus further clarified, "Society's root also is physical conditions." The efforts; which the man takes to fulfill his basic needs; result in the development of an economic sub-structure. This economic sub-structure decides and defines the legal and political sub-structures of the society. According to **Marx**, the society thus exhibits the balance of evolution in which the primary ways of production (economic system) determine the social consciousness and relationships. This is the third important belief of the Marxian theory of social change.
4. **Dialectic Evolution**—The fourth and the last important belief of Marx is; a dialectic reaction undergoes between economic sub-structure and parametric superstructure; which results in society getting changed by traversing through different stages of evolution. He believed that because of growth in population and needs, there is growth in division of labour and in roles and responsibilities. The private property grows because of this development. As a result of industrialization, capitalistic system develops from private property. Marx also believed that there shall be alienation of the worker class from nature and resources of production; because of economic influence and capitalism. Capitalist class or exploitive class will have complete control on means of production, ways of production and on industrial relations and there will be exploitation of the worker class.

The capitalism expands because of the division of labour and the growth in rights to private property in the society. Subsequently; according to Marx; there would be conflict in the capitalism which would start in the form of a revolution for socialism, which would lead to the formation of a society in which human would again make connect with the nature and social environment and a 'natural human' would rise.

5. **Theory of Surplus Value:** The explanations given by Karl Marx for social changes, class-struggle, exploited and exploiter, dialectic materialism, materialistic explanation of history, alienation etc are mainly based on the surplus value. If we want to understand various theories of Marx then we need to understand his theory of surplus value.



**Notes** The difference between the cost of production and the selling price of a product is called the surplus value.

This can be understood by the following example:

While making a chair the expenses are made under following heads. Let us assume that the timber cost ₹ 4, nails cost ₹ 2 and the carpenter took ₹ 10 for his services. Apart from these, the capitalist spend ₹ 2 for the premises and financial arrangements; for the production of chair. Thus, the total cost came to ₹ 18. The capitalist sold this chair for ₹ 28 in the market. There was profit of ₹ 10 on one chair. According to Marx; this ten rupees is the surplus value which the capitalist gains. The carpenter (worker) has done more labour in the production of chair which resulted in the profit of ₹ 10 but the capitalist gives nothing from the ten rupees to the worker and grabs all by himself. Marx says that the carpenter does not have the means and expertise to arrange the resources for production; that is why he sells

**Notes**

his labour to the capitalists. The surplus value; which comes from the chair because of his labour is totally usurped by the capitalist. Thus, because of his ability to arrange the resources for production, the capitalist exploits the workers in various fields; through surplus value. This surplus value is the prime reason for the struggle between the exploited (worker) and the exploiter (capitalist) and which brings change in the society.

**6. Concept of Class and Class-Struggle**—One of the important contributions of Karl Marx in sociology is giving the theory of class and class-struggle. Marx believes that there are always two classes in the society. The basis of these classes is economic. It is the economic inequality which gives rise to two classes in the society. These two classes are; the exploited class and the exploiter class. Marx says that an individual is a type of organism. According to Marx, the exploited and the exploiter live in all ages. The exploiter class is the class who has ownership of resources of production, forces of production and relations of production. Master, zamindar, bourgeoisie, capitalist etc are different forms of the exploiter in different periods. Similarly, das, gulam, kisan, shramik, majdoor etc are different forms of the exploited in different periods. In the 'Communist Party's Manifesto' Karl Marx has written, "Whichever society have been in existence till date, their history has been of the class-struggle. Independent man and slave, elite and common people, landlord and marginal farmer, engineer and worker; in other terms, the exploited and the exploiter have always been opposing each other." Marx has further written that both these exploited and exploiter classes have been struggling against each other for their problems, benefits, goals, situations etc. Marx believes that the struggle among them is slow during prehistoric age, the age of socialism, bondage, and feudalism and it happens rapidly in the age of capitalism. Marx had made the forecast that in the history of class-struggle, a time will come when the worker class will end the capitalistic class-system. Socialistic system would be established in place of capitalistic system, in which the exploiter class would end. Along with this, inequality in the society would also end. Marx also says that slowly, an imaginary society would be established. There shall be no class difference and workers will get rid of the capitalistic sorrows. Marx has given the following slogan:

"All the workers of this world unite, you have nothing to lose than the shackles and you have the whole world to gain".



*Did u know?* By proposing the theory of class and class-struggle, Karl Marx had increased the importance of a special community – struggle – community in sociologies. Currently; its form has developed from struggle-orientation to the concept outraged abolitionist sociology or 'Radical Sociology'.

Struggles and conflicts do happen. This undergoes the process of struggles-contradictions and equanimity. A particular thing may be having one aspect and the contradictory elements to that aspect are called contradictions. A struggle happens between a particular perspective and its contradictions, which leads to the development of a new form. This new form shows equanimity. After the passage of some time, this equanimity takes the form of a prejudice or a set belief. A contradiction develops for this new belief as well and thus a new cycle of contradictions begins.

Marx believes that there is a continuous struggle and differences of opinions among materials in the materialistic world and that is how the development of society takes place. Marx had explained the class-struggle through materialistic dialecticism. In every age; the exploiter is in the form of a set belief, while the exploited is in the form of a contradiction, and the struggle happens between them. As a result a new equanimity develops, which takes the form of a set belief after some time. This process of belief, contradictions and equanimity is keeps on going till the society reaches the imaginary phase of socialism. This is Karl Marx's dialectical materialism in abbreviated version.

7. **Dialectical Materialism**—Karl Marx was influenced by Heagle, as a result of which he made amendments in Heagle's Dialecticism and utilized that for observation, analysis of society and formation of theories. These are as follows: Marx proposed materialistic dialecticism which is different from the soul-dialecticism of Heagle. Marx says that the struggle among objects have always been going on in the history of the human society. According to him, it is the matter which is at the root of the world. Marx says that first of all, change in matters (economies) of the world happen and then changes in social, religious, economic, political, arts, literature, science etc happen.
8. **Materialistic Interpretation of History**—Karl Max has said materialism or economy as the root cause or basis of the explanation of the human history. He has given the essence of his historic 'materialistic determinism' in the "Critic of Political Economy (1859)". In this he has written that changes in society and culture happen through resources of production, system of production and production relations. Today, production system is considered as the root cause of change. Economic causes determine the social structure, civilisation and culture of various societies. Karl Marx considers economic cause as the most important first and the last cause which controls, directs, changes and determines the social phenomena. Economic system and production system continuously changes and along with them sub-structures; like political and religious keep on moving. All of these influence the social superstructure and change them. According to Marx, first of all the change comes in the economic system. Changes come in resources and forces of production. The influence of these changes brings change in the process of social change. Marx has considered economic cause as the factor and all other causes; like social change as result. The economic cause is the driver and the social change gets pace from it, because Karl Marx considers economic cause as the only factor for social change and hence, his theory of social changes is called the theory of economic determinism. He has explained history on a vast basis, hence he is known as the staunch supporter of the materialistic explanation of history.



**Task** Do the materialistic explanation of history.

## 14.2 Typology of Social Change

Marx has given the steps of social change and development in the form of a typology which are as follows –

1. **Tribalism**—Marx has said that the first stage in the sequence of the development of social change is tribe. Hunting, fishing and farming are the main in this tribalism society. The society is primarily patriarchal. The division of labour is found as a wide family system. Marx says thus, there is minimum private property and division of labour in these tribal societies.
2. **Feudalism**—When some tribes mix among themselves and their size grows then communalism develops along with that. Slavery, private property and division of labour begin at this stage. Feudalism is initiated. Land based economy develops. The rich control agriculture. According to **Marx**, this structure is also incomplete and the development of urbanization takes place. Needs increase, as a result, there is need of production economy which develops and promotes capitalism in the world.
3. **Capitalism**—As a result of the above mentioned development, the development of capitalism happens in which following elements arise. Marx says that capitalism is a system which acquires monopoly on sources. This monopoly happens because of ownership; in the form of capital; on the resources of production. Worker's labour becomes an important commodity. The society divides into two classes, viz. owner and worker. The way tribalism changed into feudalism and feudalism changed into capitalism, the stage of capitalism too does not remain stable. Marx believes that because of the

**Notes**

problems of more production and increased alienation changes in capitalism have come. The worker class gets organized because of increased alienation and begins revolution against capitalists.

4. **Utopian Socialism** – Capitalism begins the process of its own disintegration and ultimately the society reaches the extreme stage of social development; socialism; that’s what is the belief of Marx. He says that in the stage of utopian society, the revolutionary autocracy of worker class is established, which ends the right of private property. Classes end at this stage of social system and individuals become complete socialists. Society and nature unite once again. Thus, in a way; socialism brings back the society to the initial stage of tribalism, in which people become closely related to their physical and social environments.

The stages of typologies of development of social change; proposed by Karl Marx can be depicted through following figure:

<b>Figure 14.1 Karl Marx : Typology of Social Development</b>			
<b>Tribalism</b>	<b>Feudalism</b>	<b>Capitalism</b>	<b>Socialism</b>
<ol style="list-style-type: none"> <li>1. Hunting, fishing, farming</li> <li>2. Division of labour – expansion of family</li> <li>3. Patriarchal structure</li> </ol>	<ol style="list-style-type: none"> <li>1. Rural base</li> <li>2. Land-base</li> <li>3. Aristocratic power</li> </ol>	<ol style="list-style-type: none"> <li>1. Labour is the main commodity</li> <li>2. Structure : owner and worker</li> <li>3. Consumerist concept</li> <li>4. Artificial materialism</li> <li>5. Alienation and right to consume</li> <li>6. Development of income generation</li> </ol>	<ol style="list-style-type: none"> <li>1. Class-less</li> <li>2. End of private property</li> <li>3. Completely socialized individual</li> <li>4. Reconstitution: Individual and nature</li> </ol>

**14.3 Critical Evaluation of Marx’s Theory of Social Change**

Because of the ambiguities and multiple meanings of Marx’s word selection, different writers like Marxists and non-Marxists have given different explanations for his and Angel’s theories. Now, we shall discuss some important explanations and agreements; from various explanations of Marxism on social change.

**(1) Its first shortcoming is its Conception of Causal-relation and Determinism**—Marx believes, “The general features of processes of social, political and spiritual life are determined by production methods”. He unilaterally does pre-imagination of the concept of causal-relation. After observing this belief closely, it becomes clear that the first thought of Marx’s theory is that economic cause is the main or the most important factor which determines all the others. The main factor can have two meanings:

- (1) Economic factor is the first factor in the series of causal-relation which determines all other social phenomena, or

- (2) The capability of this economic factor is too much (Assume that its influence is 90% and the influence of all the other factors put together is 10%).

Notes

**1.1 First Explanation**—Economic factor is the first and the main factor and all other social phenomena are its result. This is unilateral, uncompromising and non-transferable causal-relation concept. Economic factor is active which is the unilateral determinant; of various activities, productions and results. Such type of rule cannot be applied to various phenomena in the social sphere, because social phenomena are mutually interdependent rather than being unilateral.

Marx, Engels or any of their followers have never tried to explain the methods to measure the comparative effects of various factors on social phenomena. According to literal and logical meaning of this theory, it would be appropriate to assume the economic factor as the first, i.e. economic factor is main and the most initial important factor which determines the causal series of all other social phenomena, because this is the 'driver' and all the other are 'driven'. Such belief cannot be accepted on the basis of many proofs. Many carefully done studies have clarified this fallacy. We cannot claim that man is only a slave of economy and always does economic activities. The academic economist also had the same belief which is fallacious on the basis of facts.

Many researchers; Aspinos, Durkheim, P. Huwelling, Thermwald, Maleinowski, Hubert and Gauss have clarified that up to tribal stage the production method and complete economic life are not entirely different from contemporary religion, magic, science and other intellectual phenomena. Max Webber has proved that economic system is determined by religion, magic, logic and traditionalism. The modern capitalism has originated from protestant religion.

Thus, it can be concluded that economic factor is not as old as other factors. It also means that social phenomena had been mutually interdependent and will remain so in the future. They were never unilateral and will never be unilateral.

**1.2 Second Explanation**—Marxists; like Engels, Labriola and Plachano; say that secondary factors can in turn influence the primary factor. According to this explanation, other factors can influence the economic factor. According to this belief, the theory of primacy and determinacy of economic factor becomes null. The theory loses its uniqueness due to lack of primacy of economic factor. The Marxists who believe that other factors also influence economic factor, accept the concept of typological mutual interdependency and discard the theory of economic determination by Marx.



Notes

These Marxists consider the economic factor as correlated to other factors and end the uniqueness of economic determinism of Marx.

**(2) Multiple meaning and indefinite expression are the second fundamental weakness of the theory.**

**The economic factor is the most important and last factor for social phenomena.** There are two explanations of this statement by Marx, which are as follows –

**2.1** Marxists and non-Marxists (Plechanon and Elwood) has given this explanation of this claim that the economic factor is fully able to explain the complete historical and social processes. Marx too had the same belief. This first explanation is; in a sense; unilateral concept, in which economic factor has been tried to be understood as the only factor for complete social life and complete historical process and change. If the complete social life, war and peace, penury and happiness, slavery and freedom, revolution and reaction are the results of only one factor then following equation can be derived from this –

A and Non – A = (E), i.e. completely contradictory phenomena are the result of only one factor

In this formula, A depicts peace, happiness, freedom etc and Non-A depicts war, penury, slavery etc E depict economic factor. According to Marxian theory, A and Non-A are the results of the same factor; 'economic'. In other words, following equation can be formed from such unilateral concept –

Notes

A (economic factor)	Cooperation and struggle	Means that all types of behaviour, social processes and historical events are the results of economic factor.
	Development and decline	
	Freedom and slavery	
	Peace and war	
	Penury and happiness	
	etc.	

Any mathematician, philosopher or scientist would not derive a scientific causal-relationship rule or formula based on such foundation. If in the equation, 'A' means all pervasive universal concept which is 'complete' or 'God' or 'Universe' or 'complete social life' then the equation becomes exceptional and is thus 'complete' or 'God' or cause of 'complete' or 'God'. "The complete social life is the cause of complete social life."

The above materials are enough for clarifying the drawbacks of the theory of economic materialism. Probably due to this shortcoming, Karl Marx and Angels have adopted other explanations in their latter essays, which are as follows –

2.2 Many writers—Seligmen, Ladiola etc and Angels have explained in their latter articles that economic factor is the main factor and along with that there are other less important factors. Due to the importance given to other factors; in this second explanation; the importance of the Marxian theory ends. Then it becomes multifactor theory in which the economic factor is one among the other factors. Many thinkers have explained the effects of other factors; along with the economic factor; before and after Marx and Angels. Hence, this claim of Marx that economic determinism is his root thought, is baseless.

**(3) The third shortcoming of his theories is that definitions of 'economic factor', 'forces and relation of production' and 'economic base' are not satisfactorily matchless, definite nor specific; as per need.**

We can find two meanings and explanations also for these two concepts. K. Kautsky, W. Sombart, A Hansen and others have understood them as the forms of technique and other thinkers; like Angels, Masaryk, Selimen etc have understood them in the form of general situations of production, in which geographical environment, natural source, transport, commerce, distribution system etc are included.

3.1 If we accept the first explanation then following preamble is made from it, "Technology is the main factor and it is possible to explain all the amazing works and miracles of history by technology". But the reality is that technology is just a part of the social reality. Hence, the above preamble is like a logical foolishness, is rationality-less preamble. In fact, the knowledge and experience of society is necessary for technology.

3.2 If we accept the comprehensive second explanation then even more indetermination comes in the concept and theory of economic factor. This becomes a type of bag which is a complex and complete system of geographical environment, technology, science, complete industry, commerce and distribution and in which join the legal and political institutions and even more. In such type of situations we are unable to establish any clear and definite mutual relationship.



*Did u know?* Here, we are bound by such formulae and statements due to whose inherent material and meanings we unable to prove or disprove anything.

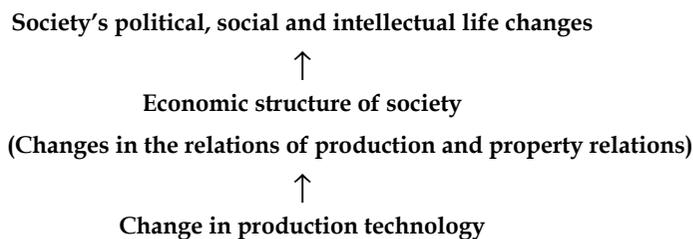
This second explanation of Marx too is confusing.

**(4) The sequence or the dependency of their sequence also become indefinite for the factors expressed by Marx and Angles, because this indefinite information.**

4.1 As per technological explanation, the sequence of change is as follows –

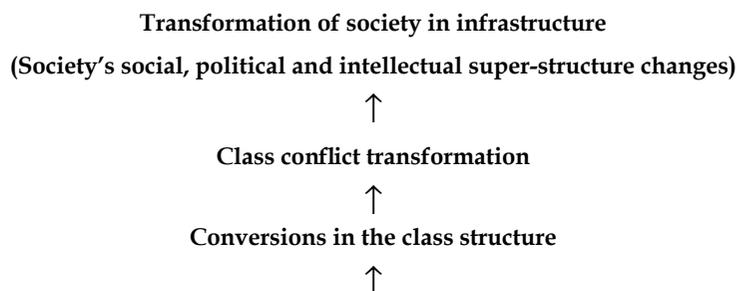
Notes

(1) The change in production technique is the first to happen which (2) which brings changes in the economic structure of society; such as 'production relations' and 'property relations'. (3) Then it determines the political, social and intellectual life of the society. This can be depicted by the following diagram –



sequence of the change process as per technological explanation

4.2 Another different and detail explanation of economic factor had been done. According to this explanation, the sequence of change brings following changes: (1) First of all, changes take place in normal ecology and exchange. This change transforms the class-structure of the society which brings changes in class-enmity and class-antagonism and which results in the transformation of the social, political and intellectual superstructures of the society. This can be depicted by the following diagram –



**Changes take place in normal ecology and exchange**  
**Economic factors defined the order of the change process**

Both these explanations have relative importance in which economic factor is active and initiator. According to the 'typological concept' of 'causality' and mutualism of social events we can take any factor in the form of 'variable' and can study their 'works' or effects' in any area; like technology or economic events. The false claim by Marx and Angels that the change proposed by them was the only possible sequence; cannot be accepted. Hence, the sequence of change suggested by other thinkers is not meaningless. The opposite claim in which law, religion or 'intellectual factor' have been kept as initiator and economic factor is its work; such causal-relationships have been studied in various studies and their pros and cons have been proved.

## 14.4 Summary

- Marx believes that existence is the determinant of consciousness.
- According to Marx, types of production determine the general characteristics of process of social, political and religious life.
- According to Marx, the origin of life too is the materialistic ecology of life.
- Marx believes that there is mutual dialectical interaction among economic sub-structure and benchmark superstructure, which results in society being changed by passing through many evolutionary steps.

Notes

### **14.5 Keywords**

**Radical Sociology**—Radicalism supports the rights of the weak against strong, exploited against exploiter and public against the rights of classes. The interest of this perspective is mainly in subjects; like poverty, tribalism, exploitation, powerlessness, military man, industrial institutions etc.

### **14.6 Review Questions**

1. Explain the class and class-struggle of Marx.
2. How did Marx give the materialistic explanation of history?
3. Critically evaluate the Marxian theory of social change.

### **Answer: Self Assessment**

1. foundations
2. economic
3. ideal

### **14.7 Further Readings**



*Books*

1. Sociology of Change and Development – *Prafulla Chandra Tayal, Hindi Book Center.*
2. Sociology of Development – *Singh Shiv Bahal, Rawat Publication.*
3. Sociology of Development – *M. Ahmad, New Age International.*

## Unit-15: Theories of Development and Underdevelopment: Modernisation Theories

### CONTENTS

Objectives

Introduction

15.1 Modernisation

15.2 Summary

15.3 Keywords

15.4 Review Questions

15.5 Further Readings

### Objectives

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

- Knowledge of the concept of modernisation,
- “Modernisation has given a faster pace to the economic development in society”.

### Introduction

The thinkers gave birth to modernisation to understand the changes in traditional societies or changes in the western societies which came because of industrialization and to express the difference between the two. When the western thinkers discuss the changes happening in colonies and developing nations, they take the support of the concept of modernisation.

### 15.1 Modernisation

Some people have considered modernisation as a ‘Process’, while some have considered it as a ‘Product’. Eisenstadt has considered it as a process and has written, “From historical perspective, modernisation is such type of process towards the changes in social, economic and political systems; which developed in Western Europe and North America during seventeenth and nineteenth centuries and in South America, Asian and African countries during twentieth century.” According to Srinivas, the process of modernisation does not exhibit the change in any one direction but it is a multi-dimensional process. Additionally, it is not bound to a certain type of values. Although it is value-free, but sometimes its meaning is taken in the context of common good and desired changes. For example; when someone says that the modernisation of social, economic and religious institutions is happening, then its objective is not to criticize but to say the positives.

Notes

Self Assessment

Fill in the blanks –

1. Some people have considered ..... as a ‘Process’, while some have considered it as a ‘Product’.
2. Modernisation is such type of process towards the .....in social, economic and political systems; which developed in Western Europe and North America during seventeenth and nineteenth centuries and in South America, Asian and African countries during twentieth century.
3. When someone says that the ..... of social, economic and religious institutions is happening.

Modernisation: Definition and Meaning

Till now, various thinkers have written many things on modernisation and have defined in it many forms. Here, we shall mention the definitions and thoughts presented by some thinkers:

**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. How much a specific society is modern depends on its usage of inanimate power and instruments.

**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 –

- (1) Increasing urbanization
- (2) Increasing literacy
- (3) Increasing literacy increases the contribution of educated people in meaningful exchange of thoughts; through newspapers, books, radio etc.
- (4) All of these increase the human capacity, facilitates the economic benefit of a nation which helps in increasing the per capita income.
- (5) 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.



Task

Briefly describe the definition and meaning of modernisation.

In his book, ‘**Modernisation: Resistance and Change**’ (1966) **Eisenstadt** has expressed modernisation in various field as follows:

- (1) **In the field of economics** – High level of technology.
- (2) **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.
- (3) **In the cultural field** – Increase in capacity of accommodation with different societies and an increase in empathy for other's condition.
- (4) **In the structural field** – Increase in size of every organization, an increase from the perspectives of complexity and differentiation in them.
- (5) **In the ecological field** – Growth in urbanization.

**Dr. M. N. Srinivas** 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. Srinivas 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.

**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.



Notes

Secularism is the result of logic due to which the realistic perspective of this world takes roots in place of supernatural entity.

**In the area of sociology** – (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.

**In the area of politics** – (a) The legitimization of universal power is not gained through supernatural powers but through the citizens.

(b) Transfer of political power to people through universal adult franchise.

(c) Expansion and spread of the central legal, administrative and political institutions of the society.

(d) Policy of public welfare being followed by administrators.

**In the field of Economics** – (a) Use of inanimate power in place of animal or human power; in production, distribution, transport and communication.

(b) Differentiation of economic activities from traditional form.

(c) Use of machine, technology and tools.

(d) Growth in industry, business, commerce etc as a result of high technology.

**Notes**

(e) Increase of the specialization in economic works, also the increase in production, consumption and market.

(f) Growth in production and consumption in the economy.

(g) Increasing industrialization which can be termed as the main characteristic of modernisation.

**In the field of ecology;** there is growth in urbanization.

**In the field of Culture –** (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 Desai has seen modernisation in the context of a wider area in which all the facets of society and culture come.

Among the theories of development or low development; the theory of modernisation is a description of the processes of change from traditional and undeveloped societies to modern societies. Modernisation is a social, economic and political system which developed from North America and Western Europe in the 17<sup>th</sup> century and spread to South America and other European countries, Asian and African continents. In sociology; the theory of modernisation is worth mentioning in the context of the perspective related to low development.

Generally: economic development in the society is shown under the theory of modernisation; like good national product. Modernisation is the main factor in the process of mechanization or economic development. Industrialization is important for economic development.



*Did u know?* Under economic development; results of industrialization are studied in the social, political and cultural context.

The sociological concept of modernisation not only contextualizes the present but also directs towards the materials and processes related to social change in the syllabus of national development. In this is used descriptive and explanatory model which shows the real world.

The theory of modernisation comes in the form of development of systems of secularization in democratic and capitalistic modern societies. There are many editions of the theory of modernisation; the inherent points in which are as follows –

- (1) Development of the society through a series of developmental steps.
- (2) These steps are based on social differences and on structural and cultural components.
- (3) Contemporary society ultimately attains economic development and social, political and economic facilities are made available on the lines of the Western European and North American societies.
- (4) Modernisation has been imported in the form of western technology and is a result of removing the shortcomings of traditional structures and cultures.

It is not only the technology which develops under the theory of modernisation but structural and cultural changes are also clearly manifested.

The modern society shows a high level of urbanization, literacy, research, medical care, secularism, bureaucracy, mass media and transport facilities. Under this, relationships weaken and the nuclear family system gets strengthened. Death and birth rates reduce and life expectancy relatively increases. There is a change in role relation and personality; related to structural changes in it. Social mobility increases and the importance of acquired positions increases.

Modernisation is a neo development theory. The main processes of social change; related to structures and typologies are utilized in this.

The famous sociologist **Parsons** has clarified that any theory of modernisation is an assortment of various theories and perspectives.

The modern theory of development clarifies this that development can be attained through many processes of development which were utilized by many countries which developed during the current time. Rostov Organski, Samuel Huntington etc are notable among the thinkers related to these theories. **Samuel Huntington** has seen development as a linear process through which every country must have to pass. In Classical Liberalism, the theory of reverse modernisation keeps in center the process of modernisation in low developed or backward societies.

Parsons theory of action shows the difference of characteristics between modern and traditional societies. Education had been seen as the key to theories of modernisation and the technology too had an important role in it because it was believed that technology would further enrich the economic growth in underdeveloped societies.

## Notes



**Notes** A key belief in the theories of modernisation was that the developed countries would help developing countries in learning from their processes. It was believed that then only the underdeveloped countries would be able to grow and would be able stand among the developed countries.

## 15.2 Summary

- Modernisation is a neo-development theory.
- The main processes of social change; related to structures and typologies are utilized in this.
- Industrialization is important for economic development.
- The results of industrialization are studied in the context of society, politics and culture; under economic development.

## 15.3 Keywords

1. **Underdevelopment**—According to Planning Commission, “A country in which there is underutilization of the capability of the human power on the one hand; and on the other hand, natural resources are also not fully utilized is called an underdeveloped country.

Notes

**15.4 Review Questions**

1. Explain the meaning of modernisation.
2. Clarify the concept of modernisation in developed and developing countries.

**Answer: Self Assessment**

1. modernisation
2. change
3. modernisation

**15.5 Further Readings**



*Books*

1. Sociology of Development – *Kailash Pyas, Pencraft International.*
2. Sociology of Development – *Rao Rammehar Singh, Arjun Publishing House.*
3. Sociology of Development – *M. Ahmad, New Age International.*

## Unit-16: Theories of Development and Under-development: Center-Periphery, World-Systems, Unequal Exchange

### CONTENTS

Objectives

Introduction

- 16.1 Depending Theory of Development: Centre- Peripheri, Unequal Exchange, World Systems
- 16.2 World-System Theory
- 16.3 Summary
- 16.4 Keywords
- 16.5 Review Questions
- 16.6 Further Readings

### Objectives

After going through this Unit, the students will be able to –

- Knowledge of the World-System Theory; under the theory of Development and Underdevelopment,
- Differentiate the Unequal Exchange between Developed and Underdeveloped Countries.

### Introduction

The world economic system is the mother economic system towards the interest of capitalist developed countries and as a result the underdeveloped countries are still lagging behind and depend on the developed countries for their development. According to **A. G. Frank**, development and underdevelopment are the two facets of the same coin. The global system is a tradition in which development of one system happens at the cost of another's development.

### 16.1 Depending Theory of Development: Center-Periphery, Unequal Exchange, World Systems

The Depending Theory of Development was proposed during the last years of the 1960s and initial years of the 1970s; in the context of Latin American countries. The development of this theory happened under Structuralist/Marxist/Neomarxist structure. According to this theory, western capitalist countries are responsible for the backwardness of underdeveloped countries and most of them were powerful imperialist countries during the 19<sup>th</sup> and 20<sup>th</sup> centuries. The argument given by

**Notes**

the analyst of this theory is the main reason of the inadequate development or shortcomings in their development of underdeveloped countries; is the colonialist policy of these imperialist countries. Apart from this, these thinkers have also mentioned the historic, social and cultural factors which have been obstacles in the economic progress of these countries. Their argument is that these factors played an active role in the economic development of Europe and North America, while they pushed back the development of Africa, Asia and Latin America. Earlier, these underdeveloped nations were the colonies of these developed imperialist countries and were subjects of their exploitation. These underdeveloped countries remained underdeveloped and backward as a result of carefully thought exploitative policies of these countries. The economy of these countries was the colonial economy.



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The ruled countries were the source of raw materials and markets for the goods produced in the ruler's countries. These colonialist countries were intentionally following the policies of destroying the traditional industry of the ruled countries.

Thus, the backwardness of the previously underdeveloped countries was the result of the pre-planned exploitative policies of the imperialist countries. Even at present, the underdeveloped countries depend on western countries for finished products, intermediary products, machineries and technologies. Thus, the development of these underdeveloped nations still depends on the developed nations. In other words, the old exploitation is present in a new form.

Depending theory of development was developed by the Latin American economist **Raul Prebisch** in the 1950s. Prebisch and his colleagues suggested that the economic activities of the rich countries usually lead the serious economic problems in the poor countries. The initial description by Prebisch was very simple; he believed that poor countries should initiate the programmes for import substitution so that they would not need to buy the products produced in the rich countries. The rich countries want to sell their prime produce to the poor countries so that their foreign exchange reserve is always rich.

Many modern economists; like Raul Prebisch, Singer Mirdle, Miret etc have considered international trade as obstacle in the economic development of underdeveloped countries.

- (1) **Ignoring the economy other than imports** – This cannot be denied that as a result of international trade, there has been a growth in imports in underdeveloped countries but this has resulted in development of the import sector only. It has not contributed in developing the rest of the economy and as a result even today, the underdeveloped countries are direct examples of unbalanced development. **Mirdle** says, "The high ratio of foreign trade in backward countries is not a proof that they have benefited from international division of labour, but is a proof that they are underdeveloped and poor." The production technique utilized in the import sector has not affected the rest of the economy.
- (2) **Lack of equality in prices** – The international trade has not established the equality in prices but it has given birth to hoarding culture in which the balance point has gone far from the equality in ratio of resources and from the equality in prices. International equality is a far-fetched thing; it has not even established the equality in resources and their prices in different areas of the country. The reality is that the international trade has brought inequality in international distribution of income.

**Self Assessment**

**Fill in the blanks –**

1. Depending theory of development was developed by the Latin American economist ..... in the 1950s.
2. Prebisch and his colleagues suggested that the economic activities of the rich countries usually ..... the serious economic problems in the poor countries.

3. The rich countries want to sell their .....produce to the poor countries so that their foreign exchange reserve is always rich.
- (3) **Formation of Dual Economies**—After indulging in international trade, there has been formation of dual economies in many backward countries. While the import zone has become the 'Island of Development', the rest of the economy has remained backward, i.e. there has been formation of subsistence economy around the import zone. The production methods are capital intensive and production factor is definite in developed import zones, while in backward areas production is labour intensive and means of production are not utilized in the same ratio. The foreign capital is utilized for exploitation of natural resources of the country; only for imports in which people of the country do not get adequate employment and people have to search for the employment in backward regions only.
- (4) **Unfavorable nature of the terms of business in the long run**—This is often said that the international powers have produced such unbalancing conditions which have resulted in unfavorable terms of business for a long duration in the poor countries and their income goes to the rich countries. If there is continuous trade between industrialized country and a primary product producing underdeveloped country, then the terms of goods trade are always in favour of industrialized countries.

Notes



*Did u know?* The rich countries have a monopoly over the market of raw materials and means and due to assistance from technological progress the income from means of production increases, while if productivity increases in the producing country then prices fall in those countries.

As far as business is concerned in terms of Cyclical Movements, their impact quasi symmetrical barrier is unfavorable to developing countries.

- (5) **Demonstration Effect**—Due to international demonstration effect also, obstacles come in the way of development of poor countries. The international demonstration effect means that underdeveloped countries follow the consumerist culture of developed countries which results in increase of foreign imports, i.e. exodus of capital takes place and accumulation of capital reduces in poor countries. The reason for this is that because of demonstration effect, among the people of underdeveloped countries a craving for foreign good and luxury products awakens and so there is a growth in import of foreign goods and foreign commitments increase which has unfavorable impact on the economic development.
- (6) **Unfavorable effect of increased competition in developed countries on development**—When underdeveloped countries enter the international trade then they have to face many problems in which foreign competition is important. If these countries want to increase their export then they would have to compete with foreign goods, because foreign goods are of high quality; because of high technology and their prices are also less. So, underdeveloped countries are unable stand against them and thus are unable to stake their claim on the international market. This problem has compounded more today because now-a-days developed countries have also started manufacturing primary goods and if these poor countries are able to compete then the export of necessary tools and machines to them is stopped. For example; some time ago, America had threatened to stop the export of Uranium to India.

Depending theory was seen as a method to understand the poverty in poor countries. Traditional neo-academic view always stresses on this point that in poor countries there is delayed understanding of importance of strong economic measures and so they are not quick to adopt the techniques of modern economics.

Depending theory is explained as an international system. Advanced industrialized nations are far ahead in terms of economic cooperation and development. To a great extent there is a concept that the

**Notes**

economic and political power is mostly centralized in industrial centers. If this concept is valid then the difference between economic and political power is not real. All the depending theorists accept this fact that there should be differentiation between depending and imperialism. Territorial expansion is emphasized under imperialism, while the depending theory brings up the theory of underdevelopment. Depending theorists believe that this theory makes the possibility of many economic activities in sovereign countries.

The following central premises of the depending theory are notable –

1. Underdevelopment is different from original non-development. The context of non-use of resources is notable under non-development. For example; no attention was paid on non-developed areas in the European colonies in the North American continent. Underdevelopment is a condition in which there is active utilization of resources but its adequate results do not come to the fore.
2. There is a historical context for the difference between underdevelopment and non-development. They are poor because they provide their services for the production in European countries in the form of raw materials and labour.
3. The depending theory says that there should be alternate usage of resources.
4. A concept of depending theory is that the national interest can be fulfilled through satisfying the company or government needs rather than by addressing the needs of the poor in only one society.

**Unequal Development**

As a necessary aspect of capitalism, under the process of unequal development there is explanation of the main contradictions of capitalism; like concentration of capital, along with poverty and suffering. Unequal development is related to regions, geographical processes and level of development in terms of classes and global, regional, national, sub-national and local levels. In the universal rise of division of labour, the physical motions of unequal development are inherent in the difference between equalizer and capital.

During the 1970s, the phenomenon of unequal and joint development was understood in the form of the process of exactness of production methods. The capitalist system of production stands on the basis of surplus labour. Unequal development affects the political economy in different areas; through politics and culture.



**Task** What is the dependency theory of development? Explain in brief.

**16.2 World-System Theory**

Subsequent to certain criticisms of the depending theory, the world-system theory came forward which was divided into 'Periphery' and 'Center' and later it was divided into Tri Model System in which the components of Core, Semi-periphery and Periphery were included.

In this system, the semi-periphery is situated between the core and periphery. This division aims at the establishment of industrialization in underdeveloped countries. The World-System Theory was presented by **Immanuel Waller Stein**. Among other articles the analysis of world-system by **N. C. Durham** is notable which is based on the separate entity of inequality from growth in development and which inspects the changes in the global capitalistic system. A notable feature of this theory is no-confidence on the state and in this state is seen as an aristocratic group. The industrialization taking place in underdeveloped countries cannot be compared with the industrialization in developed countries.



**Notes** This theory gives importance to unorganized revolution which tries to remove the inequality of system by social, democratic processes and by labour movements.

Notes

### 16.3 Summary

- The dependency theory was developed by Prebis; which was later refined by economist; like A. G. Frank etc.
- The development of underdeveloped country depends on developed countries and that is the dependency theory of development.
- The world economic system is the mother economic system towards the interest of capitalist developed countries and as a result the underdeveloped countries are still lagging behind and depend on the developed countries for their development.
- The World System is a system in which development of one stage happens at the cost of the development of another stage.

### 16.4 Keywords

1. **Center-Periphery** – Center-periphery means international division of labour. Skilled workers are called 'Center' and unskilled workers are called 'periphery'.
2. **Demonstration Effect** – The international demonstration effect means that underdeveloped countries followed the consumerist culture of developed countries which results in increase of foreign imports.

### 16.5 Review Questions

1. What is the meaning of dependency theory?
2. State the concepts of world-system theory.
3. Prebis and Singer have considered international trade as obstacle in the economic development of underdeveloped countries. How?

### Answer: Self Assessment

1. Raul Prebish
2. lead
3. prime

### 16.6 Further Readings



- Books**
1. Sociology of Change and Development – *Prafulla Chandra Tayal, Hindi Book Center.*
  2. Sociology of Development – *Singh Shiv Bahal, Rawat Publication.*

## Notes

## Unit-17: Paths of Development: Capitalist, Socialist, Mixed Economy, Gandhian

### CONTENTS

Objectives

Introduction

17.1 Capitalism

17.2 Economic Institutions and Economic Structure of Capitalism

17.3 Social Consequences of Capitalism

17.4 Socialism

17.5 Characteristics of Socialism

17.6 Type of Socialism

17.7 Mixed Economy

17.8 Gandhian

17.9 Direction of Development

17.10 Concept of Classless and Stateless Society

17.11 Blueprint of Future Society

17.12 Summary

17.13 Keywords

17.14 Review Questions

17.15 Further Readings

### Objectives

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

- Meaning of capitalism and socialism,
- Knowledge of mixed economy,
- Knowledge of direction of development under Gandhian.

### Introduction

In the Second Five Year Plan of India, the objective of planned development had been said to be the establishment of 'socialist society'. It meant that for determining the form of production and

development, social profit; instead of private profit; would be made the base. But in spite of all these, the economic planning in India has led to the development of such a form of economy which is not socialist from any angle. Nationalization of Banks, establishment of many industries in the public sector and many such steps may give an illusion that the economy is moving towards the socialism. But nothing of the sort had happened in the socio-economic relations which can make one conclude that the capitalist form of the Indian economy has been transforming towards the socialist form. There is no doubt in it the shape of the Indian economy is altogether different from the capitalistic economies of the eighteenth century Europe.

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## 17.1 Capitalism

The moment society entered the age of industrialization, there had been changes in the forms of economic institutions and economic structure. Industrialization resulted in work being done on large scale, division of labour and specialization came on the forefront. The need of capital began to arise for establishing mills, factories etc and those who had the capital became the owners of developed means of production; like mills, factories, etc. These people came to be known as capitalist and as a result, the capitalism took birth.

### **What is capitalism?**

Capitalism is an economy; produced by the industrial age; in which the society is divided into two clear classes, viz. the capitalist class and the worker class. The capitalist class is resource rich and the worker class is resource deficient. Workers earn their livelihood by selling their labour.

## 17.2 Economic Institutions and Economic Structure of Capitalism

There are many economic institutions which clarify the capitalistic economy:

- (1) **Private Property** – The institution of private property is an important primary base of capitalism. In capitalism, private property is recognized by the state and property and capital are the only parameters of social status, prestige etc.
- (2) **Large Scale Production** – Production in mills and factories happens at fast pace; by big machines. Workers work day and night; in different shifts. Through such large scale production, the fulfillment of not only local needs happens but goods are also produced for the needs of other countries.
- (3) **Organized Commercial Organization** – Through large scale production, large commercial organizations are also formed and they trade in goods manufactured in the country and also abroad. Thus, these commercial organizations, affect and regularize the commercial relations from a city to the state, from state to the country and from the country to the whole world.
- (4) **Division of Labour and Specialization** – The institutions of division of labour and specialization are inbuilt in capitalism and their special form becomes clear. Maximum profit from more production can only be earned by developed form of division of labour and specialization.
- (5) **Competition** – Competition is no less important institution of capitalism. Because of the organized stage of commerce, competition among various commercial zones is a normal thing. This competition has bad effect on workers and sometimes; during recession; they have to remain jobless.
- (6) **Banking Institutions** – Banking institutions are the main roots of capitalism. All the functions of commerce happen through banks. Thus, a sense of relief and services are provided in the field of commerce. Banks also maintain the continuity of commerce on the basis of credit.

Notes

- (7) **Big Corporation** – Big corporations are formed in the capitalist economy in which many capitalists employ capital as per their capacities and gain monopoly or maximum success in the business arena. Thus, big corporations are spread in various countries.
- (8) **Cash Wage System** – The cash wage system is a gift of the capitalism through which the price of labour is paid in the form of cash to workers. Capitalists take benefit of this cash wage system and pay the minimum possible money to the workers and take maximum work from them. This is system of worker's exploitation.
- (9) **Class Conflict** – Marx assumed class-struggle as the main institution of capitalism. According to him, the negative form of class-struggle can be seen in capitalism; in which worker's exploitation is seen and their condition becomes much worse.
- (10) **Labour and Employers Union** – In the capitalistic economy, organized unions of labour and employers are formed. They arrange for protection of their interests through these unions. There are many such organizations and unions in the Indian society too.
- (11) **Contract System** – Under the contract system, many economic activities can be managed in less time and with less money. More profit can be earned through it.
- (12) **Institution of Middlemanship** – A systematic synchronization can be established between the buyers and sellers, through the institution of middlemanship, because regularization in business cannot be brought about without them.

Thus, it is clear that in the modern time, the form of economic structure depends on the system produced by the capitalist economy. These different institutions form their economic structure on the basis of their typological relationships. Thus, the main form of economic structure is seen in the forms of class-struggle, competition etc.



Task

What are the economic institutions and economic structures of capitalism? Describe briefly.

### 17.3 Social Consequences of Capitalism

Following are the main consequences of capitalism in the Indian society:

- (1) **Ultimate form of Class Struggle** – Worker's labour is purchased in capitalism and out of compulsion the workers sell their labour to the capitalists and the capitalist takes the maximum benefit of that compulsion. Thus a situation of mutual struggle persists in both the classes; which is not conducive for the healthy social system.
- (2) **Unequal Distribution of Wealth** – Capitalism is based on the theory of inequality, because the class which does not do any labour, i.e. the capitalist is the owner of all the resources and easily fulfills his needs. On the other hand, the worker class is unable to fulfill his needs or his dependent's needs. Thus, this system is contrary to the socialism.
- (3) **Position of Labour from Bad to Worse** – The worker's position turns from bad to worse because their physical needs are not fulfilled.
- (4) **Strong hold of Secondary Relations** – As money is everything in capitalism, so a person is so much engrossed in the pursuit of money that does not bother about others. Thus, in place of personal relations, superfluous or secondary relations become stronger.
- (5) **Rise in Standard of Living** – Because of the availability of greater opportunities of earning money the people's economic system changes and as a result, the standard of living rises.

- (6) **Economic freedom of Women**—In the capitalist system; women also work together, like men in the economic sphere. As a result, they gain self-dependency and independence in economic life.
- (7) **Decline of Cottage Industries**—Against the large-scale production by machines in capitalist economy, it is not possible for the cottage industries to stand a chance. Small enterprises are getting destroyed in India also.
- (8) **Economic Crisis**—Because of large-scale production, waves of economic downturns and upturns come in business. The workers become jobless during economic downturn and as a result, a situation akin to economic crisis prevails.
- (9) **Rise in Mental Tension**—In capitalism, a person’s situation remains unstable and the money rules the roost. So, it is natural that mental tension increases in these situations. Even in our country India, hundreds of workers commit suicide because of mental tension.
- (10) **Strikes and Lockouts**—Many problems crop up in capitalism and as a result, strikes and lockout become commonplace.
- (11) **High rate of Crime**—In the new conditions produced by capitalism, social mobility and live-in partnerships have become common. As a result, there is a significant rise in various crimes; like suicide, prostitution, theft, forgery etc.
- (12) **Unemployment**—While capitalism provides numerous opportunities to become rich on the one hand; it also increases unemployment because of advent of advanced machines. Thus, this is a non-conducive situation for a healthy social life.
- (13) **Growth of Slums**—Because of capitalism there is rapid rise in population in the industrial cities. There is acute shortage of housing for workers. The Mumbai’s chawl, Kolkata’s basti and Chennai’s cheri which are the areas where workers live; are living hells of the human society. In these colonies, 3 to 4 labour families live in one room. The dark rooms of this dark colony are the world and communication for the workers. Thus, there is a persistent fear of growth of many diseases and social evils in these situations.
- (14) **Social Revolution**—Karl Marx has considered social revolution as the last and direct result of capitalism. In fact, there is a limit to tolerate dissatisfaction and when the dissatisfaction rapidly spreads among workers then the social revolution comes at a crossroad. **Karl Marx** has himself written, “Revolution is similar to the labour pain of a mother who is about to give birth to a new child, because the rise of a new social system happens after revolution.”
- (15) **Change in Social Structure**—The final and main result of capitalism is the change in social structure. The effect of new situations; produced by capitalism; is natural on social structure. This is the reason; right from the industrial city to a village; the position and work of women and men has become indefinite and have changed. As a result, the form of social structure have been changing.

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### Self Assessment

#### Fill in the blanks –

1. Against the large-scale ..... by machines in capitalist economy, it is not possible for the cottage industries to stand a chance.
2. Because of large-scale production, waves of economic downturns and upturns come in .....
3. In capitalism, a person’s situation remains ..... and the money rules the roost.

### 17.4 Socialism

Another main type of the modern economy is socialism. The birth of socialism had happened as a protest against the evils of capitalism and private property. This emphasizes on the organization of

**Notes**

workers. The socialists are against the private property and they want the ownership of nation over means of production and transport. The elements of socialism are also found in the writings of ancient and middle-age thinkers; like Plato, St. Simon, Thomas Moore etc.; but Karl Marx is the main to express scientific thoughts on socialism in present times. Various thinkers have defined socialism as follows:

According to **Bradley**, "Socialism rejects private property and believes that the society organized in the form of the nation should be the owner of all the property and it should operate all the labour and should implement equal distribution of the whole production."

According to **Sellers**, "Socialism is a democratic concept the purpose of which is to bring an economic system in the society which can provide the maximum possible justice and independence to individuals at all the time."



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According to **Ramsay MacDonald**, "Generally, the good definition of socialism is that this is a system of organization of physical and economic powers and the control of human power no them."

According to **Jai Prakash Narayan**, "The socialist society is a classless society which belongs to the workers. In this, the whole property is national property and is for the benefit of all. In this, there is not much inequality in the income of people. In such a society, there would be planned development of human life and they will live for the interest of all."

From above definitions, we come to know about fundamental elements of socialism on which all the socialists agree. These elements are: (i) End of private property, (ii) control of society on the means of production and distribution, (iii) end of exploitation and (iv) end of class difference. Based on this, some main features of socialism can be discussed.

### 17.5 Characteristics of Socialism

- (1) In socialism, society and community interest are given more importance than individual and individual's interests.
- (2) Socialists want the control of society or the nation on the means of production and communication.
- (3) Socialism gives more emphasis on cooperation, instead of on competition and struggle. It gives emphasis on national and international cooperation and on mutual cooperation between workers and capitalists.
- (4) Emphasis is given on the end of exploitation; in socialism.
- (5) Socialism gives more emphasis on community's profit, instead of on personal profit,
- (6) Socialism wants to bring economic equality and to end inequality; by filling the gap between the rich and the poor.
- (7) Socialism wants just distribution of wealth in the country.

### 17.6 Types of Socialism

Today, many forms of socialism can be seen. Every country has made changes in it; as per its convenience and has given its own explanation of socialism.



*Did u know?* C. M. Zod says that, socialism is like a hat which has become out of shape because every person wears it.

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Some people say that, socialism changes its colour like a chameleon, while some others say it has many heads; like a monster. It is clear that today, there are many forms of socialism, but cooperative socialism, state socialism, Marxist socialism, utopian socialism, universalist socialism, democratic socialism, imperialistic socialism, syndicalism, Fabian category unionist socialism etc are the main among them. Some of them shall be discussed here in brief.

- (1) **Cooperative Socialism**—In this type of socialism, workers operate industries by making their cooperative committees. They themselves are the owners and the workers. This type of socialism is found in Scandinavia.
- (2) **State Socialism**—In this, state is not considered as evil but considered as an institution to do the best arrangement for distribution. In this, nationalization of means of production is done, state is considered as a welfare institution, and the individual is accepted as a part of the state. This believes in democracy, believes in independence and equality and believes class-cooperation; rather than class-struggle as the basis of society.
- (3) **Fabianism**—Fabianists believe in bringing the socialism through democratic means in a slow manner. They don't believe in revolution and bloodshed. The goal of fabianism is to provide the benefit of profit from industry and land to the whole society. For this, fabianists suggest the adoption of many means: for example; (i) Formulating rules related to working hours, unemployment, sickness, minimum wages, cleanliness and safety, (ii) establishing government control on public goods, (iii) fixing tax on the inherited property, etc.
- (4) **Democratic Socialism**—This is also known as developmental socialism. This system has been adopted in India. This considers the use of force and violence as unjust for establishing socialism in place of capitalism. Instead it emphasizes the use of peaceful and constitutional methods.
- (5) **Syndicalism**—While defining syndicalism, **Huver** writes, "The meaning of syndicalism; in the present age; is from those revolutionary theories and programs which wish to use the economic powers of industrial association to end capitalism and to establish socialist society." Syndicalists are against the state because they consider the state as friend of capitalists and opponents of workers. These people believe in struggle and revolution and are opponents of democracy. They are not in favour of democratic socialism.
- (6) **Guild Socialism**—Guild socialism is against capitalists. They give emphasis to the freedom of community and individual and want autonomy in industries. They do not want state control on the production management. They want establish communes at local levels, in which there should be representation from producers and consumers.

## 17.7 Mixed Economy

The Indian economy is a mixed economy. (The two facts in the Indian economy. i.e. expansion of public sector and economic planning are as such that this economy becomes different from the capitalist economy which was seen during the initial stages of development of the western economies. In fact, due to the presence of the public sector and economic planning in the Indian economy, this economy is called the mixed economy). Now we will discuss all the characteristics of the economy due to which it is called a mixed economy:

- (1) **Profit Induced Commodity Production**—The production in India is mainly done for sale. There are broadly two sectors of production. The first sector is the industrial sector and the second is

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agricultural sector. In the industrial sector, all the factories which are doing production on large scale are doing so because of the objective of sale. Even in small factories, with the help of electricity operated machines, the production is done for the purpose of sale. Whatever be the goods; cloth, iron, sugar, paper, soap etc they are produced for the purpose of sale. In the agricultural sector, a large portion of food-grain production is definitely not for the purpose of sale. Most of the farmers who have small pieces of land, do not produce agricultural products for sale. However big farmers sell a large portion of their produce in the market. Cash crops like cotton, jute, oilseeds, sugarcane and tobacco are produces only for selling in the market. Farmers change crop pattern on the basis of prevalent prices in the market. In brief, in India; not only in the industrial sector but also in the agricultural sector the commodity production is on a large scale.



*Notes* Commodity production is a special feature of capitalism. Because of large scale commodity production in India, the capitalistic form of its economy becomes clear.

- (2) **Private Ownership of the Means of Production**—In India, people of private rights on property and on the means of production. Even in 1988; barring 221 industrial units, there was the right of capitalists on the rest of the industrial establishments. Except some basic industries, all the industries are in the private sector in India. The factories producing necessary items; like cotton textiles, jute, paper, cement, sugar, vegetable oil, leather, soap, matchbox etc are in the private sector. Almost all the truck and most of the buses for transport are under private ownership. The land used for farming is also under private ownership. The private ownership on the means of production and the freedom of their use for individual benefit is the proof of the fact that production relations are fundamentally capitalistic. But in spite of the promulgation of zamindari abolition law, zamindars are in good number in many areas. They themselves do not do farming on their land and give the land to renters on rent. Many zamindar and big farmers do farming with the help of farm workers. In fact; unlike industrial sector, there is not complete capitalism in the agricultural sector.
- (3) **Transformation of Manpower into a Commodity**—The development of industry in India on a large scale has happened during the last 125 years. Before that, urban and rural artisans used to produce various goods on small scale. Usually, artisan's had their own tools. They used to buy raw materials, or take them on credit from the merchants of the cities. Thus, whatever they used to produce by their labour, they had no ownership on them. In those days, the manpower was not being bought or sold as commodity; like today. At present there is are markets for every kind of services in India. The industrialists buy the manpower of skilled and unskilled workers working in various industries, in lieu of wages. Now, the worker who is really doing the production is devoid of the means of production in India. His right is now on his manpower and by selling which it is possible to manage the life. Like the capitalist countries of America and Western Europe, there is a market of white-collared educated manpower. The clerk, typist and other staffs are employed in factories, banks, insurance companies etc in the same way as manually working labourers are employed in factories.
- (4) **Public Sector**—The public sector has an important place in the Indian economy. When the economic planning began in India in 1951, there were just 5 units in the industrial sector and the total capital employed in them was just ₹ 29 crore. Compared to that, there were 221 industrial units in the public sector in 1988; in which a total capital of ₹ 58,125 crore was employed. Apart from that, capital was also employed in various departmental undertakings in the government. A lot of capital is also invested in the industries of the state governments. There is also a heavy investment in the banks and other financial organizations. In brief, the public sector has an important place in today's economic structure of India. During the total period of planning; under various Five Year Plans out of total investment; 55% happened in the public sector and rest of that happened in the private sector. Many

people the expansion of public sector may appear as insufficient towards socialization. In fact, as long as the private ownership on property is maintained and the freedom of utilization of the means of production for private benefit remains, there is no change in the fundamental relations of production and the economy is called the mixed economy.

In India, the presence of public sector in the capitalist economy is not a new experiment. In the west, in many capitalist countries, the state has not only interfered in the economic life from time to time but had also done production and distribution related tasks. Especially in those countries where the process of industrialization happened late, the role of the state in economic development had been notable. The contribution of the state was not less in the industrialization of Germany, USA and Japan. Hence, the initiative by the state toward economic development and the presence of public sector cannot be taken as proofs that there is socialist economy in that country. The form of economy just becomes mixed capitalist by this.

- (5) **Economic Planning:** Economic planning is an important feature of the Indian economy; at present. Since economic planning was adopted first of all in Russia; which is a socialist country; and in all the socialist countries the economy has been driven according to definite plans after that, hence many people make the mistake of taking economic planning and socialism as the same thing. There is no doubt in it that the presence of economic planning is necessary in socialist economy, but since a country has adopted economic planning does not make it necessary that its economy is a socialist economy. Any country can adopt economic planning in the fundamentally capitalist economy. This is worth noting in this context that there is big difference in the planning system and plans in capitalist and socialist countries.

Some big industrialists had prepared a plan on paper for economic development in 1944. This is known as Bombay Plan. In that plan while it has been said that 'there should be scope of free enterprise in the economic structure of future' it has also been said that 'in the large scale economic planning apart from constructive works by states restrictive works should also be expanded'. Although, the 'Bombay Plan' was not implemented; but it had definitely influenced the economic planning after independence.

Unlike socialist countries, the Indian plans do not have the characteristic of compulsion. In socialist countries, every possible step is taken by the administration to achieve the goals as fixed in the plans. There is no such element in the Indian plans. In the Indian Five Year Plans generally targets are determined for many sectors on which the government has no specific control. For example; the whole agricultural sector is in the private sector. The government arranges for methods of irrigation, fertilizers, high yield variety seeds and arranges for credit and gives minimum support prices for farm produce and thus can encourage the agricultural sector. But the production targets cannot be met with them. Usually the traditions applied by the administration to achieve the plan-specific target; are altogether different than the traditions determined in the plan.

- (6) **Direction of economic activities by the market mechanism:** The market mechanism is quite influential in the Indian economy. Here, there are enough organized markets for the means of production; like manpower and capital; apart from the goods. In the commodities market; the prices of most of the commodities are determined by the balance of the forces of demand and supply. Price level of various commodities, time-to-time changes in them and possibilities of price change in future are the facts which influence the production related decisions of the entrepreneur. In this country, the production techniques are generally determined by the prices of the means of production in the market. There are different types of financial institutions in the currency market in India. Although all the large banks of the country had been nationalized but their working patterns are determined by their business relations with the producers in the private sector and by the rules of the market mechanism. Similarly, the changes in share prices of the shares of various companies; in the share market; determine, which are the companies which can easily get the share capital; for their expansion.

But the government has control on the market mechanism. The framework of the industrial development system was prepared in the 1951 Industrial (Development and Regulation) Act. The government wanted to make the licensing system as an effective tool of industrial regulation. But that did not happen.

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**Jagdish Bhagwati and Padma Desai**; in their book 'India: Planning for Industrialization'; after detailed analysis of the industrial system; had reached to this conclusion that no definite basis or theory was adopted by the licensing committee in India; for establishment of industrial units or for their thoughts. The working style of the licensing committee had been ad hoc.

To control the instructions given by the market mechanism; apart from the licensing system; import-control, distribution of necessary items through fair price shops (in case of their scarcity) and arrangements have been done to buy the farm produce by the government at minimum support price (to encourage the farmers). But this is important that all these traditions of controls and incentives do not change the fundamental form of the market mechanism. Their importance is limited to the extent that they can bring some adjustments in irrational decisions of the market-mechanism.

- (7) **Monopoly Trends:** During the plan period in the Indian economy; there had been rapid growth of monopolistic houses and due to this the centralization of economic power has increased. The Muhla-Nobis Committee was the first to draw the attention towards this tendency; in 1964. The committee had written in its report that, "The work-system of the planned economy had helped in the development of big companies". According to the report of Monopoly Investigation Commission, in 1963-64 there was ₹ 2,606 crore capital with 75 big industrial houses which was 44% of the total industrial capital in the private sector. Since then the monopoly tendencies have become even stronger. At present also all the big companies are either related with the big industrial houses in India or are subsidiaries of multinational corporations.



*Did u know?* The fact that in 1986-87 each industrial house had an average asset of more than ₹ 454 crore and the assets of the TATA was worth ₹ 4,948 crore and that of the Birla was ₹ 4,770 crore; gives an idea that how powerful are the monopolistic elements in India.

Monopolistic elements becoming so powerful in India is a clear proof of the fact that the form of the economy in India is becoming monopolistic like the capitalism of the west.

- (8) **Pre-capitalist Relations of Production in Agriculture:** While in the industrial sector of the Indian economy, the production relations are purely capitalistic, it is difficult to tell it definitely about the production relation in the agricultural sector. While according to many people; the production relation in the Indian agriculture is imperialistic or semi-imperialistic, according to many others there is enough development of capitalism in agriculture. Money and commodity production has entered in the agricultural sector in India. Today, not only in the areas of the Green Revolution; like Punjab, Haryana and western Uttar Pradesh; but also in the other parts of the country, farmers prepare a crop for the purpose of sale. Now, the supply of farm produced commodities is affected by their prices. These facts are often cited in the support of development of capitalism in the agricultural sector. Apart from this, there is large number of farm workers in the agricultural sector. They work; in lieu of wages; in the fields of big farmers during sowing and harvesting of crops. The farm workers have no other source of sustenance. From this perspective they are usually kept in the proletariat category. The presence of this class in the agricultural sector makes some people to guess about the development of capitalism in the rural areas.

But facts and scientific analysis make it clear that in spite of the land reforms during the plan period, pre-capitalist system still prevails in most of the sectors related to production in the farm sector. In India, the presence of the poor farm workers in a large number is not a proof that the production relations are capitalistic in the Indian agriculture. According to **Utsa Patnaik** they are the victims of pre-capitalist exploitation. Even today, after the formulation of law to end the middlemen, there is centralization of land in the agricultural sector. About 10% people have 56% of the land, while 70% people depend on 13.8% land.

We have done detail explanation of various characteristics of the Indian economy so that we could determine its form. Let us determine the form of the Indian economy by taking all these characteristics. All the main features of the capitalist economy are seen in the Indian economy. In this country, most of the production has taken the form of commodity production (production for the purpose of sale in the market). The means of production are usually owned by the capitalists; who use them for their private benefit. The manpower is being bought and sold in this country like other commodities. The capitalist class is engaged in establishing new industries and in expansion of old industrial units; by investing the capital which could be accumulated by exploiting the worker class.

The role of economic planning, public sector and government control in the Indian economy should be clearly understood. The form of economic planning in India is not socialist at all. The economic planning in this country has been adopted in the capitalist framework itself. The main reason of adopting the economic planning is that in underdeveloped countries there is not much scope of development with the help of the market mechanism. In fact, state is the most organized institution in India; hence it has to have an important role from the aspect of development. Because of this role of the state the form of capitalism in India is different from that in the Western Europe. Battleheim and many other economists have agreed with the importance of economic planning and governmental control in India and have called its economy as the state economy. But the Indian government and many Indian and western economists prefer to call it a mixed economy.

The mixed economy in India got support because of following reason:

1. The capitalist class of India keeps on demanding various import restrictions on the foreign capital so that it could avoid the competition from foreign capital. But along with this, it did not have adequate capital for large scale construction of the basic infrastructure and for establishing big industries. In that situation, the entry of government in these sectors was considered as necessary soon after the independence.
2. The saving rate at the time of independence was 5% of the national income. This rate of capital formation was no adequate to maintain the per capita income. If there has to be a target of a growth of 5% in the national income and about 3% in the per capita income then the rate of saving and investment should be about 20% of the national income. The objective of such levels of capital formation in India would not have been possible because the government's efforts.
3. The means for developmental work are in limited quantity in the country. They should be judiciously used. The proper judicious use of means does not happen in the free enterprise economy. That is why government has done the regularization of establishment and development of industries through license system and through other controls.
4. The pace of economic development could be kept at the optimum, for this it becomes necessary to organize price control, wages control, foreign trade regulation, foreign trade exchange regulation, equitable distribution of necessary items by rationing.

All the above causes gave huge support to the development of a mixed economy in the country.

### Self Assessment

#### Fill in the blanks –

4. While in the .....sector of the Indian economy, the production relations are purely capitalistic, it is difficult to tell it definitely about the production relation in the agricultural sector.
5. In India, the presence of the poor farm workers in a large number is not a proof that the production relations are capitalistic in the Indian .....
6. The role of economic planning, public sector and government ..... in the Indian economy should be clearly understood.

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## 17.8 Gandhian

Gandhiji had shown a new path of reconstruction of the society to the humanity; on the basis of the theories of truth and non-violence. In fact, Gandhiji was not a pure political thinker, but a true karmayogi. He was the builder of the modern India and Indians remember him as the 'Father of the Nation' or 'Bapu'.



Did u know?

Because of his impeccable character and spiritual inclination, the poet Ravindranath Tagore had addressed him as 'Mahatma' and even today he is popular by the name 'Mahatma Gandhi'.

He adopted politics to achieve the great spiritual and moral objective. In his autobiography, "My Experiments with Truth, 1929" he has expressed the experiences of his life with full truthfulness. His thoughts are spread all around in the form of many books, articles, speeches etc. He himself did not give any 'ism', and had himself accepted that there was no existence of any concept by the name of 'Gandhism'. Howsoever, in the area of political thinking the set of the main theories of Gandhiji is recognized as 'Gandhism'.

## 17.9 Direction of Development

Gandhiji was against any such concept which had the objective of increasing the materialistic desires and to search the means of fulfilling those desires. He wished to grow the human character to such a high level that he could kill all the materialistic desires and could control his conscience. He gave the argument that when people in west talk about improving the common man's condition then their target is to improve his materialistic lifestyle, but the real lifestyle of a man is determined by his soul; this cannot be improved by bringing any change in the external conditions. For this, people need to be given the knowledge of their duty and need to be inspired to obey those duties so that they could come closer to the God. By stimulating the materialistic desire of the man and by arranging the means for its fulfillment we only push him towards ditch of moral downfall.

Gandhiji had given the lesson that **the man should utilize materialistic things to such an extent which is necessary for keeping his body healthy**. A desire for more than this traps a man into the web of worldly desires and illusions. Materialistic desires can never be quenched. Effort to quench them further stimulates them. By running after various temptations, the will power of man gets destroyed. On the other hand, by controlling the desire; two objectives are fulfilled:

1. **It strengthens social justice:** This earth has enough resources which can fulfill everyone's needs, but there not enough to fulfill anyone's lust. When a person does not put reins on his desires then he creates scarcity of scarce resources. As a result, others are unable to fulfill their needs. A person, who is greedy of property and riches, usurps the fruits of other's labour and thus damages nature and society both. On the contrary, the person who keeps a control on his desires; helps others in fulfilling their needs and thus contributes in attainment of social justice. **Gandhiji** had said that a man should not use a thing which is not easily available for millions of people in the society.
2. **This improves the moral character of the self.** When a person controls his desires then his soul becomes pure. In his eyes, the difference of 'mine and your' ends. He acquires the knowledge of responsibilities towards himself and towards his society. After self-realization, the man does not get detached from the society, but gets properly attached. A feeling of duty towards his colleagues rises in his self which is helpful in his moral uplift. Hence, the efforts of self-development also contribute towards social development.

To sum up, **the path shown by Gandhiji, stresses on casting the human nature and character in a new mold.** After the improvement in character of the members of the society, the whole society would be cast in a new form.

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### 17.10 Concept of Classless and Stateless Society

**Gandhiji** was fundamentally a moral philosopher. He did not do any comprehensive analysis about the characteristics of modern state. By giving the lessons of truth and non-violence to the Indians he put the thought that there should be no place for the state in a non-violent society; because the power of the state is based on the violence by law and on coercion. A state suppresses the individuality of a person and forces every person to be cast in the same mould. It suppresses his personality by finishing the feeling of self-dependency. Still, the state is a necessary evil. The man is a social animal; the existence of the state is necessary to regularize his social life. The best state would be the state which will allow the regularization of people's activities through voluntary effort; by minimum use of violence and coercion.

In **Gandhiji's** view the ideal social system is a system which is fully based on non-violence. If the thought of violence itself disappears then there would be no scope for punishment or coercion. Hence, there would be no need for the institution of state. In other words, in the ideal society of Gandhiji, there would be no need of political power. Thus, Gandhiji is a philosophical anarchist or pacific anarchist; like **Count Leo Tolstoy** (1828 - 1910). Gandhiji himself read the articles of Tolstoy and was also influenced by him. **Tolstoy** had explained the importance of ethics and had shown the path to make the life meaningful on the strength of moral values; especially to the Russia which was suffering from the cruel rule of Czar and generally to the whole of Europe. He inspired the world towards spiritual happiness; by telling the materialistic happiness as meaningless. By following the preaching Jesus Christ, Tolstoy had given the lesson of love among fellow human beings and had repeated the theory of tackling evils with benevolence. On this basis he also attacked the institution of private property because it gives a means to spend luxurious life to a few people on the basis of the labour of others. Additionally, he also supported the end of the state because it claims to control evil on the strength of police and armed forces. Gandhiji adopted these thoughts and gave the argument that the end of the state should happen through non-violent methods otherwise the faith for non-violence would become meaningless.



*Did u know?*

**Philosophical Anarchism:** The theory which supports the removal of state on a moral basis. The main proponent of this theory; Count Leo Tolstoy (1828 - 1910) had given the argument that the source of moral power is inherent in the soul of a person. All the external institutions prove meaningless in realizing this power. The state wishes to fight the evil on the strength of police and armed forces and private property gives a means to spend luxurious life to a few people on the basis of the labour of others. Both these institutions are against the moral life. The welfare of humanity can be done by ending these two.

According to **Gandhiji**, the foundation of the state is based on 'violence'. It has no place in a non-violent society. Tolstoy had developed his thoughts on the basis of the true Christianity. Gandhiji could listen to the echo of those thoughts in the Hinduism. But neither of them had taken the religion in the narrow meaning rather had adopted the essence of the religion. Thus they were didn't agree with anarchists; like P. J. Prudon (1809 - 65), Michael Bakunin (1814 - 76) and Peter Crotokin (1842 - 1921); who considered religion as the obstacle for human development. Karl Marx and other communists also dream of establishment of a stateless society; ultimately, but they segregate the religion right from the beginning because they consider it as an obstacle in the consciousness of reconstruction and wish

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to establish the stateless society through violent revolution. Other communists believe that before the rise of the stateless society a condition of maximum production would come, which would fulfill all the needs of all the people. On the contrary, Gandhiji shows the path to limit the materialistic desires and top control the desires. Thus Gandhiji's stateless society is altogether different from the communists' stateless society.

In the theory of non-violence it is inherent that a person would not do any harm to his fellow human beings. So, when each person's behaviour would be inspired by non-violence, there would be no need for of external control by any agency. Each person would be his own ruler (i.e. full of self-control) and the social life would automatically go on in a way that each individual's activities would go forward in the direction of social welfare. This would be a stage of enlightened anarchy. It also proves that in Gandhiji's view character reconstruction of individual is necessary for social renaissance. The form of the society would be pure only when the nature of people who are constructing this would be pure. Thus, Gandhiji proves to be the supporter of moral individualism.



Did u know?

**Moral Individualism**— The theory according to which man is a rational being. He is full of the capability of moral judgment; and is an end in itself. Hence, the state should respect a person's dignity and should not try to cast him in a ready-made mould.

In the ideal society of Gandhiji, a person's religion or social obligation would take the form of a service. As all types of services or labour would be seen with the same respect, hence the dignity of labour would be established. This would be a class-less society in this context. This resolve of Gandhiji is closely related to the thought of the 'rise of all'. He meant that when non-violence would be made the rule of life, then there would be no place for enmity in anyone's heart and everyone will work together for everyone's welfare. Hence, while the theory of 'rise of all' gives special importance to the growth of the deprived class, it also hopes that the rich class would willingly employ its property in the welfare of the poor class and will show its self-control and generousness and thus would enhance its spiritual level.

### 17.11 Blueprint of Future Society

Under the theory of Bread Labour; **Gandhiji** has given the lesson that each person should contribute towards the production of the commodity of his use by doing adequate physical labour. This will not only help in fulfilling the needs of millions of people but will also help in increasing the dignity of labour in the society. He gave equal importance to all kinds of work and tried to remove the differences of high-low which was based on the caste-system. Gandhiji considered work as the key to all the social programs and supported an economy in which the huge population of India could be employed in proper works. Each should get enough fruits of his labour so that he can spend a simple life and can improve his moral life. Hence, Gandhiji preferred **labour-intensive industries** over **technology-intensive industries**. He claimed the system of '**production by the masses**' as better than the system of '**mass production**'. He specially supported the expansion of cottage industries.

**Gandhiji's** theory of Swadeshi demands that people should only use the goods produced in their own country to strengthen its economy. It's symbolic meaning was this also that people should feel an affinity towards their own culture and freedom so that they would not start following the European thoughts and institutions blindly.

Gandhiji supported large scale decentralization on the level of administration. He gave the thought that an ideal state would be a federation of village communities. The administration of each village

community would be run by a 'panchayat' of five people; which shall be elected after every five years. The gram panchayats would be given legislative, executive and judicial powers, but moral authority and public opinion would be mainly utilized for maintaining harmony and system in the society. Gandhiji had strong beliefs that the village communities would gradually establish cordial relations among people; would encourage the feeling of social responsibility in them and would play the role of the school to teach civic virtues.

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The groups of villages would be organized in the form of talukas, groups of talukas in the form of districts and groups of districts in the form of provinces. Each unit from them would send an elected representative to a unit higher than it. Each level of the rule will have adequate autonomy, and that would be full of sense of community. Each state would be free to make its own constitution while keeping the interest of its local needs and the benefit of the whole country. At the central level the whole country would appear to be a 'community of communities'. The central government would have enough power that it could keep all the provinces as one unit but the power would not be as much that the centre would be in a position to establish its domination. Gandhiji was against the direct election of the Central Assembly because it would lead to diminishing of the sense of responsibility and would encourage corruption.

According to **Gandhiji**, this proforma of administration would not be a pyramidal structure in which different parts are divided into high and low categories. It would be an Oceanic Circle of numerous villages in which all parts would be connected to each other at the same plane. Another circle would be formed outside a circle, followed by the next circle and so on and thus the expansion of this frame would happen in different steps. The individual would remain the centre of this oceanic circle. This individual would be extremely genteel and generous. He would be ready for any sacrifice for his village; village would be ready for the taluka; taluka for district; i.e. each unit would be ready to do any sacrifice for the unit at the next level. Then, each person will be equal stakeholder in its prestige in the form of inseparable part of this large frame.



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Gandhiji believed that **such type of state system would not need an extensive bureaucracy** because most of the decision processes would be decentralized.

When, no one will go hungry and everyone will live together; **there would be minimum crime**, i.e. **there would be no specific use of police**. If some commits a crime by chance then the moral effect of the referendum would be enough to change his heart. If the need arises then the citizens can take up the role of the police; in turns. There is no possibility of civil war in this system and there is no need of army too. Where people would be ready to put their life on stake for freedom, there shall be no danger of foreign attack.

There is no doubt that the path of development which Gandhiji had shown, was as per the culture and value-system of India. But this country had to select a different path to claim its rightful place in the technology-oriented and tense world. **Whatever, the message of regularization of consumption and control of desires which was given by Gandhiji, has become an important theory of environmentalism; to protect the future of humanity in the modern world.**

## 17.12 Summary

- Capitalism is an economic system in which a major part of the economic life, especially the ownership of produced commodities or distribution happens at the private level through economic competition and through the desire of profit earning.

**Notes**

- Gandhiji was against any concept of development which had the objective of increasing the materialistic desires and to search the means of their fulfillment.
- In Gandhiji's view the ideal social system is a system which fully based on truth and non-violence.
- The birth of socialism happened as a result of opposition to the evils of capitalism and private property.

**17.13 Keywords**

1. **Socialism** – A form of social philosophy or social institution which emphasizes on the theory of state control and ownership of production and distribution of the means of production.
2. **Mixed Economy** – Under this, emphasis is given on both; public sector and private sector. This is a mixed form of capitalism and socialism.

**17.14 Review Questions**

1. What is capitalism?
2. Give meanings and types of socialism.
3. What is mixed economy?
4. What was the resolution of Gandhiji about class-less and state-less society?

**Answer: Self Assessment**

- |               |                |             |
|---------------|----------------|-------------|
| 1. production | 2. business    | 3. unstable |
| 4. industrial | 5. agriculture | 6. control  |

**17.15 Further Readings**



*Books*

1. Hindu Society – *Iravati Karve.*
2. Sociology – *Gupta and Sharma.*

## Unit-18: Agencies of Development: State, Market, Non-governmental Organizations

### CONTENTS

Objectives

Introduction

- 18.1 Definition and Meaning of State
- 18.2 Distinction between State and Government
- 18.3 Functions and Powers of the State
- 18.4 Functions of the State
- 18.5 Functions of Modern State
- 18.6 Limitations in Regard to Functions and Powers of the State
- 18.7 Functions and Powers of the State According to Different Theories
- 18.8 Market System
- 18.9 Social Consequences
- 18.10 Summary
- 18.11 Keywords
- 18.12 Review Questions
- 18.13 Further Readings

### Objectives

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

- Contribution of state in social development,
- How is the market economy helpful in social change and development?

### Introduction

As a political committee, the state is responsible for the peace, organization and security of the community. On the basis universal functions being done by it; some thinkers have considered the state as an institution. Whatsoever, the state is an important and fundamental institution of the political organization.

Generally, market is a place where the buyers and sellers meet. But this is the meaning of the market which is understood by the common man. Its technological meaning is taken in economics. Today,

**Notes**

when globalization is working as an effective function in our country, the position of market in the field of exchange has become important. Market is a place where prices of commodities are determined. The export and import of any commodity depends on the price and this price decides the market. "The existence of the market depends on the existence of more than one seller. In the industrial capitalist economy the functioning of the market is based on free market and open competition. Because of the mutual competition among the buyers and sellers and because of bargaining, a balance between price, quality and quantity of the commodity is maintained."

**State**

**18.1 Definition and Meaning of State**

**Gillin and Gillin** have defined the state by writing, "The state is a powerful political organization of people which is confined to a definite territory." In this definition, the state has been considered as the most powerful organization in a definite geographical area.

In the book 'Modern State' **McIver** has further clarified, "The state is a type of committee which functions through law and administration and it has the highest powers to maintain the social order in a definite area.



*Notes* According to Prof. Laski, "The state is a regional society which is divided into the government and the subjects and which claims on the highest power on all other institutions in a definite physical area."

The famous thinker of the Political Science, **Garner** has defined state by writing, "In the form of the concept of political science and public law, the state is a community of many people which is usually inhabited in a definite area, is independent or almost independent, which has its own organized government and for this government the inhabitants have a feeling of obeying its order automatically." Thus, Garner considers the state as a community which is free from external control and which is driven and controlled by the government.

It is clear from above definitions that the state is a regional community which is regularized by the powerful government and is free from external control.

**Characteristics or Basic Elements of State**

In the context of above descriptions, following characteristics of basic elements of the state can be discussed:

- (1) **Population** – Population is the first and the main basis of the state. The population lives in all the states and without population, a state cannot be imagined. What should be the population of a state? The thinkers do not have consensus on this issue. **Aristotle** says that for efficient administration, the population should be less but it should not be so less that they won't be in a position to become self-reliant. Probably keeping this fact in mind; **Aristotle says**, "The state is an association of families and villages which has attainment of complete self reliance." **Rousseau** has said that the ideal population of a state is 10,000. In fact the population of a state cannot be restricted in a definite boundary. The population can be more or can be less. In today's world; the less populated nations like Bhutan coexists with the most populated nation China. The reality is, the population of any state depends on natural, social, economic etc conditions.

- (2) **Definite Territory** – A state has a definite physical territory on which the state has the right. This does not mean that the borders of a state do not change; rather the regional borders definitely change. Laski, Gillin and Gillin, Garner etc thinkers consider definite area or landmass as necessary for a state.
- (3) **Government** – The government is for driving and regulation of the state. In the absence of a government the power of the state cannot be given a practical form and control cannot be kept on the public. The form of government is not similar in every state, if the state is democratic at some places it can be aristocratic at some other places. In our country the democratic form of the state is present. Thus, without indulging into any complexity, it can be said that presence of the government is necessary for the state.
- (4) **Sovereignty** – Sovereignty is an important feature or element of the state. **Gillin & Gillin** and **Prof. Laski** have included the sovereignty of state in their definitions probably because of this reason. Indeed, the state cannot force its citizens to obey the rules without any degree of sovereignty. In this context, **MacIver** has rightly said that to maintain the social order, in case of non-compliance of the state's order or in case of external attack; the state uses its power and creates awareness about its sovereignty.
- (5) **Permanent Existence** – The state has a permanent extent to a certain extent although the government can change. There is no obstacle in the existence of the state in case of growth or reduction in the territory or population of a state. Even in case of another state acquiring the control of one state only the government changes and the form of state usually remains as earlier.
- (6) **Equal International Status** – Although equal international status is a feature of the state but it may not happen in practical sense. The reason for this is that some states are more powerful and big and they get higher status in the world.

Notes

Thus state is different from other committees and its membership is relatively mandatory, which maintains its sovereignty by enforcing the laws made by the government.

## 18.2 Distinction between State and Government

The state and government are so much similar to each other that there is no perceptible difference in them. From sociological perspective it is just and important to know the difference found in their nature. They are as follows; in brief:

- (1) The state is a type of committee because its formation happens through all the people living in a definite territory, while government is an institution for administration and regulation.
- (2) The scope of state is in fact more wide and far compared to that of the government, because the government can only use the powers provided by the constitution of the state, while under the state all the activities of its citizens are encompassed. For example; due to limited powers given by the constitution to the government, the Indira government had to suspend the abolition of **privy purses** in 1970 (Before the mid-term poll of March 1971), because the Supreme Court of India did not find it proper to abolish privy purses as per the constitution.
- (3) The state is more stable compared to the government. Governments can quickly change. For example; in the USA there was the Kennedy government, then came the Johnson government, and today it is the Obama government.
- (4) The state is the end and government is the mean. The state uses the means; like government to achieve its end or goal.
- (5) The state is a completion while the government is divided into various sub-departments.



Task

What are the differences between the state and the government? Explain in brief.

Notes

### 18.3 Functions and Powers of the State

There was no organization; named state at the beginning of the creation of this universe. The person who had more powers and property in groups had special status and that person used to keep control and regulation on other members of the group; by becoming the chief. Gradually these chiefs became the kings and as a result, the sovereignty of a king was correlated to a definite territory and thus the system of state began. In the age of the kings, the duties of the state were limited and the king had unlimited or godly rights and powers. The situation changed gradually; form of states changed, concept of state changed and as a result duties and rights of the state also changed.

The scope of duties of the state is becoming more wide and vast in the modern age. The state is now considered responsible for the security of its citizens; right from the cradle to the grave. Today, the state cannot be permitted to use its rights at its will; rather it is expected to perform various functions for its citizens. In fact, the fundamental question in front of us is that what should be the functions of the state from sociological perspective? And what are the relative limitations of the state?

#### Self Assessment

##### Fill in the blanks –

1. There was no organization; named state at the beginning of the ..... of this universe.
2. The person who had more powers and property in groups had .....
3. The fundamental question in front of us is that what should be the functions of the state from .....?

### 18.4 Functions of the State

MacIver and Page have divided the functions of state in four parts. The divisions are as follows –

- (1) **Functions peculiar to the State** – It is only the state which can maintain an effective system in the society, because the state can publicly enforce the rules because of the strength of its rights and thus is fully capable of providing full security to the citizens, to maintain law and order and in securing from external attacks; because it is equipped with military, police, courts, law and other institutions, which cannot be found in other committees. Hence, the job of maintaining law and order and security can be done by the state only.
- (2) **Functions for which the state is well adapted** – There are certain functions which the state can do better than any other organization or committee. Conservation of natural resources, protection of forests, protection of workers, general social security etc come under these functions. Other committees and organizations are inspired by profit and hence cannot do these functions properly.
- (3) **Functions for which the state is ill-adapted**: There are many communities of various sizes under the state and each has its own special and internal self-interest. These organizations and committees are so well adapted to fulfill their interests and are so flexible that the state cannot fulfill these special interests adequately. Hence, it would be better if the state does not do that. Apart from this, the number of voluntary organizations keeps on fluctuating and the state cannot fulfill various special interests of them; the state can only do the function of general welfare. For example; the music committee is meant for the progress of music and the Hindi committee is meant for the progress of Hindi. If the state gets preoccupied in these jobs, then many other important functions of the state would remain unfinished.
- (4) **Functions which the state is incapable of performing**: The state has external control. Hence, how can the state control the thoughts and mindsets of people? The state may be able to destroy the physical body of the people by using its force, but it cannot suppress their feelings. Thus, the state cannot control public opinion, morality, influences and traditions.

## 18.5 Functions of Modern State

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Some other thinkers have divided the functions of the state in two categories –

### (A) Compulsory Functions of State:

- (1) Protecting the country from external attacks.
- (2) To maintain internal peace, security and order.
- (3) To protect the rights of citizens.
- (4) To ensure justice for citizens; without differences.
- (5) To legalize family rights and duties.

### (B) Voluntary Functions of State

- (1) Arrange for education. (2) to oversee health and treatment. (3) to protect helpless people. (4) to arrange for modes of communication and transport. (5) to provide adequate protection to workers. (6) proper utilization of natural resources. (7) to arrange for commerce and industry. (8) to improve agriculture. (9) to arrange for currency. (10) to arrange for adequate employment. (11) to remove social ills and evils. (12) to arrange for social security. (13) to build political, economic and cultural relations with other countries of the world. (14) to protect the fundamental rights of the citizens. (15) to spread general education.

## 18.6 Limitations in Regard to Functions and Powers of the State

There are certain limitations related to functions and powers; from the sociological perspective. A state can remain organized and the order can be maintained by obeying these limitations. These limitations are as follows:

- (1) No state can remain organized by denying the fundamental rights or by disrespecting the fundamental rights of the people.



*Did u know?* The struggle of the East Bengal (March April 1971) was the result of disrespect and suppression of fundamental rights of the people of the East Bengal by the external government of Pakistan and Bangladesh was established due to that struggle.

- (2) The state can control external behaviour of people, but cannot control the internal or moral behaviour.
- (3) The state cannot interfere at its will on the social traditions and beliefs. For this, the state should respect public opinion.
- (4) A state cannot interfere in the life of people of other states.
- (5) The state cannot do the functions of voluntary organizations properly. The state should never try to get occupied in such small and narrow scopes.
- (6) The state cannot disobey international laws, because that can create the possibility of war.

From above limitations, it is clear that the state is not all powerful, rather it keeps external control on the people living in the state and as a result in such situation, the state cannot claim to have complete right on the individual.

## 18.7 Functions and Powers of the State According to Different Theories

There is no uniformity of thoughts with respect to the functions and powers of the state and state control. Various thinkers have given their own thoughts in different ways in this context. Many 'isms'

Notes

have come into being because of the different thoughts by different thinkers. It is important to know some main theories to understand the real representation with respect to the powers and duties of the state. Some main theories or 'isms' are as follows:

- (1) **Individualism:** Individualistic thinkers give more importance to the individual than to the state. They believe in giving the minimum rights of interference to the state. The individualistic 'ism' has two main points:
  1. As per one thought, the state should work towards peace, security and for helping helpless and incapable. This is a liberal viewpoint.
  2. The second thought is the extremist in sense. According to this, providing security; from external and internal enemies; and obeying contracts as per the law are the functions of the state. Whatsoever, the main base of the individualism is that the state control is required for peace and security.
- (2) **Utilitarianism:** According to this 'ism', the scope of state control should be determined on the basis of profit or loss. The state should regulate people's social life only to that extent, up to which the people's interests are benefited. The state should remain aloof from such functions which can potentially harm the general interests of the public. In more clear terms, this ism is based on 'pleasure and pain theory'.
- (3) **Totalitarianism:** The totalitarian theory gives complete right of control over the social life to the state. According to this theory, the state is the highest and in the absence of the state and individual has no independent entity. The function of the state is to mold the individual according to the state. In the support of this theory, mostly following statement is resorted to, "Forget that you are a farmer, or worker, or businessman, or scientist, or a wife or a mother and just remember that you are a citizen. Forget all your rights because I (state) cannot compare anyone."
- (4) **Idealism:** This ism is in support of the removal of moral obstacles; in the life of people; by the state. The state is in favour of removing all the obstacles in the society. The state is the protector of the complete moral life of the society and it has the right to provide direction to the complete life of the citizen; this thought is by **Hegel**. According to **Bossan**, "The state is the form of ideal behaviour in the society. This is a catalyst force which always inspires us to proceed towards the ideal life and punishes us if we fail to do so." Thus, according to **Hegel**, the function of the state is not only to remove moral obstacles in the way of people but it has also to do the job of a guide while he is on the path of self-progress.



*Notes* According to the idealistic thinker **Green**, "The state has to be the obstacle against the obstacles in the path of good life."

Thus, it is clear that idealism agrees with giving the rights of maximum interference to the state; in the social life for the purpose of moral progress of the individual.

- (5) **Communism:** The communist philosophy does not agree with giving more rights to the state. According to it, after the complete end of the capitalism and the ills of the capitalism; the need of the state would also end and in that situation the institution of state would gradually disappear and as a result, a classless communist society would be established. **Marx** and **Angels** had the same belief. But the **Russian communists** say, "Marx and Angels did not mean that the state would disappear after the establishment of socialism. What they meant was that after the end of the infection period, the class-based form of the state would end; the state would then be of the whole public instead of belonging to a special group or organization." **Lenin** says that people of criminal and bad mentality would always live in the state and the institution of state would always be needed to keep a control on them.

(6) **Gandhism:** Gandhism wants to facilitate greater decentralization of the power of the state and is in favour of developing the Panchayati System so that all-around development of villages can happen and people should enjoy the Panchayati Rajya or the Ram Rajya. **Gandhiji** said that at the outset it appears that the state is doing people welfare by reducing the exploitation by power but the truth is that it extremely harms the human being because it destroys the individuality of the people; which is the basis of all types of progress. Not only this, Gandhiji did not like the state, because it was an institution; made on the basis of power. According to **Gandhiji** the state should do such works which would result in people's welfare and each citizen's self-confidence should get the same facilities. His ideals of the state are based in truth, non-violence and the rise of all.

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### Evaluation

It is clear from above discussions that various thinkers do not have consensus about the rights, interference and functions of the state. Some thinkers are in favour of more control and interference by the state, while some others are in favour of less interference and control by the state. But this is sure that every thinker agrees with the need of the state in some or the other form and thinks it necessary for external control and order. But this does not mean that state is 'everything' for a person and is the supreme power. So, it would be proper to say the state has limited claim of rights on the citizens and the state is not all powerful, supreme or out of control, rather it is a pattern of the general aspirations of the people. Thus, from the perspective of common good, state is the protector of the people and is also controlled and limited by the aspirations of the people.

## Market

The role of market which we seen in the modern economy, does not have a very old beginning. In the whole world this system has related to the process of production. Initially there was no system like the market. People used to barter; based on community based relations. Till some time ago, the barter system was popular in our villages and among tribe. This economy was of the type which is called the livelihood economy. People used to manage with whatever was produced in farms. They used to give their produce to others in barter; when needed; and thus the community continued through generations. A situation also came in the life of some communities when goods began to produced more than what was needed. The need of market was felt to sell that extra produce and thus the market took the place of community based or individual based barter. **In this context, market economy is a system in which produce which is excess than what is needed for livelihood; could be sold and all other goods for consumption could be sold.** This economic system changed the whole production process. Things have come to a situation where whatever a farmer produces he does it for the market. He buys the things for his consumption; from the market. A farmer produces only those food-grains which command higher price in the market. Thus, the markets change the whole production process today. This field of market goes beyond the local, to national and international levels. Today there is an international market for even electronics and weapons of war.

### 18.8 Market System

Economists consider the market as a medium of exchange and sociologists look it in the form of a social system. The market is called a system because buyers and sellers both meet in this. That is why **market is the centre of activity for sellers and buyers.**

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**Johnson** says that the meaning of market is taken in its narrow and broad senses. In the narrow meaning it is necessary that there should be clear dealings in the conditions of exchange, and there should be clear competition among both the parties in the process of exchange, i.e. competition between businessmen and buyers.

There was socialist economy, before the advent of industries in India. Under this system, the farmers were supposed to work without any remuneration. In other way such work was the exchange of inequality. Apart from farmers, there was no adequate development of business and commerce in the previous industrial economic system. In this system, there was no motivation of production for the common man, as compared to the benefits of farmers.

When industrialization came to India, there was rise of the market economy as a result. The story of the development of this rising is actually the story of the development of capitalism. The barter system has ended, and the monetary exchange has become popular even in remote areas. When goods are produced in the industry, then the need of market arises to sell them; like market like people. Market has expanded exponentially in the country as a result of globalization, liberalization and developmental programmes. Small markets coexist with big markets. The markets too have their types. Some markets are for low income people. Those things are sold and bought in these markets which are related to low income group and to low caste people. More developed markets are higher than these where people from high class and caste come for meeting their needs. The Connaught Circus of Delhi is a market of high class people. On the other hand, the market of Chandni Chowk is for low class people. The type of market is different in villages. There is no specialization in these markets. One can get fertilizer and tea from the same shop. These markets are allrounders.

Globalization has established multinational companies in our country. These business organizations have given a new impetus to consumerism. This is because of these organizations that goods of foreign markets have reached to common people.



Did u know?

McDonald and Coca Cola are such materials which increase consumerism. The market prices have become highly competitive.

When it is said that the globalization has encompasses even the remotest village in itself, it means that the expansion of globalization has happened to the remotes village. The biggest trait of this market is that it functions through the banking system or gives lot of credit. Car, motorbike, fridge, CD etc are items which have been made available to the people of middle class through easy installments by the market. We will look in even more detail of globalization and liberalization on the types and function systems of markets. Here it is enough to say that the markets in our country today have weakened any interference by the government. The policy followed by the government is based on Structural Economy and it has made capitalism the basis of its exchange. Now the political economy is only being driven by the market. That is why we say that the market is very powerful in the modern economy.

## 18.9 Social Consequences

The development of market is related to many factors in our country. It is apparent that the meaning of the concept of market as understood by us is extremely modern. Market develops on two things. First is that the farm produce should be more than the need of family consumption and artisans should

employ his goods only after fulfilling the local needs. The second trait of the market is exchange. Due to this exchange, the existence of market is also in the societies with normal economic system. In fact, today's market is not only a national market but also an international market. The Sadar Bazar or Delhi or the market of Mumbai are illustrations of international market. We would like to repeat this fact that markets are not only the places of exchange, but cultural exchange also takes place through them. It is observed that market is also closely related to class system, religion, family, ethnicity etc. Here we will systematically analyze those effects which market gives on the society:

### (1) Increasing Consumerism

A very good proverb for today's market is, "It would be better if you learn to swim, or you will sink like a stone." This proverb is like a challenge from the market which continuously says to the consumer to make complete use of the consumables. Such types of challenges make today's people more and more consumerist. Those edible items; like atta-dal; which were earlier made in homes, are now available in attractively packaged tins and polythene bags. Things which were not seen earlier, are now being provided with request. Day by day developing consumerism is probably the biggest social result of the market.

### (2) Rising Middle Class

The middle class existed earlier also, but the pace of its progress was very slow. It can be seen that government jobs, multinational companies and the growing market have given a historic opportunity for the development of the middle class. Politics and education has also given rise to a new aristocratic class; apart from the middle class. The needs of the middle class and aristocratic class are never fulfilled and their growth goes on forever. Anomie comes in the society as a result of this. A middle class person always strives to get some extra income. A parallel economy develops because of this.

### (3) State becoming Impotent

Globalization and open market system have made the government ineffective. This is true that the government decides the economic policies but such policies become listless when they come into the market, it becomes breathless in the real sense. It is often said in the economic policy that the government would encourage small-scale industry and would promote the production of domestic goods but foreign made goods are freely selling in the market at cheap prices. The government's interference is at minimum in the functioning of the market.

### (4) Cut Throat Competition

Earlier, the rural markets were far from competition. The local customer used to take whatever was available in the local market. Now markets have become competitive. This competition has motivated the normal customer to buy more and more goods. Competition is so much that buy two get one offers have become commonplace. If you cannot pay now, you take on installments. This behaviour of market is due to many economic processes.

### (5) Neo-entrepreneurship

Markets are no longer traditional, entrepreneurship has come in them. The businessman used to function no an orthodox system; in the traditional market. His customers were his tenants. This situation has changed. Businessmen based on caste and traditions now see the business as an entrepreneurship. Such people in the market are ready to take all types of risk. This means that the business of market no longer happens in orthodox and traditional ways. Novelty has come in this now, entry of entrepreneurship has happened.

### (6) Specialization and Changing Class System

**Yogendra Singh** says that modern market system has provided new nourishment to the class-system. Businessmen who take risks, become billionaires overnight. This is true that in the last 50 years the

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development of lower class has not happened to such extent as should have happened. In spite of all this, market has made the class-system more conspicuous in the society. This is only due to the market that the class-system has made the social system very complex even in villages. Now the rural markets are also gradually becoming specialized markets. Earlier markets used to be for all sorts of people, now specialization of rural and urban market is going on.

**(7) Cultural Imperialism through Market**

When sociologist analyses the market then he does not consider the market only as a centre of exchange. Our experience says that market also gives rise to the new culture. When McDonald comes to the market of Delhi or Chandigarh, then it now only sells Burger, but also sells the American culture and behaviour. The waitress working there evokes a curiosity about the new culture among Indian girls. Through the medium of market the bombardment of such cosmopolitan and foreign culture happens that the local culture gets hurt.

The rise of modern market in India is a non-historical event. The development of market happened during colonialism. That development was somewhat limited in its spread. There was no systematic market in about 5 lakh villages in the country during this period. There were small local markets in some towns and cities. Nearby villages were usually without markets. Markets gradually grew in their spread because of industrialization, urbanization and modernisation. Complexities began to creep in them and now markets have become global markets in certain senses. Normally, things from any part of the world is have become available in each market. The growing spread of the market has affected the whole society from social and cultural angles. These results of the market are not only economic but also cultural, which is called as the pop-culture. In fact, this is the popular culture inspired by the market.

**18.10 Summary**

- In the modern period, the state makes special contribution in the development of society and individual. The state gives complete security; right from the cradle to the grave; to its citizens.
- It is the state which can enforce effective order in the society. Because it enforces the laws made by it; on the strength of its powers and thus can provide security to the citizens.
- The state legalizes the family rights and duties and arranges for education, employment, health, medical care, transport, communication, etc.
- Economists consider the market as a means of exchange and sociologists consider it as a social system. Thus market is the center of activities for buyers and sellers.

**18.11 Keywords**

1. **Market Economy** – Where produce surplus than sustenance can be sold and other utility items can be sold.
2. **Rising Middle Class** – The pace of rise of the middle class was very slow, but government jobs, MNCs and the growing markets have created the historic opportunity for the development of the middle class.

**18.12 Review Questions**

1. Explain the contribution of the state in social development.
2. How have the market system contributed in the social development?

**Answer: Self Assessment**

Notes

1. creation
2. special status
3. sociological perspective

**18.13 Further Readings**



*Books*

1. Sociology of Development – *Vandana Vohra, Omega Publication.*
2. Indian Society – *Ram Ahuja.*

## Notes

## **Unit-19: Social Structure and Development: Structure as a Facilitator/Inhibitor**

### CONTENTS

Objectives

Introduction

19.1 Subject Matter

19.2 Importance of Dharma in Hindu Social Life

19.3 Hindu Dharma and Change

19.4 Functions and Sociological Importance of Varna-Vyavastha

19.5 Sociological Importance of Ashrama-Vyavastha

19.6 Sociological Importance of Hindu Sanskars

19.7 Sociological Significance of Purushartha

19.8 Functions (Importance) of Caste System

19.9 Summary

19.10 Keywords

19.11 Review Questions

19.12 Further Readings

### **Objectives**

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

- Know how is the social structure helpful in development?
- Know how is the social structure helpful in social development?

### **Introduction**

Structure exhibits a systematic sequence of parts and is considered as unchangeable. It is relatively stable, but its parts are dynamic. A social scientist searches the structure of the human society in the relative relationships of its parts, i.e. in social institutions, in social activities of groups and individuals, in their roles, situations and idealistic systems. The term 'social structure' had been used by various sociologists; right from the **Spencer** and **Durkheim** to the modern sociologists. This term is generally used in the context of one or more characteristics which build the societies.

## 19.1 Subject Matter

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From the economic perspective; the society can be classified into developed, developing and undeveloped. Some definitions would clarify these differences. According to one definition, "A country which provides; on an average; low quality consumables and material comforts to its people, in comparison to the economies of the developed countries, is; economically an undeveloped country." Poverty is a relative term. When a country is said to be undeveloped then it means that the current economic performance; which is apparent from material comforts and average consumption; can be improved with known and understandable means. The second definition is as follows, "The poverty of people of a country, which is specialized, universal and is not a result of a misfortune or is not a result of dilapidated system or social organization and which means that the poverty is not because of fully inactive natural resources and it can be reduced by proven means; which have been adopted by other countries." **Jackob Weiner** gives another definition, "An undeveloped country is a country in which there is possible capability of better utilization of extra capital or labor or natural resources or all of these; by which it can highly help its current population and if its per capita income is completely excellent then it should not help even bigger population on the low level."

The analysis of above definitions gives following points of differentiation between developed and undeveloped countries. **First**, the standard of living of people of undeveloped countries is very low in comparison to that of developed countries. **Second**, the relative poverty of undeveloped countries is not because of lack of natural resources. **Third**, such type of poverty is mainly due to bad methods of production and because of underutilization of natural resources. **Fourth**, the social organization is in favor of the needs of the economy; in developed economies. On the other hand, the traditional social organization hampers the full use of machines and resources.

When we talk about traditional or backward societies, then apart from poverty; other aspects of the social organization should also be kept in mind. In fact, the economy cannot be kept separate from other aspects of life in any society. All of them are interrelated in such a way, that any of them cannot be seen in isolation from others. After these general comments, we can discuss some main characteristics of traditional society.

1. If the behaviors of the traditional society are rules by customs and manners and the ways of behavior change little bit through generations, then such a society is against all the catalysts because it has a strong belief in the traditional system with which the society struggles. Its faith in the past completely inactivates its capability to look from a non-traditional angle.
2. In the words of **Talcot Parsons**, traditional society is based on special types of values which are against the universal values of the modern society. The relation of family and lineage are very strong.



**Notes** Inadequate development of means of transports hampers the movement of people and creates narrowness in marital and other relations.

3. It can be concluded from above points that the social position is not present in the traditional society, rather it is acquired; as happens in the modern society. According to **Hagen**, "The social classes make a pyramid in which the farm worker is at the bottom and powerful individuals are at the top. The individual position is not acquired in the society but it comes in heritage and that too with a catch that a particular group acquires the political power due to its strength."
4. The traditional society is fundamentally agrarian in its nature. Agriculture is a way of life. Thus, the agriculture related thoughts determines the way of living and behavior of people of the traditional society. The community relation is powerful over group relation.

**Notes**

5. The spatial mobility is highly hampered; like social mobility; in the traditional society. This is present especially in those countries which were under the colonial rule. In undeveloped countries, intellectuals; especially; always represent the western civilisation and consider themselves exceptional from the traditional values of the normal public.
6. Anyone can discern the differences of political activities between traditional and modern societies. The participation of the public in politics is not limited only to exercise voting rights on special occasions, but is also visible in making the political decision making effective; by making a powerful lobby or pressure group and this is the phenomenon of today's traditional society. The exploratory investigators of the Indian political scenario have observed that, "Since independence, the intellectuals have maintained their influence on the political life in India and the common public's participation; as had been seen during the freedom movement; has happened in limited form with the rise of farmer's movements. Students are the main source of recruitment in active politics and this fact is the main reason of factionalism in the big political parties."
7. All the characteristics of the traditional society are reflected in the educational system because of clear reasons. Stagnant economy, lack of variety in professional pecking order and an affinity to the tradition; all of them have influenced the current education system. The literacy is low; compared to high societies and there is high enrolment in the mainstream rather than in special fields. The reasons are clear. Agriculture and industry are not developed to the extent that beyond a certain limit technical hands could be employed.

**Self Assessment**

**Fill in the blanks –**

1. The social position is not present in the ....., rather it is acquired; as happens in the modern society.
2. The individual position is not acquired in the society but it comes in .....
3. In ..... countries, intellectuals; especially; always represent the western civilisation.

**19.2 Importance of Dharma in Hindu Social Life**

The Hindu religion has been reinvigorating the social life in innumerable forms. Right from the birth to death; it has influenced every Hindu's life in various forms, like religious beliefs, rites, methods of worship and strong belief in conscientiousness, etc. The influence of the Hindu religion in the social life is as follows:

1. **The religion has always helped in making the personality** – The family has special importance in the socialization of a child and the family has always been the main center of religious activities. In the family; the reading and preaching of religious scriptures, helping the child to identify the religious stories, mutual feeling of duty among members and familial bonding and a sacrificial environment have been definitely helpful in instilling the faith for moral values of the society, developing good virtues and building the character of the child.
2. **Religion has also been an important means of social control** – The thoughts of good and bad and heaven and hell are inherent in the religion and because of the fear of which a person does not indulge in anti-social activities and spends a controlled and regular life.
3. **There is definite self-righteousness for an individual** – According to the situations present in different conditions and it is one's moral duty to obey the self-righteousness. The concepts of good-bad, heaven-hell, duty and reincarnation have encouraged individual to be satisfied with his condition and to play his role by proper tradition.

4. **The Hindu religion has contributed in saving a person from many mental struggles** – A person has been ordered to do his duty, but remain impartial to the result. As a result, the people of the Hindu society have been saved from mental struggles to a great extent.
5. **The Hindu religion has special contribution in maintaining the continuity of the Indian culture** – The history tells us that many cultures were developed by the time, prospered and finished, but the Indian culture's existence is still maintained. The practical form of the Hindu religion is its main cause.
6. The Hindu religion has played an important role in **developing good virtues in a person**. If a person follows the duties and directions; prescribed in the Hindu religion then he can become a man of good character and a useful person for the society.
7. The Hindu religion is **nourishing for the social unity**: It has said that everybody should obey his own predefined duty and has said about the welfare of all organisms. There is special emphasis on fraternity, love, cooperation and organization in the Hindu religion.
8. The Hindu religion has also done important service towards the society; **in terms of providing entertainment**: The festivals, celebrations and rituals under the religion; which happen frequently; have given freedom from mechanical and monotonous life and have provided opportunities for entertainment and enjoyment.

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Task

What is the importance of religion in the social life of a Hindu? Explain in detail.

### 19.3 Hindu Dharma and Change

Progress and change are extremely important for the continuity of every society. In the Hindu religion; the importance of necessary changes has been accepted and they have been given adequate place. In this regard, **Dr. Radhakrishnan** has written, "In any living society, there should be the power of being continuous and the power of change. In an uncivilized society there may seldom be progress from one generation to the next generation. Change is always seen with a lot of suspicion and all the human energies are focused towards maintaining the status quo. Still; progress and change are the life of activity in any civil society. Nothing is as harmful for the society as the sticking to the outdated methods and outdated habits, which only remain due to inertia. The scope for necessary change has been provided in the Hindu concept. Our fine resources are getting destroyed. They prosper during their time and finish later. They are the product of time and are devoured by the time itself. But we cannot consider religion along with or other than any of these institutions. That remains for the only reason that its roots are in the human nature and it will continue to remain even after the destruction of its historic physical form. The method of the religion is of experimental change. All the institutions are experiment, and even the whole life is an experiment." It is clear that change is necessary for the progress of society. Institutions are the products of a specific time and they change and get destroyed along with time. Religion and these institutions cannot be considered as inseparable.

The beliefs, traditions and institutions of an era cannot be transferred to another era in the same form. It is necessary to bring changes in them according to the changed circumstances; otherwise they will become obstacles in the growth of the society. The Hindu sages were familiar with this concept that the society is a gradual progress. One has to make way by clearing the deadwood.

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*Did u know?* **Vigyaneshwar** has said that the society has the right to reject the irrelevant laws; even if they are enshrined in the scriptures. Laws are made as per the needs, are the products of the specific times and are finishes with the changing times.

The authors of the scriptures have made necessary and periodic changes in the Hindu laws. To prevent the destruction of the Indian social system; it is necessary to analyze the Indian social institutions in the context of changing times, necessary changes in them should be accepted and the fundamental principles and values of the religion should be maintained.

**Dr. Radhakrishnan** has written, "In this important and decisive period, when our society has turned into a pathless dense forest, we should listen to new voices along with the voices of our ancestors. None of the traditions can be beneficial for all people in all periods. If stick too much to the rules of the past and the live religion of the dead would become the dead religion of the living, the civilisation would be as good as dead. We will have to make judicious changes. If a body or an organization loses the capacity to remove its excreta then it is destroyed." It is clear that there should be periodic and necessary changes in traditions and institutions. We should feel proud of the deeds of our ancestors but we should be complacent with their achievements. We don't have to get back the past, don't have to mold our behavior according to the Vedic traditions by accepting them as they are. But we have to make the past as the base for renaissance. We must take benefit from successful experiences of our ancestors. We have to learn a lot from our history and have to proceed forward. Nothing can be started from scratch, we cannot even borrow from the experiences of other nations, nor can we blindly follow them. We have to move ahead by keeping our history in mind. We will have to adopt a liberal perspective towards the changes.

In the current scenario, it is necessary to think about the ills and benefits of religion from a scientific perspective, to do proper evaluation of the situation and to collect necessary facts, to recognize the direction of social change and to accept the changes according to needs.

### Importance of the Doctrine of Karma

The Doctrine of Karma has been influencing the Indian life in innumerable ways during each age. This doctrine does emphasize on acquiring everything right now by accepting the current life as everything. This life is one among many births and is just one link in the long process of the life cycle. This doctrine gives the inspiration to continuously do the karma and to move ahead on the path of progress. This doctrine is based on the concept of self-religion and on the belief that the current life of an individual is not the result of his birth in a specific family, specific caste or varna, or his social prestige or the coincidences of sorrow and happiness, but is the result of his karmas in his previous incarnation. Additionally, it also believes that the life can be taken as just through self-religion and fixed karma. According to this doctrine, the person was free to do his karma in the previous incarnation and he is free in this incarnation too. If the current life is a result of the karmas in the previous incarnation, then the person has the opportunity to improve his future life by accumulating new karmas.

The importance of this doctrine is evident in the fact that Buddhism and Jainism are also in its support, although they have been harsh critics of many aspects of the Hinduism.



*Notes* **Dr. Radhakrishnan** has said that no other doctrine is as important as the doctrine of karma in life and behavior. This emphasizes on the hope for future and forgetfulness of the past.

After being influenced by this doctrine, **Max Webber** has even written that the doctrine of karma has changed the whole world into a logical and moral system, this doctrine represents the most balanced belief in the God; in the whole history. According to **Stanley Jest**, the doctrine of karma and reincarnation is the doctrine which explains the mysteries of our life on the earth. In the absence of this doctrine, the life becomes a meaningless puzzle. Arrival and departure in life, our changed contacts, man and his character, capabilities, opportunities and situational differentiation, successes and failures in life, depressions and deviations, etc. can be explained through the doctrine of reincarnation. The doctrine of karma has importance in the following aspects of life:

- (1) The doctrine of lapse has contributed in the **development of morality**. This doctrine has inspired people to give up bad virtues and to follow good deeds. A person knows that good deeds would give good results and bad deeds would give bad results. So, this doctrine has inspired people towards good deeds. Due to the doctrine of karma a morality developed which contributed in controlling the life of the people.
- (2) The doctrine of karma has contributed in **giving mental satisfaction and in maintaining faith in the social system** to people. According to this theory, each person is satisfied with his current situation because he believes it to be the result of his karma in the previous incarnation. This satisfaction has been helpful in development of a healthy personality. By only being satisfied with his current situation, a person can remain faithful to the social system.
- (3) This doctrine has inspired people to **move ahead on the path of duty**. Although a person has no control on his past deeds, but he can improve his future life; by fully following his self religion and his duties. From this angle, this doctrine makes a person optimistic and progressive.
- (4) The doctrine of karma has helped in **reducing social struggles**. When people are dissatisfied with their current situation and fail in spite of trying; the struggles are at maximum. According to the doctrine of karma, a person considers himself responsible for his current situation or current happiness-sorrow or success-failure; because all of it is the result of his 'acquired' karmas. This is the explanation which has encouraged people to be satisfied with the current situation and to not raise a protest or struggle. This doctrine has give a never before contribution in the work of social control.
- (5) **All the social systems of the Indian society** are based on the doctrine of karma. In other words, it can be said that this doctrine has helped in keeping all the social systems organized. Whether it is family, varna, ashrama or religion; a person is supposed to carry out his duty towards everything. The doctrine of karma has paved the way in every sphere of life. Here, each function in the life has been tried to be correlated with the doctrine of karma.
- (6) The doctrine of karma is related to the **welfare of the whole society**. Although this doctrine appears to individualistic, but in reality it is universalistic. Following self-religion, sense of equality for all organisms and selfless karma are the bases of this doctrine. This is what the true knowledge is all about. When a person selflessly does his karma, considers everyone as equal and fulfils his responsibilities then there is increase in charity, there is welfare of society. When a person thinks and behaves for the benefit of each organism, the social welfare has got to increase.

According to the Hindus, the doctrine of karma is a logical philosophy which emphasizes on the fact that person cannot forego the karmas for the sake of his self, but can boycott their influences by at will and by trying. The doctrine of karma considers a person as the maker of his fortune.

#### **19.4 Functions and Sociological Importance of Varna-Vyavastha**

Based on the form the varna-vyavasths as seen in the Upanishads, Mahabharata and in some memoirs; it can be said that through this system, the psychological and functional division of the society was done. This system has given a never before inspiration to fulfill one's responsibility to the people of all

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the varnas. Through this system, people were made to believe that a person who works according to his varna and religion would get a higher social status in the next incarnation. Instead of dividing the society into different parts, it helped in organizing the society and in increasing interdependency. The sociological importance of this system in different aspects are as follows –

- (1) **Inspiration of following the duty** – By emphasizing on the varna-based religion, this system has always inspired people to move ahead on the path of duty. People were prevented from interfering in other's business and it was told that by sticking to one's own varna's duties one would attain the moksha. It was such an inspiration which encouraged people to fulfill social needs; for centuries.
- (2) **A unique system of division of labor and specialization** – Under this system, each person has to follow the traditional occupation of his father. It's reason is that each person has a definite varna-based religion and he is expected to work according to that. Under this system, attention has been paid not only to proper completion of all the tasks but also to benefit the society from specialization. A child has been inclined to learn his father's occupation in the familiar environment; since birth. For this, he has never needed a special training elsewhere.



*Did u know?* By doing the same type of job through generations has given the full benefit of specialization to the society. This is the reason that India had been quite ahead in the fields of knowledge, science, arts and culture.

- (3) **Flexible system** – This system had helped in social progress through controlled mobility. Under this system, a person has been given the freedom to move from one varna to another; on the basis of his quality and karma. A person can become a member of a higher varna; in spite of being born in a lower varna; which is clear from many examples.
- (4) **Freedom from social struggles** – Under this system, each person has been engaged in obeying his varna-based religion and has been attaining a definite social status. Under this system, a person does not need to compete with others to attain a specific social status. Where the competition is too much, there is possibility of it becoming uncontrolled and giving rise to social struggle. By defining the social status of everyone, this system has made never before contribution to prevent social struggle in the society. By determining the livelihood, occupation and area of work of each individual, this system has saved his social and mental life from disintegrating.
- (5) **Based on the policy of equality** – In spite of different tasks for different varnas, there was equal importance for all the varnas; under this system. The services of each varna was given equal importance from the social angle. Although there had been functional division of the society in the form of various varnas, but all the varnas have been considered as equal to each other. When all the varnas have been believed to have originated from different parts of the body of the virata, no question arises to compare one varna as higher or lower than another varna and all the parts are equally important.
- (6) **Purity of lineage** – Many races came to India from time to time and became the original inhabitants of this land; in due course of time. In that situation, it was necessary to organize the social system in a way that purity of the lineage could be maintained. Thus, various racial groups could get the opportunity to maintain the purity of their lineage through the varna-vyavastha. Aryans and Dravidians were divided into different varnas because of racial differences. The Dravidians were kept under the Shudra varna from the objective of maintaining the purity of lineage, they were not allowed to establish marital relation with the people of other varnas. Additionally, each racial group got the opportunity to transfer its cultural specialties through generations; because of the varna-vyavastha.
- (7) **Helping in maintaining the balance of power** – Under the varna-vyavastha, it was tried that various types of power should not be centered among selected people or their groups. There are four types of power in the society, viz. scriptures or the power of knowledge, arms or the power of the armed forces,

food or property and service or labor. If these powers are centered among selected people or group, there is possibility of growth of tyranny in the society. That is the reason that all the four powers and the related incentives have been kept separate under the varna-vyavastha. To guard the society from injustice and tyranny, prestige, rule and property have been kept separate from each other; in this system.

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## 19.5 Sociological Importance of Ashrama-Vyavastha

The importance of the Ashrama-Vyavastha is evident from the fact that this system has helped a lot in socialization of the individual, development of personality, social welfare and social progress. The social importance of the ashrama-vyavastha can be understood on the following bases –

- 1. The feeling of adequate development of life** – A person's physical strength, work efficiency, experience and mindset keep on changing along with the advancing age. By keeping this fact in mind, the Indian thinkers not only divided the life in balyavastha (childhood), yuvavastha (youth), pradhavastha (middle age) and vriddhavastha (old age) but made arrangements for different ashramas for each stage, so that adequate development of a person's life can take place.
- 2. Helping in development of human values and establishment of humanistic society** – The ashrama vyavastha has helped a lot in development of human values in a person. The duties of a person in all the four ashramas have been determined in a way that the properties of sacrifice, charity, forbearance, sociality, simplicity, kindness, spirituality and fraternity can develop in him. As a result of all these properties, people have developed who have immensely contributed in establishing a humanistic society.
- 3. Emphasis on interdependency of individual and society** – Individual and society are complements to each other and the development of both depends on maintaining a balanced interdependency. While fulfilling his responsibilities in each ashrama; a person clearly understands that he does not live just for the sake of himself or his family. Here, he clearly understands that the society has also made important contributions in his development at every step. Thus, a feeling of fulfilling his responsibility by proper tradition, rises in him.
- 4. Important contribution in transferring the intellectual development** – accumulation and dissemination of knowledge and cultural traditions of the society; through generations: Under the ashrama vyavastha, a person gain knowledge and realizes his intellectual development in one form or the other; right from the beginning till end of his life. While living in the guru's ashrama, the celibate learns a lot through interpersonal contacts. The study of the Vedas and other religious scriptures not only lead to intellectual, moral and spiritual development of the child but also results in accumulation of knowledge and to transfer of cultural traditions of the society through generations.
- 5. Important role from the perspective of social control** – Under the ashrama vyavastha, the duties and responsibilities of a person were determined in a way that there was no scope of his behaving contrary to the standard ways. Through the ashrama vyavastha, a person's character was built in such a way, he used to be influenced by such ordination that he could not do anything which could be antisocial or improper.
- 6. Helping in keeping the society free from the ills of individuality and helping in social welfare** – No society can remain organized and secure by encouraging individuality and by ignoring social welfare. So, the Indian thinkers had determined the duties of individuals in such a way; under the ashrama vyavastha; that the society could be free from the ills of the individuality. In this, apart from serving the mankind, a person also has the responsibility of nourishing and caring for the animals and even small creatures.
- 7. Practical and Utilitarian** – Special emphasis on practical and utilitarian aspects has been given in the ashrama vyavastha. In this, the duties of an individual have been determined in a way that the whole society could be benefited. In this, the duty aspect has been especially emphasized even under the religion. The five mahayajnas; performed in the grihastha ashrama; had great utility from social

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perspective. In this, efforts have been made to make a person laborious. To earn money has been said to be necessary; by considering the property as purushartha, but money has not been considered only as the means of fulfilling self needs. It has been said to utilize the money for the benefit of the whole society. Through the vanaprastha and sanyasa ashrama, a person gets the opportunity to do social works and to develop a sense of sacrifice in himself.



**Task** What is the social significance of the Ashrama Vyavastha? Describe in brief.

## 19.6 Sociological Importance of Hindu Sanskars

Here, we shall ponder over the social significance of the sanskaras –

1. **Helpful in personality development** – **Dr. Rajbali Pandey** has said that the purpose of the sanskara was the complete personality development of the individual so that he could mold himself according to the world which is full of human and superhuman powers. The sanskaras make people realize a person about his duties at every stage of the life. **Dr. Pandey** has elsewhere written that sanskaras help in refining and purifying the life, make the personality development convenient, impart purity and importance to the human body, provide pace to all the materialistic and spiritual ambitions of the human and at last present him for easy and pleasant freedom from the world of complexities and problems. Sanskaras have given special contribution in providing moral strength to the individual.
2. **Helpful in need-satisfaction and problem solving** – Sanskaras have helped in solving the problems of social importance. When people did not know about the medical sciences or obstetrics then pregnancy and other ancient birth-rites were the means of education in these subjects. Through the rites of pregnancy and fertility; the needs of the pregnant mother were fulfilled and her biological needs were paid attention to. Through the upnayana sanskara, a child was guided to lead a disciplined and controlled life; by following the rules of the good health.
3. **Important means of education** – Sanskaras have been important means of education. At every stage of life; the sanskaras have been providing worldly knowledge to the person, have been making him a useful member of the society by training him. **Dr. Pandey** has written that right from the initiation of education, through upnayana till graduation; all the sanskaras are very important from the view of education. In primitive societies, there was no secular or popular medium to implement the mandatory education among common people. Due to being mandatory, the sanskaras also fulfilled that objective. Thus, sanskaras had helped in securing the high intellectual and cultural level of the ancient Hindus.
4. **Helpful in Socialization** – The sanskaras have also helped in maintaining the balance between the individual's and social expectations. Through sanskaras, an individual helps in keeping the social life organized; by acclimatization to the social situations. Through these sanskaras, the socialization of individual happens in a way that he keeps on identifying with his social responsibilities at every step. He comes to know that what are the expectations of his society from him and the sanskaras present an environment to him to enable him to be in tune with those expectations. For example; through the marriage rituals, an individual not only identifies with his responsibilities towards his family but also towards the whole society.
5. **Helpful in development of moral properties and conservation of culture** – Sanskaras have helped in development of moral properties and conservation of culture. Many moral traits; like forgiving, kindness, piety, proper behavior, non-greediness and commitment, etc. develop in a person through the sanskaras. These traits help in the moral progress of the society, by building an individual. A person recognizes the cultural traditions and ideal benchmarks of behavior; through these sanskaras. He tries to behave according to them. Thus, the cultural traditions are conserved by

being transferred through generations. It is through the sanskaras that a person socially expresses his mental tumultuousness; like kindness, happiness, pleasure, grief and sympathy; from time to time.

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- 6. Means of self-expression** – A person expresses his thoughts, kindness, charity, happiness, grief, sympathy, tolerability, pleasure, etc. through the sanskaras. Mental tension and depressions end due to this and there is adequate development of personality. For example; he experiences happiness and pleasure during the sanskaras of the childhood. The feeling of lust is fulfilled during marriage sanskaras, while grief and pain is expressed during the last rites. Self-expression in all these forms is necessary for mental balance.

Although Hindu sanskaras have made special contribution in keeping the Indian life systematic, but along with the changing situations many sanskaras are on the verge of extinction today. Only some of the sanskaras; like marriage and the last rite; have remained important in the life of the Hindus.

### 19.7 Sociological Significance of Purushartha

**Dr. Kapadia** has said that there is complete expression of the doctrine of purushartha in the ashrama-vyavastha. A person's all responsibilities have been expressed through this doctrine. **Dr. Prabhu** considers purushartha as the psychological and moral basis of the ashrama vyavastha. The purushartha has been considered as the psychological basis because a person attains mental satisfaction by fulfilling the religion, property and duty and proceeds on the path of moksha by following the highest ideals of life. Considering purushartha as the moral basis is because it gives inspiration for spiritual behavior and develops humanistic properties in individuals and also encourages towards fulfilling one's duty. The doctrine of purushartha is the precious gift to the Indian society by the Hindu thinkers which not only provokes a person towards consumerism but also encourages him towards spirituality. A comprehensive and universal perspective towards life has been adopted in the doctrine of purushartha. If a person is only preoccupied with money and lust then there would be no difference between man and animal. It has been said in the Mahabharata that hunger, sleep, fear and sex are equally natural for man and animal. If there is some difference between man and animal then that is of religion. A man is like an animal if religion is absent in him. The doctrine of purushartha socializes the animal-instincts of man and controls all his demonic attitudes. This theory establishes a beautiful balance between worldly and spiritual life, between the earth and the heaven, i.e. between the self and the God.

The doctrine of purushartha has sociological importance from the viewpoint that it balances the relation between two individuals and between an individual and his group. If a person considers himself as be all and does not worry about other persons or about the society then there cannot be public welfare, the society cannot proceed towards progress. The God has said that purshartha is related to both individual and the group. The purushartha says that which type of relation should be there between the individual and the group, it defines the proper relations between the activities of individual and group, it draws attention towards improper relations between individual and the group so that a person can avoid such relations. Thus, purushartha controls the individual and the group and also their inter-relationships.

The importance of the dharma in the form of purushartha is from the angle that it controls the lust and the money. Lust and money are not the only goals of life rather are the means of attaining dharma and moksha. The proper utilization of lust and means has been emphasized under the doctrine of purushartha. The religion is a purushartha which inspires a person to follow his duties, prevents him from going on the wrong path. This controls the tendency to earn money or fulfill the desires of lust by wrong means. The importance of purushartha from social perspective is that it presents an ideal for the welfare of all. Dharma frees a person from mental struggles, appries him of responsibilities, and inspires him to be patient against the odds. Dharma shows the path to other purusharthas.

The importance of property in the form of purushartha is that it is important for happiness and prosperity of both; the individual and the society. This purushartha inspires a person to do efforts or labor. A person follows his self religion just by earning money, becomes debt free, fulfills the needs

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of brahmachari, vanaprasthi, sannyasi and even of the animals and creatures. Poverty has been considered as a curse, because a poor person is not only unable to take care of his family but is also unable to contribute in the economic development of the society. The economic development of the society is not possible without the labor of an individual and the society cannot become powerful in the absence of economic development. That is why for domestic life, money has been considered as a goal of life in the form of purushartha, but money has been kept under dharma so that it should be earned and utilized by proper means. Considering money as the ultimate goal and giving it too much importance in the life is the main reason for many economic and social problems today. Because of a thaw in the religious control; today a person has lost the wisdom to differentiate between right and wrong means to earn and utilize money. The importance of money; under the doctrine of purushartha is from this angle that a person should earn money by the right means and should fulfill the needs of the people of society.

The importance of the kama (sexual desire) purushartha is from the view that it fulfills the sexual desires, reduces mental tension and strengthens the love relationships. Fulfillment of sexual desires leads to the child-birth, continues the lineage, maintains the continuity in society and transfers the culture through generations. It is through the kama that a person produces offspring and becomes free from the pitri-rina and fulfills religious responsibilities. Absence of kama would bring inactivity in the life and a person would be unable to fulfill his economic responsibilities. Kama gives an opportunity to develop the artistic and creative nature of the person. Kama plays an important role in the personality development. The kama is also important from the view that the feeling of detachment arises only after the fulfillment of sexual-desires or fulfillment of the senses; and he proceeds towards the moksha. Although the kama purushartha has considerable importance in the life, yet it has been kept under the religion.

Moksha has been considered as the ultimate goal of life and dharma, money and kama as means of fulfilling this goal. A person enjoys money and kama in his life, but in spite of this he has to suffer from dejection, pains, problems, worries and obstacles. The moksha purushartha is the one which gives the inspiration to proceed on the path of duty; without getting distracted from all these. Here the doctrine of moksha has been necessarily emphasized. In this regard, person has not been said to be disinterested towards his responsibilities. In this regard a person is ordered that he should try to attain moksha only after repaying all the debts in life. This purushartha has inspired people to develop humanistic properties, to attain the knowledge of self and to dissolve in the parabrahma.

**Manu** has written that the welfare of humanity is in balanced combination of all the three, i.e. dharma, artha and kama. He has said that some people say that the human benefit is in dharma and artha, some say that it is only in dharma, while some other emphasize that it is only the artha which is the main objective of man on this earth, but the correct situation is that the human welfare is in the balanced combination of all the three. Thus, all the purushartha have their own importance and they are interrelated. The balanced development of life cannot be done by too much emphasis on any one purushartha. There is probably no other system; anywhere in the world; which establishes so practical balance between the worldly and heavenly life as it is in India. Under the doctrine of purushartha, the responsibilities of individual and society have been determined in a way that they could be helpful in each other's development. **Dr. Kapadia** has said that the doctrine of purushartha establishes a balance between materialistic desires and spiritual life. This also tries to satisfy the sibling affinity, sexual desires, lust for power and money, aspirations for artistic and cultural life and the desire to be with the God. It visualizes the completeness of life, expresses the hopes and ambitions, achievements and pleasures, detachment and spirituality; in a unified form. The above statement shows the importance of the doctrine of purushartha. Under this doctrine, a comprehensive and balanced perspective to life has been adopted so that a person can improve his social life; while experiencing a controlled freedom. In the present time, the theory of purushartha has just remained a theory. Today, money and kama has become the main and dharma and moksha have mostly become secondary as the goals of life.

**Self Assessment**

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**Fill in the blanks –**

4. The ..... has sociological importance from the viewpoint that it balances the relation between two individuals and between an individual and his group.
5. The importance of the ..... in the form of purushartha is from the angle that it controls the lust and the money.
6. The importance of ..... in the form of purushartha is that it is important for happiness and prosperity of both; the individual and the society.

**19.8 Functions (Importance) of Caste System**

In the present, it has become fashionable to name the caste-system as a meaningless and harmful institution, especially among social reformers, educated and politicians; it has become a norm to criticize the caste-system. Today, there is growth in contradictory feelings about the caste-system, day by day. The form of caste is disintegrating in the present, but in ancient times, caste has done important functions for the society and the nation. **Hutton** has divided the functions of caste in three parts: (1) functions related to personal life, (2) functions for casteist community, (3) functions for the society and the whole nation.

**I. Caste's functions for personal life**

Caste makes an indelible impression on the life of a person and determines his relation with other people. The caste does following functions for the person:

- (1) **Determination of social status** – A person's social status is determined on the basis of caste; which cannot be changed on the basis of property, poverty, success, failure or personal attributes. This social status is maintained till he does not dishonor the rules of the caste.
- (2) **Mental Security** – The caste determines each person's position and duty right from the birth. Each person knows that in which group he has to marry, has to participate in which type of social, religious and political activities. Due to predetermined nature of all of these, a person gets mental satisfaction and security.
- (3) **Determination of Occupation** – Each caste has a traditional occupation. So, a person does not have to face the problem of taking an occupation and nor does he have the sense of professional competition. Because of getting trained in the casteist occupation since childhood, the person becomes an expert in that.
- (4) **Determination of Marital Group** – It is the caste which determines that a person would select his life partner from which group. A person has to obey the casteist rules in this context.
- (5) **Social Security** – Each caste has a panchayat and a caste-organization. The members of a caste help a person in case of any unforeseen situation; like illness, old age and accident.
- (6) **Control on Behavior** – Each caste has its own rules and prohibitions; through which the behavior of individuals is controlled. A person breaking the casteist rules is made an outcaste.

While explaining the importance of the caste for a person, **Majumdar** and **Madan** write, "Caste is the main system for protection of individuals, to provide social and economic security; under a stable environment and system and it is not based on his changeable capabilities."

**II. Functions related to caste community**

The caste not only functions for the system but does many functions for the whole caste-community –

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- (1) **Protection of Religious Feelings** – Each caste has its deity and religious norms and the members of the caste protect them by staking their life. It is a general belief that it is the caste which determines the position of its members in the religious life of the public.
- (2) **Maintenance of Purity of Lineage** – People of a caste marry in their own caste. The purity of lineage is maintained by this and the impurities of other lineage do not come.
- (3) **Determination of Social Position** – Each caste determines its definite social position in the social hierarchy for its community. Majumdar and Madan write that by formation of a general organization for community effort and movement; caste increases the opportunity for the mobility of its members. Thus, Kayastha which is now considered next to the Brahmins in northern India, was only a refined shudra caste in the 18<sup>th</sup> century.
- (4) **Protection of Culture** – **Hutton** says that each caste had its own general culture under which come the knowledge, work-efficiency, behavior, etc. of that particular caste. These are transferred from one generation to another in all caste. Adults teach all these to their new members. Thus, each caste maintains the stability of its culture.
- (5) **Encouraging Caste Unity** – Caste binds its members in the thread of unity. Members help each other in times of need. Caste-school, rest-houses, hospitals, hostels, etc. are built for the benefit of the members of the caste.

### III. Functions for the whole society and the nation

The caste system has also done many important works for the whole society and the nation. **Hutton** says that the works done by the caste for the individual and the community can also be done by other committees, but those functions which are done by the caste for the whole society and the nation, are not being done by any other committee or institution. These functions are as follows –

- (1) **Helpful in development and protection of the society** – Caste system has protected the Hindu society and has also worked towards the unity of members. According to **Farniwal**; a plural society could be stable in India because of the caste system. The caste system has given a system to the society by which any community; whether it is racial or communal, social, professional or religious; can make it useful as a cooperative part of the whole society; while maintaining its separate identity and influence. The external attackers have come to India from time to time, the caste had protected the whole society from them and those external groups became the part of the society. **Hutton** writes, “The most important work of the caste system; which makes it a unique institution; has been that it makes the Indian society integral and conjoins the various competitive groups into one community.” According to **Joad**, “In its best form, the caste system was a successful endeavor to unite the various thoughts, various religious beliefs, norms and traditions of people inhabiting this vast country.”
- (2) **Political Stability** – In any country; when the rule of external attackers is established they bring political and cultural changes there, but India is an exception to this rule. Many attackers came here, but the caste had given political and cultural protection of India from those attackers. **Abbey Dubbo**y writes, “I consider the Hindu’s caste system as the most pleasant effort towards their affiliation. I strongly believe that if the Indian public was saved from sinking in the dire straits of the savagery of those times, when the whole Europe was suffering from it, and if India has always held its head high, had conserved and developed various sciences, arts and cultures; then its whole credit goes to that caste system for which it is very famous.” The political importance of caste it still very important.
- (3) **Division of Labor** – Under the caste-system, the division of labor has been done among various castes, and it has propagated expertise and specialization. The functions of the caste have been confirmed due to the concepts of reincarnation and karma. A person thinks that he has gained a particular caste and occupation based on his deeds in the previous incarnation. If it is done properly then a higher caste would be acquired in the next incarnation. **Hutton** writes, “Various functions

which are necessary for social life; in which everything goes on perfectly; like education, cleanliness, governmental work to family work; and all these works are done on the bases of religious belief and doctrine of karma.”

Notes

- (4) **Religious Tolerance and Kindness** – There had been many revolutions in different parts of the world; on the basis of religion. In India too many religious communities had been popular, but all those communities dissolved in the Hindu caste system. The main reason for this is the tolerance and kindness present in the caste system.
- (5) **Inspiration for Shouldering Responsibility** – The caste system has given the inspiration of shouldering duties and responsibilities to the people. The doctrine of karma has instilled a belief among the people that the birth in higher or lower caste depends on one’s karma in the previous incarnation. If we don’t obey our duties properly in this incarnation then we will have to take birth in a lower caste in the next incarnation. The doctrine of karma and reincarnation had freed the Indian society from economic and social struggles and had maintained the unity in society.
- (6) It is the caste which had transferred the culture from one generation to the next generation and had provided stability to it.

Apart from the above functions; the caste had also worked towards maintenance of purity of lineage, providing education and maintaining socialistic organization. That’s why **Hutton** writes, that the caste system is a social system whose foundation is even stronger than the spiritual power.

## 19.9 Summary

- In traditional society the spatial mobility is highly obstructed; like social mobility. There is clear differentiation between elite and the general public.
- Dharma, karma, caste, varna, ashrama vyavastha, etc. come under the social structure.
- The Hindu religion has special contribution in maintaining the continuity of the Indian culture.
- Karma has helped in reducing the social struggles.
- Varna-vyavastha has given a never before inspiration of fulfilling one’s responsibility to the people of all the varnas.

## 19.10 Keywords

1. **Social Structure:** This term is used for those standard relations of units, parts or components; which are relatively static and stable. Hence, the system or organization in mutual relations among various parts or determinant elements of any large entity is called structure.
2. **Caste System:** In which the stratification of a person is determined on the basis of lineage and in which there is no possibility of mobility.

## 19.11 Review Questions

1. How has the Hindu religion contributed towards social changes in the social structure?
2. What is the varna vyavastha?
3. What are the contributions of the ashrama vyavastha in the progress of society?
4. Does religion presents an obstacle in the social development? If yes, then how?

**Notes**

**Answers: Self Assessment**

- |                            |             |                |
|----------------------------|-------------|----------------|
| 1. traditional society     | 2. heritage | 3. undeveloped |
| 4. doctrine of Purushartha | 5. dharma   | 6. property    |

**19.12 Further Readings**



*Books*

1. Indian Society, Structure and Change – *Doshi and Jain.*
2. Hindu Society – *Iraoati Karve.*

## Unit-20: Development and Socio-Economic Disparities

### CONTENTS

Objectives

Introduction

20.1 Government Policy

20.2 Housing and Slums

20.3 Unemployment

20.4 Summary

20.5 Keywords

20.6 Review Questions

20.7 Further Readings

### Objectives

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

- Reasons for socio-economic disparity in India,
- Government efforts to remove socio-economic disparity in India.

### Introduction

We need to know; how has been the distribution of benefits of economic growth in the socio-economic system in India, which classes have benefited from the growth in the national income, and whether there is improvement in distribution of income and wealth from time to time or not. The problems which arose here due to colonial exploitation of the country and due to least development; among them unemployment and poverty are the most important. The disparity in income distribution, disparities at workplace etc have increased the disparities between the rich and the poor and between the rural and urban areas. There are two main reasons for the income disparities in India: (i) the prevalent economic system based on private property and (ii) rules of inheritance.

### Private Ownership of Property

There is mixed capitalist economy in India. People have the right to private property; in this economic system. Hence, people not only have ownership on land, house, cars etc but also on the means of production; like factories, buses, farm land, mines, etc. We can broadly divide this country in two

**Notes**

classes. In the first class are those people who own the means of production and property. The main source of their income is their property. All the other people come under the second class. These people have no property and hence they depend on manpower for their livelihood. Barring some professionals among them; all other are poor. Now we shall ponder over the fact that how the income disparities arise from private ownership of property –

- 1. Inequalities in land ownership and concentration of tangible wealth in the rural sector –** During the British rule; because of the zamindari system; a few people had the ownership of land in rural areas. The zamindari system was abolished after the independence but the centralization of land could not be stopped. According to the 26<sup>th</sup> round of the National Sample Survey, in 1971-72 big farmers (who were just 5.44% of the total number of farmers) owned 39.43% of the total farmland. On the contrary, marginal farmers (who were 43.99% of the total number of farmers) owned just 1.58% of the total farmland. The size of plot of the marginal farmers; which was 0.27 acre in 1953-54; reduced to 0.14 acre by 1971-72. Available data prove that there is not reduction in the concentration of property. The Gini coefficients were 0.652, 0.659 and 0.635 respectively in 1962, 1971 and 1981. All the experts agree with this that the centralization of land and other assets is the main reason for income disparities in the rural areas. The Green Revolution has benefited the big farmers relatively more because their capacity invest is more. Apart from this, even the financial institutions have given more loan facilities to such farmers.
- 2. Private ownership of industries, trade and buildings –** In the country; very few people have the ownership of industries, trade, buildings and other assets. In the industrial sphere; the economic power is concentrated in a few select houses. This is clear from the fact that in 1986-87; there was no industrial house in the top 20; the worth of whose property was less than ₹ 450 crore. In 1986-87, the property of the two main industrial houses (Tata and Birla) was more than ₹ 4700 crore. Apart from that, the total capital invested by the top 101 companies was about ₹ 30,000 crore and their net sale was ₹ 23,284 crore; in 1987-88. The survey conducted by the NCAER in 1987-88 makes it clear that the distribution of assets was highly concentrated in the urban areas. In that year, the most affluent 10 families had 46.28% money of the total money, while 60% of the families had just 11.67% property. This trend is also seen in the National Sample Survey studies in 1981-82. Due to this unequal distribution of the urban income, the concentration of economic power in the hands of industrialists, businessmen and other rich people has increased even further. The financial institutions have also helped them a lot and the government policies have also benefited them relatively more. Due to control on the means their influence on income and economic power is still maintained, while many capable people are just able to meet both ends due to absence of control on the means. People working in the unorganized sector and the unemployed people come under the poor class in urban areas.
- 3. Inequalities in professional training –** High officials working in professional organizations, doctors, engineers, advocates etc usually have very high income and this creates an impression in people that the income disparities are produced by the inequalities in professional training. But here it is important to emphasize that in our country the facilities of professional training is not available to all. Only the children from the rich class are able to get the higher education and professional training. The children of farm workers, industrial workers, scheduled caste and scheduled tribes cannot hope for such type of education. Such types of differences in the income and training which further widen the gap of income disparities grow due to the concentration of unequal distribution of income and financial power.

**Inheritance Law**

The inheritance law is also useful in maintaining the frame of the income disparities. For example; the son of a capitalist becomes a capitalist and the son of a farm worker becomes a worker (at the most an industrial worker). The inheritance law is as such that the children become owners of their

father's property. So, the children of industrialists, businessmen, big farmers and other rich people; automatically get the right on means and it helps them to easily acquire income and property. On the contrary, the children of workers do not get anything in inheritance and hence their poverty continues through generations.

Notes

### Other Causes

Apart from the above mentioned two main causes, there are other causes also which help in maintaining the income disparities. The important out of them are as follows –

1. **Inflation and the price rise** – Since the last 25–30 years there has been continuous increase in price level and the real income of the worker class has been declining due to this growth. On the contrary, inflation has benefited the industrialists, businessmen and big farmers who produce extra crop. In India, no special efforts have been done to stop the bad effects of inflation and as a result, there has been a growth in the income disparities.
2. **Rising Unemployment** – Whatever data are available, they prove that the unemployment has increased in India during the last three decades. As the unemployed; in the urban and rural areas are extremely poor hence their growing population has led to further increase in income disparities. Although the government has tried to remove unemployment; during various plans but the situation is still grim.
3. **Credit policy of banks and financial corporations and the licensing policy of the government** – From the reports of various committees it has been proven that the financial institutions had more inclination to provide loans to big industrialists, businessmen and big production units. Apart from this, compared to small industries, big companies and big industrial units face lesser problems in acquiring resources from the capital market. As far as the licensing policy of the government is concerned, this is also a universal truth that monopolistic powers were encouraged and concentration of economic power grew because of this policy. The reason for this was that licenses were easily provided to the big industrialists while small producers had to face lot of problems.

## 20.1 Government Policy

Reducing disparities of income distribution have always been included in the goals of plans. There have been talks of taking many steps to reduce these disparities; in the plan documents and in other announcements related to policies. These steps can be divided into two groups: (i) those which affect the income generation, and (ii) those which affect the income of individuals and families. In the first group are all those steps which influence the money and distribution of productive assets, investment and to the results of technical selection and resources. In the second group are the tax policies, ensuring availability of products and services at cheap and subsidized prices, steps taken for social security and welfare, etc.

The government never emphasized on redistribution on property and resources during the initial period of economic planning. At that time, **Nehru's** thought was that in a poor country only the redistribution of poverty can happen. Hence, all the attention was focused on the fact that the rate of economic growth should be hastened because through this only the standard of living of poor could be improved. But when during the seventh decade this fact began to come to the fore that whatever economic growth had happened; its benefit could reach only to a limited rich class and then the government's perspective towards the problem of poverty changed. Now we shall ponder over the fact that what were the steps taken to stop concentration of economic power and what were their effects on income disparities.

**Land reforms and redistribution of agricultural land** – This is a universal truth that the income disparities in rural areas arise because of disparities in land ownership. Under the zamindari system zamindars had the ownership on a large portion of the land and they did not work on the farms but used to gobble up a large share of the farm produce. Hence, after the independence laws were made to remove zamindars and middlemen and to determine the maximum size of the plot. If effective measures

**Notes**

could have been taken in this direction then the ownership of select people on land could have been broken and benefits could have been given to the renters who used to till the land. But as we shall see in detail in the chapter 'Land Reform'; no considerable help could be obtained from these laws and still 3% affluent rural families have occupation on 40% of the land. But some economists have expressed the view that redistribution of land is not a suitable solution for poverty eradication. While the farm land is limited when the population is continuously increasing; hence there would be no benefit of redistribution. Second, the land would be divided into smaller plots which would make it difficult to use new farming technologies and it would have a negative effect on the agricultural development.



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It is necessary for poverty eradication that surplus labour should be diverted from the farm land and should be channelized into other production activities and the agriculture should be reorganized on the basis of collective farming.

**Control over monopolies and restrictive trade practices**— To reduce income disparities, it is necessary to control monopoly practices. But no efforts were done in this direction even till two decades of independence. The Monopolies and Restrictive Trade Practices Act was passed in 1969. Prohibition of monopoly practices and on restrictive trade policies was the objective of this act. Apart from this, it was also announced in the licensing policy of the government that it would be kept in mind; while giving a license; that it does not lead to growth of economic concentration. But nothing of that sort happened in reality. The MRTP act failed in achieving its objective. The government's licensing policy also was a failure. Both Hazari Committee and Dutt Committee have proved in their studies that the big industrial houses have benefited more from the licensing policy. In the recent years government has been continuously making its policy more liberal which creates a policy of even more growth in economic disparities.

**Employment and wage policies**— Till the beginning of the Fourth Five Year Plan, the government had not taken the objective of employment much seriously. But from the perspective of reducing employment; some special programmes had been started in the Fourth Five Year Plan; like Crash Scheme for Rural Employment, Drought Prone Areas Programme, Employment Scheme for Engineers, Employment Scheme for the Educated Unemployed, Food for Work, etc. But these programmes remained for a short period, rather than being the parts of a long term policy. Two important countrywide programmes were initiated in the Sixth Plan; Integrated Rural Development Programme and National Rural Employment Programme. A wider base was given to both these programmes in the Seventh Plan. The government had started the Jawahar Employment Scheme in 1989-90.

To bring improvement in the condition of the poor, minimum wages have also been fixed. But its benefit could have reached only to the industrial workers (which is just 10% of the total workforce). The farm workers; working in the rural areas; are either not aware about these rules or they unable to demand minimum wages out of the fear of the landlords. This group of society is unorganized and highly exploited class.

**Social Security Measures**— Although there is no universal social security system in the country yet some laws have been made for social security of workers in the organized sector. For example; under the Workman's Compensation Act, there is provision of compensation in the case of death, disability or illness of worker which may happen due to injury at the workplace. Under the Maternity Benefit Act, there are arrangements which regularize the conditions of employment of female workers from certain period before and after the delivery. Under the Provident Fund Act, there is provision of giving Provident Fund benefits to the workers in the organized sector. The Employees State Insurance Act is the most important and most universal social security measure. The employees who are included in this are given the medical facilities, facilities of treatment in case of sickness or disability, facilities during child delivery, etc. But the area of social security is very limited in our country because a very small section of society is benefitted with these facilities. Till the time the farm workers in rural areas are given

security, unemployed are given unemployment allowance and the elderly are given old age pension, the purview of social security would be highly limited.

Notes

**Minimum Needs Programme**—Since the beginning of the eighth decade many developmental economists have been emphasizing that the minimum needs programme should be implemented in developing countries. They say that the benefit of growth cannot reach the poor on its own and hence it is necessary to provide direct help to fulfill the minimum needs of the people. By accepting this fact, the minimum needs programme was implemented for the first time in India during the Fifth Plan. It was further widened in the Sixth and the Seventh Plans. The following programmes have been included in the minimum needs programme: (1) Primary and Adult Education, (2) Rural Health, (3) Facility of Drinking Water in Rural Areas, (4) Construction of Rural Roads, (5) Rural Electrification, (6) Assistance for making houses to the farm workers in Rural Areas, (7) Measures to Improve the Environment in Slums in the Urban Areas and (8) Arrangement for Nutritious Food.

**Programmes for the Uplift of the Rural Poor**—A large section of poor live in the rural parts of India. Families of farm workers, small and marginal farmers, small artisans, people of scheduled caste and tribe, etc. are included in them. Three programmes were initiated to improve the condition of these people: (i) Programmes to improve the means and income for rural poor, (ii) Special area development programme, and (iii) Special programmes to provide opportunities for alternate employment. Some programmes; in these groups have been in implementation in the country since the last one and a half decade, while some of them were started in the Sixth Plan. In the Sixth Plan, the Planning Commission had accepted the fact that whatever programmes were implemented earlier, none of them had a long term planned policy. Nor was there an effective control on their implementation or on the money spent on them. So, these programmes just remained the programmes of economic help. To remove the drawbacks of these programmes, the Comprehensive Rural Development Programme was started in the Sixth Plan. Under this programme, the extremely poor class among the rural public is given financial assistance to buy productive assets, so that opportunities for self employment could be created. As the problems of seasonal unemployment and underemployment are highly prevalent in the rural areas, hence a comprehensive employment programme ‘National Rural Employment Programme’ has been implemented.

**Taxation**—In the context of the tax structure and the progressive form of direct taxes in India; some people say that the tax structure in India is progressive and to reduce the concentration of economic power is its objective. But no structure can become progressive just by the direct taxes becoming progressive. Two things are important in this context: (i) What is the amount of undeclared income or of black money in the country, and (ii) what is the importance of direct and indirect taxes in the country from the perspective of collection. As is widely known; there is too much black money in India (although no economist can make a correct guess about its magnitude) and this money is concentrated among a very small affluent class. Apart from this, the direct taxpayer gets many rebates to meet various economic goals. The second aspect is of the relative importance of direct and indirect taxes. If there is more dependency on the direct taxes (if all the other conditions remain the same) then there is more hope of the tax structure becoming more progressive; because the reach of these taxes can be easily increased. But there is more than expected income from indirect taxes in India. For example; in 1987-88 out of the total tax collection only 17% was from the direct taxes and 83% was from indirect taxes. Indirect taxes can also be progressive if they are not fixed on the good of necessary consumption (or fixed at a negligible rate) and should be fixed at a higher rate on consumer durable items. But in India, too much tax is levied on the necessary items also; like cotton textiles, tea, tobacco, matchbox, etc. The burden of these taxes is relatively more on the poor people.

At last, we can say that the steps for poverty eradication; taken by the government in the last three and a half decades have been unsuccessful, which have produced horrible forms of income disparities. The main reason for this is that the political power is in the hands of those people who either directly come from the affluent class or those who have close associations with the affluent people. Although poor and rich alike participate in the elections, yet the power always remains in the hands of capitalists, landlords and rich farmers.

Notes



Task

How are the controls done on monopoly and restrictive trade practices? Describe in brief.

## 20.2 Housing and Slums

Housing is under the State list yet its responsibility is in the hands of the Central Government. That why the Union Government makes plans for adequate housing. The government especially makes some or the other plans for the housing for the weaker section. Many programmes are proposed under the National Housing Policy; in the Five Year Plans. This is the state government's duty to carry on the implementation of such programmes. To solve the problems of housing; the government announced the National Housing Policy (NHP) in 1988. According to this plan; the government took the problem of urban housing seriously for the first time in the Eighth Five Year Plan. The objective of the **National Housing Policy** is that in the long term no Indian would be **houselessness**. According to the policy, all the citizens would necessarily have a house of at least of a minimum level which would have the amenities. This policy is based on the assumption that housing arrangement is a big task and the government cannot do it all alone. The cooperative committees, private sector and non-governmental organizations will have to participate in this.

The situation of housing in cities is much worse. In this, the residences of the poor people are highly uncomfortable. They must have a roof over their head, should have electricity and drinking water. The National Housing Policy understands these problems of the weaker section of the urban areas and has made different plans for them. The National Housing Policy is yet to be completely implemented but it is clear that the poor have more problems of dwelling in the cities. According to a survey, most of the people in big cities spend up to 20% of their income on housing. In some cities there are institutions like Housing Board and Urban Development Authority which are solving the problems of housing. Institutions; like Life Insurance Corporation of India, Banks and HUDCO are giving financial assistance.

The biggest problem of cities is probably the problem of slums. According to a report by the UN, about 70% of the Delhi's population lives in slums. This ratio is 45% in Mumbai and 42% in Kolkata. There is least likelihood of this problem being less grave in the other metropolitan cities in the country. The reason for mushrooming of slums is that people in large numbers are migrating from villages to the cities.

### Self Assessment

#### Fill in the blanks –

1. ....is in the State list but its responsibility is in the hands of the Central Government.
2. Many programmes are proposed under the National Housing Policy; in the .....
3. To solve the problems of housing; the government announced the National Housing Policy (NHP) in .....

## 20.3 Unemployment

Unemployment is a condition in which a person has nothing to do. It has many forms. Economists see unemployment in the forms of semi-employment, lowly employment, etc. There may be a person who has no job; on the other hand, there may be another person who has a job but he does not get enough money to meet his both ends and there may be a third person who gets negligible money. It can be

seen that unemployment is related to poverty. There is a general perception in the country that there is no unemployment in the cities. This is just a myth; that one can satiate his hunger by even selling the crap. Today, the situation of unemployment is so worse in the cities that every day, people who have come in the search of employment go back to their village after conceding defeat. This is an important sociological fact.

The unemployment in cities is different from that in villages. The unemployment in villages is related to agriculture. The urban unemployment has two forms. There is not unemployment for those who are willing to do any type of physical labour. The unemployment of educated people is the characteristic of the urban unemployment. Today, big factories are shutting down; one after the other; in cities. There are no vacancies in government offices and hence the educated unemployed; in large numbers; are continuously trying to get a job in cities.

## Notes



*Did u know?*

It was assumed that if the weaker sections could get proper education then they could get jobs. It was so, because there is reservation for them. But even this reservation does not work in cities because there is dearth of employment in government and private sectors both.

## 20.4 Summary

- There are two reasons for income disparity in India—
  1. The prevalent economic system based on private property
  2. Laws of inheritance
- Due to private ownership, there is disparity in land ownership in rural areas and there is concentration of tangible resources.
- Disparities can also be observed in professional training. Only the children of rich class are able to get higher education and professional training.
- To reduce disparities, many programmes have been run by the government; such as Employment and Labour Policy, Minimum Needs Programme, and Programmes for the development of rural poor.

## 20.5 Keywords

1. **Economy**—The way in which organization and distribution of limited resources, technologies and works; for fulfilling the materialistic needs of the human beings and social groups; are done, are the examples of economy.
2. **Unemployment**—Today, the situation of unemployment is so worse in the cities that every day, people who have come in the search of employment go back to their village after conceding defeat. This is an important sociological fact.

## 20.6 Review Questions

1. Explain the reasons for socio-economic disparities in India.
2. Assess the government policies for reduction of disparities in income distribution.

**Notes**

**Answers: Self Assessment**

1. Housing
2. Five Year Plans
3. 1988

**20.7 Further Readings**



*Books*

1. The Indian Economy – *Mishra and Puri*.
2. Sociology of Change and Development – *Prafull Chandra Tayal, Hindi Book Center*.
3. Sociology of Development – *M. Ahmad, New Age International*.

## Unit-21: Gender and Development

### CONTENTS

Objectives

Introduction

- 21.1 Subject Matter
- 21.2 Women and Work
- 21.3 Special Problems of Women
- 21.4 Patrilocality
- 21.5 Dowry
- 21.6 Atrocities
- 21.7 Women's Movement: New Challenges
- 21.8 Women and Child Development Programmes
- 21.9 Summary
- 21.10 Keywords
- 21.11 Review Questions
- 21.12 Further Readings

### Objectives

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

- Clarify the state of women in the world of gender inequality,
- To understand how to eradicate the discrimination between man-woman.

### Introduction

There were many movements in Europe for women liberalisation in the end of 19<sup>th</sup> and beginning of 20<sup>th</sup> centuries. Today the feminist movement is a massive one in Europe. In our country this movement was very ordinary during the freedom struggle. Women contributed in the struggle but only under the leadership of national leaders. Only few of the ladies from the upper and middle class societies were educated. After the enforcement of Constitution when it was declared that the country would not discriminate people on the basis of gender, caste and religion, movements of women liberalisation

Notes

picked up the pace. The biggest problem for Indian women is that they are more discriminated than the men. This discrimination can be seen in all areas of the society. However it is continuously said that the men and women are equal and there should be no discrimination between them.

### 21.1 Subject Matter

**Biologically** it is clear that men and women are same but the question arises that why there is discrimination between them? There are many factors behind it. **Matraiya Chaudhary** says that the ideology and our social structure are the biggest factors behind the downtrodden state of women in India. In this country we have a set notion for women and there is no change in it even after gaining the independence. It should be very clear here that **all the women in Indian society are not equal even they are of same gender, every woman is different from the other. This difference is called as social heterogeneity.** Upper class women are different from the middle class women and women of both the classes are very different from the lower class. If we see this in the view of the structure of the caste system, women also have such system. Some women are from high-class families, they go to five-star hotels and drive cars, and there are some women who work in factories, do tailoring, and sell vegetables to earn their living. There are a matchless variety of women in Indian society and we cannot weigh them on a same scale. Our argument is that whenever we evaluate the status of women in the society we should also understand this diversity. Definitely the problems of middle class women in metro cities are not same as the problems of rural women. The hardships of a matrilineal woman of Khasi community are different from the fraternal polyandry society of Toda tribe. Problems are different; challenges are different so the analysis should not be the same.

In spite of the variety of status of women, we have a certain ideology for women. It is believed that Indian women are **divine** and pious. But exactly opposite is our belief that the women are unchaste and impure due to menstruation. Some believe that women of high castes are virtuous wives and religious, they are full of love and affection. On the other hand there is a belief that lower castes' women are characterless and cannot be trusted. According to a general belief, women can be dangerous due to lust and we also believe that women are weak and are dependent on men.

All these beliefs about women are so strong that they are expressed in almost all the areas of the society. But these beliefs are **contradictory** and the reason behind it is that women are also the part of the structured society. The higher castes consider the lower caste women characterless on the other hand lower castes have their biased attitude towards higher castes women. So when we evaluate the status of women, we should also consider these beliefs.

The plight of Indian women in the society is due to our male dominated structure. A father believes that a daughter is someone else property and ultimately she has to go to her in-laws home. While living in this male dominated society, they believe that their parents grow up girls, after marriage she becomes protégé of her husband, and her son takes her care in old age. Paternal Lineage is also a reason behind the situation of women. In Hindus the dynasty is driven by paternal **Lineage**. The son performs the last rites of his parents, which lead the parents to salvation. The woman has no contribution in this salvation. The origin of dowry also lies in the roots of paternal lineage. In the tribal areas where the bride cost is paid instead of dowry, women hold a high status. These are some structural aspects which determine the place of woman in the society.

### Self Assessment

Fill in the blanks –

1. The women of ..... class are different from middle class women and both of them are different from lower class women.
2. There is a matchless variety of women in the ..... and we can weigh them on a same scale.

3. In spite of the variety of status of ....., we have a certain ideology for them. It is believed that Indian women are divine and pious.

Notes

### Status of Women: Historical Perspective

Status of women in India is always debatable. On one hand she is glorified, but on the other she is considered as a “drum, rustic, untouchable and animal.” When women cry or try to commit suicide because of dowry, they are pacified by big adjectives and are told that they always have a grand status in the Indian society. So it is important to see the status of women in the society from a historical point of view. In Vedic ages, the situation of women was not so pitiable. The country had seen great ladies of the time like Gargi, Apaala, Aitrayi, Lopamudra etc. They had a great role in the making of vedic codes. However the paternal lineage was also practiced in this age. In the Vedic ages there was no gender difference, sacred thread ceremony was also performed for the girl child as well. Widow marriage was also allowed. The women could get higher education including the Vedic knowledge. The word “Dampatti” (Couple) in Vedic language means that man and woman have the equal rights in the house or outside.

In the age of Buddhism, the situation of women started deteriorating. Religiously women had the equal rights, even prostitutes were also allowed to embrace Buddhism, but the situation started worsening gradually. In the post vedic age, they were termed as faithful wives and were not allowed to live a public life. They could only fast in the name of religion. The situation of women nearly collapsed during the attack of Muslim invaders in middle ages. However the movements of Sufi saints supported the women. Meerabai, Gangubai and Muktabai also came in the field of devotion; however it was a whole hearted effort. The muslim attacks started child marriages and the “pardah” (veil) system started for Hindu and Muslim women and their education was stopped.

The situation of women improved in British era, Raja Ram Mohan Roy fought for the rights of the women and protested against the “Sati” practice. A law was also made to abolish this practice. Ishwarchandra Vidyasagar also launched some reform movements for women education.



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In that age, Vidyasagar gave nearly 21,000 signatures and requested to give the widows their right to remarriage.

Independence and constitutional rights to woman started a new era. They have equal rights and equal salary theoretically as man and the discrimination started diminishing. But a major change was not witnessed on a practical and individual level. Our statement may not sound legible as woman in large numbers get education in our universities, professional education is also popular among them but there are some women like Bhanwari Devi of Rajasthan who are exploited in every village. So here we request that whenever an analysis on the status of women is done, rural women should also be kept in mind.

## 21.2 Women and Work

There is great difference in women’s work, limits and area from region to region. A huge difference can easily be found between the women work in the rural and urban areas. The work or chores which women do at home is not visible to all. But when they do the same work on the salary, then it is remembered and documented. The women work across the country can be divided in two types –

(1) Paid work and (2) unpaid work. This type of classification will make us to understand the works that woman do in the family and society.

Normally vocations are analysed by the economists and the vocation is also related to regional diversity, age, caste, and religion. So when a sociologist analyses the vocations of women its references are always

**Notes**

from the social relations. Traditionally women have always worked in the textiles industry, kitchen, and crafts. Even today, in the areas of small production, women's labour investment can clearly be seen. So we will mention the women's work in the different areas of social life. But before any explanation it should be clarified that economists differentiate between the production for self-consumption and the production for market. **They consider the production for market as economic production. And if the work that women do during the process of domestic industries and agriculture, is unpaid, will not be considered as a vocation.**

**Women's Work in Rural Areas**

Till the 70's of the twentieth century, there was no account of the work that women do in the household. Later it was also included in the economy. In rural areas, women do lot of things including cooking, arranging food material for family consumption, collecting grains, taking care of children, arranging woods for fuel, arrangements for drinking water and fodder, repair of house etc. On the technical terms, this work is not a productive one as it is done for self consumption.

**Maitrayi Chaudhary** argued that this women's work was found to be different from region to region and class to class. **And the major reason behind it is the land ownership, the women from lower castes who have small lands also work in the fields.** But the women from high castes have big pieces of land and they don't work in fields. And in the rural areas, the woman who doesn't work in the fields has high prestige.

If we see it from regional point of view, women contribution becomes different. For example in Kerala and Tamil Nadu, women work in the rice fields while women from Punjab and Haryana don't work in the wheat farming. It all depends on the size of the land a family owns. Women from small farmers' family work in the field and in home as well. Even they also cook for the labourers working in her fields. But the women of land owners don't do any physical work.



Task

What are works for women in rural areas? Describe in detail.

**Women's Work in Unorganised Sector**

Whether they are from rural area or urban societies, women continuously work in unorganised sector. According to **National Commission of Self-employed Women**, 94% of the working women work for the unorganised sector. They work in different professions like livestock breeding, Milk dairy, forestry, fish farming and many other cottage industries. So many women work for the unorganised sector.

**Middle-class Women and Work**

Middle class women from higher castes who were educated and live in urban areas didn't work out of their homes. The phenomena of working outside home started after 1940. Earlier it was believed that a woman should not work out of her home. It reduces their respect and prestige. Only widows were expected to work. In the mid-70s women started working outside in various government offices and private companies as accountants, clerks and telephone operators. These were all white-collar jobs. Now women can be seen working in different professions. They are in army, fly aeroplanes and work for high class technical jobs.

These working women also originated some issues. These women are now at a bi-way where they have to work at office as well as at home. It seems that they work under some financial pressure. Without their salaries their families cannot fulfill even the basic needs. The family wants to get their children educated in best schools. In reality these working woman dream for a golden future for their children.

To fulfill the needs of the children, they need money and it make them to work outside. But it should not be meant that they have a great role in household affairs. They are not included in the family decisions. It is common that they give their salaries to their husband or father-in-law. But in spite of all the things, it should be admitted that these middle class women want to make their career.

Whatever position, the women hold in the financial sector, depends on some important factors like family, section, caste and community. Besides this regional difference, labour market, and environment are also important. Which work will these women do, what is their profession, how long will they remain out of their home everything is decided directly or indirectly by the family, caste, section and social structure. Regional difference is also one of the factors which affects the participation of women in different professions. It is seen that in comparison to northern India, Southern parts of India, north-eastern regions and central aboriginal areas have more women participation in works. Similarly the rice producing areas have more participation of women in works than the wheat producing areas. Cultural and economical both factors are responsible for this.

Labour is the biggest power of the market. This labour market decides the areas of opportunities for women. For example they don't plough the field in agriculture but they do works like weeding, transplantation and harvesting. Industries like electrical goods give more working opportunities to women. Women are favorites for nursing, teaching and office works. Nowadays our studies related to environment reveals that in the areas where there is scarcity of water and forests, women spend most of their time in collecting woods, fodder and fuel, they also bring water for their families. In the hilly areas of Uttar Pradesh, women actively participated in "Chipko Andolan" to stop the afforestation so that their hardships for water, fuel and woods can be reduced.

Finally there are some moral and traditional customs related to women's work. Normally, orthodox people do not like their women working outside. Some castes believe that working in their own fields or doing physical labour reduces their respect in society. These are all traditional factors. In today's changing scenario, most of the women are ready to work out of their homes.

### 21.3 Special Problems of Women

There is lot being said about women problems. But the problems cannot be limited to Indian women, but they have a global impact. A lot is being written about gender problems. It is argued that biologically man and woman are same but the question remains the same that despite being equal why women face specific problems? It is believed that women's problems are generally cultural and social and the social structure is responsible for it. This problem is all about **discrimination**. Women across the globe face some problems but problems of Indian women are specific. Indian women, her parents and relatives face the social **humiliation** and exploitation for dowry which is not experienced by women from other parts of the world. This exploitation and oppression of women is attributed to India only. It seems that all their problems are historical and are due to the nature of Hindu culture. Hindu society does not hold the women on high position in their structured system. It is true that there was no discrimination between man and woman in the ancient ages and the women were free to get educated. But it is true that the women were brought behind the veil and came at the least level of the society and her husband held the rein. Today whatever position a woman hold today is because of her father, husband and son. She does not have her own identity. Here we will discuss some special problems of women.

### 21.4 Patrilocality

Patrilocality is one of the biggest problems for Indian women. She has to live at her husband home after their marriage and she leaves her father's home. There is also a saying that a girl goes to her in-laws house in a palanquin and cannot return. She leaves her husband's house only after her death being carried on a bier. The situation even worsens when she becomes widow and cannot find place in her

**Notes**

in-laws house. In northern India girls are married in other villages so she gets cutoff not only from her family but also from her village. So it becomes very difficult for her to leave her in-law's house when she is exploited for dowry.

**Patrilineal Inheritance**

Patrilineal inheritance is also a problem for women from most of the northern and southern parts of India after patrilocality. It is true that Indian Penal Code (IPC) has given them the right to inherit her parent's property, but due to traditional laws she is still not able to practice this right. Even the middle class women living in urban areas are also not able to do so. They always fear a strained relationship with their brother if they claim their share in father's property. Due to these reasons the women do not possess any individual property of their own except their womanhood.

Another new twist is seen in matrilineal families. Kerala, Lakshadweep and Arunachal Pradesh in the east matrilineal family in the state where they are quickly adopting the paradigm of patrilineal family. The result is that the women in mother's estate gets nothing. Khasi tribe called patrilineal family so now it is important to identify strong tribe. The situation is such women are terrified.



*Did u know?* Patrilocality and patrilineal inheritance is one of the major reason behind all the women movements or gender's problem.

**21.5 Dowry**

Dowry is also one of the major problems for Indian women. Many newlywed women become victim of this dowry problem and lose their lives. Voluntary organizations have raised the voice against dowry. News of deaths or suicidal attempts of young married woman is a common headline in newspapers. Due to this pressure, **Dowry Prohibition Act 1961** was introduced and has been amended twice in 1984 and 1986. **It has given power to the court that it can initiate action against such people on the complaint of a recognized organization.** To ensure a free and fair enquiry, this crime is non bailable offence. An article is also added in the IPC, which is termed as Dowry Death. Indian Evidence Act has also been amended for this problem to overcome the problem for arranging the witnesses. If a woman dies within seven years of marriage under mysterious circumstances, her husband and in-laws are held responsible to submit a certificate. This amendment can also appoint a Dowry prohibition officer or setup a committee to oversee the cases of dowry. A Dowry Prohibition Cell has also been setup for effective perusal of dowry cases.

We have mentioned elsewhere in this book that Dowry is not a common problem for all Indian women. First, this problem is found in its most dangerous form in the higher castes. The "Vaishya" caste is the biggest victim of dowry. In the regional context, this tradition is practiced more vehemently in Hindu caste in northern parts of the country however the southern regions have its negligible impact. In the north-eastern regions, there no dowry, but bride cost is practiced. Dowry is also not practiced in Muslims, Parsis, Christians and tribals.

**21.6 Atrocities**

Women have always been assaulted and treated ruthlessly in the Indian society. Even the great poet **Tulsidas** has said that as the cow, buffalo and goats are directed towards right path, so as should be the treatment meted out to the women. If we look at regional language, Indian and western literature It

seems clear how women have been harassed at the hands of men, time and before. **Munshi Premchand's** *Godan* is a classical novel. Its hero **Hori** is the representative of an Indian farmer – extremely poor and illiterate but whenever angered by the village headman, he would end up brutally beating his wife. As a washerman lashes out his anger at his donkey, so is the situation of a woman at the hands of an angry man. Look at the situation of south Indian women – **Booker prize** winner **Arundhati Roy** in her book '**God of Small Things**' mentions that whenever an East or a South Indian man comes home drunk, his first reaction is usually seen beating his wife and children. Even Gujarati and Marathi literature is replete with examples describing the assault of women by the men. An interesting fact to be mentioned here is that even the well educated; women from affluent families are not spared from the violent behavior of their spouse towards them. There are many examples illustrating violent behaviour of men towards women. Some sociologists have identified the acts resulting in cruelty towards women. The use of abusive language, pulling of hair, pinching, and physical assault are some of them. So far no sociological studies have been made as why women bear the brunt of such cruelty by men.

The Parliament of India is vigilant towards violence towards women. Moving in this direction, and to keep a check on such atrocities the Parliament of India, has provision for **The Criminal Law Act 1983**. As per the amendment, "**Any cruelty on part of the husband, his relatives is a criminal offence.**" The Indian Evidence Act has also seen some useful amendments. According to it, if a married woman commits suicide within seven years of her marriage, the law can assume that she was harassed by her husband, his relatives. Amendment has also been made to the **Criminal Act 1983**, to deal with the rape cases. According to it the identity of the victim shall be protected during the trial. Also the definition of rape would be changed from where the term 'acceptance' would be deleted. Also the punishment for such offence would be made more stringent.

### Indecent Behaviour with Women

Media usually portrays women in a vulgar manner. This too is a form of cruelty. In order to stop this **Indecent Representation of Women (Prohibition) Act 1986** has been made. **The Act prohibits indecent portrayal of women in any form.** The Act controls indecent projection of women in any form that leads to her indignity.

### Sex Determination Test

The child suffers core injustice when in the womb. She is killed before entering the world due to unethical use of sex determination test. According to the **Medical Termination of Pregnancy Act 1971** abortion in India is no longer considered to be illegal though a few states in India are considering to put completely prohibit sex determination practice.

## 21.7 Women's Movement: New Challenges

Today the woman's movement is at its full pace. This has also been accelerated by globalisation and modernisation. This movement has several names – **Feminism, Women's Liberation Movement** and many others. In the other societies of the world, **gender problem** is also considered as a major problem among others. This movement is also going on in India and the contribution of women from upper class, middle class and educated women is worth to be mentioned.

Earlier to this modern movement, **Raja Rammohan Roy** started this movement in British Era. He was the first Indian who raised voice against orthodox Hindus and advocated woman reforms. He was the man who was successful to get "Sati" tradition abolished in 1829. After him Ishwar Chandra Vidyasagar raised the issue of women education. Swami Dayanand Saraswati accepting the authority of Vedas, forwarded the issue of reforms in Hindu society. Mahantma Gandhi was the one of the leaders who advocated women reforms. He opposed child marriages and said that the minimum age of marriage

**Notes**

should be 20 years. He was also a supporter of widow marriage and he opposed the prostitution in the name of "Devadasi". He also ensured women's contribution in the noncooperation movement in 1921, and after independence women were constitutionally equal to men in every stream.

Modern Indian woman movement is not different from western movements. The foreign movements have some solid reasons with them. They have technology, modernisation, democracy and industrial capitalism and the women have forwarded their demands of rights. They also witnessed a great historical event. After the decline of Feudalism, Capitalism came into existence which promoted consumerism. One more event occurred in Europe at the same time. The Catholicism was weakened and was replaced by Protestantism. Catholicism was always against the woman, it believed that a woman is a root of evils and polluted with lust. Protestantism gave women a free hand and they were free to have sex. It said that a woman should remain happy and most importantly should adopt happiness for the sake of her husband. Western feminism was meant to understand the changing world, so women started demanding equal rights. Marxism gave a new dimension to woman movements. According to their ideology, oppression is a woman is a sort of exploitation and it has always protested against exploitation.

In 1960s, the revolutionary feminism came in existence in Europe. This new feminism didn't raise voice for legal equalities and issues related to classes. They are of the belief that "Women are suppressed on the biological basis. They have different reproducing organs unlike men and this is their biggest weakness. They want an immunity from it." Women have the responsibility of pregnancy and motherhood and are being exploited by men for this reason. Today there are various methods available for family planning and conceiving pregnancy is now in the hands of women. This is also a side of feminism. In foreign countries, the flames of feminism have been aired by postmodernism. Now these women want a complete liberation from men.

Where we stand in the field of woman movement? In the context of woman movement, it can only be said that we created a ground for social legislation. "Sharda Act" was introduced in 1929 to abolish child marriage. For Muslim women, there is a provision of Muslim Marriage Act, 1940 and the Hindi Marriage Act was passed in 1955. But these legislations were not fruitful and remained in filed only. In 1960s and 70s, the woman wore a new look. Some new organization came forward including **Saheli, Sahiwaar, Maanushi, Stri Shakti, Nari Samta Manch** etc. There were headed by some combatant women, This movement is against the women atrocities, rape, physical harassment, Dowry death, problems of working woman, prostitution and health related issues.

The people who are conscious enough in this modern India are also aware of this women movement. Whenever there is any atrocity of women is reported, these organizations come forward. The biggest and the most fundamental issue for women in India, is paternal lineage which is majorly responsible for the downtrodden plight of the women. It seems that with the expansion of education and globalisation it will reach to the rural areas as well.

**Self Assessment**

**Fill in the blanks –**

4. .... woman movement is not different from Western woman movement.
5. .... was always against women. It believed that a woman is a root of all evils and polluted with lust.
6. .... feminism was meant to understand the changing world, so women started demanding equal rights.

**21.8 Women and Child Development Programmes**

The demands that woman movement puts forward are morally not related to the government. The demand is to strictly execute the laws which the government has made. Besides the legislations, Central

and state governments have initiated some programs related to women welfare. The policy makers are also of the view that child development is also connected to woman welfare. What happens that most of the women die during pregnancy and there are many factors behind including the major one-reproduction. Similar to woman mortality rate, child mortality rate is also high in India. In 1983, when National Health Policy was created, it was targeted that the health services would reach to all by 2000. The government also decided to emphasize on the health mother and child. It meant to reduce the child and maternal mortality rate. So in accordance with these targets, we will describe the mother and child welfare programmes.

These programs are run by Central Human Resources Ministry. A new department of Woman and Child Welfare was also established. This department makes efforts to improve the situation of women and childrens across the country. In addition to coordinate the efforts of governmental and non-governmental organization, this department also make policies and plans for this purpose and also amends the legislations if and when needed. This Department has four bureaus – (1) Nutrition and Child Development, (2) Child Welfare, (3) Woman Development and (4) Girl Awareness. Three oragnisation also come under the purview of the department – (1) National Public Support and Child Development Institute, (2) National Woman Fund and (3) Central Social Development Board. These institutes are run by the Indian government and help in execution of the responsibilities of the department. In 1922 National Woman Commission was formed as the supreme legislative council of the country for women. The commission analyses and ensures the safety of women rights and also keep eye on the execution of these rights.

## Notes

### 21.9 Summary

- After the constitution was imposed, it was declared that there would be no discrimination on the basis of caste, gender and religion.
- The situation of women was not so bad like today in the Vedic age, Today the woman movement is in its full pace. Modernisation and globalisation have also accelerated its speed.
- This movement has many names – Feminism, woman liberation movement.
- Raja Rammohan Ray started this modern woman movement in British era. He was successful to the get the “Sati” tradition abolished.
- Mahatma Gandhi was leader in woman welfare. He opposed child marriage.

### 21.10 Keywords

1. **Feminism** – This is a social movement for equal rights for women which emphasizes to abolish the male dominated and social exploitation.
2. **Atrocity** – Indian Parliament is also aware of woman atrocities. In the way of opposing violence against women it passed the provision of Convict Law Act 1983.

### 21.11 Review Questions

1. What was the status of women in Historical context?
2. What are major problems with women?
3. Dowry is a social problem. How?
4. Modernisation has paced up the woman liberation movement. How?

**Notes**

**Answer: Self Assessment**

- |                  |                   |            |
|------------------|-------------------|------------|
| 1. upper class   | 2. Indian society | 3. women   |
| 4. Modern Indian | 5. Catholic       | 6. Western |

**21.12 Further Readings**



*Books*

1. Sociology of Development – *M. Ahmed, New Age International.*
2. Sociology of Development – *Rao Rammehar Singh, Arjun Publishing House.*
3. Sociology of Change and Development – *Prafull Chandra Tayal, Hindi Book Centre.*

## Unit-22: Culture And Development: Culture as an Aid to Development

### CONTENTS

Objectives

Introduction

22.1 Subject Matter

22.2 Cultural Factors and Social Change

22.3 Effects of Culture on Society/Human Life

22.4 Summary

22.5 Keywords

22.6 Review Questions

22.7 Further Readings

### Objectives

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

- In a society culture plays a role of a director,
- Culture aids in social development.

### Introduction

Existence of humanize system of mankind's social character and behaviour are the fundamentals of social studies. Social scientists have discovered the idea of culture to interpret and understand the human activities, regularity and facts of social life. Culture is an important element of human being, without which mankind is not in any way superior to other animals.

### 22.1 Subject Matter

Cultural factors are of exceptional importance in social change. Culture affects ones conviction, values, view, habits and behaviour to an extent. In other words culture highly contributes in socialization and building personality. Man's habits and behaviour tends to change in response of any change in culture and cultural factors. This reform results a change in social relations, behaviour, circumstances and in entire social structure. This change is called the social change. Prior to deliberating the cultural factors of social change it is very important to understand the culture in brief.

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Word culture is taken in various meanings. **Mazumdar** and **Madan** accept the lifestyle of people as their culture. According to **Taylor**, "Culture is a complexity of knowledge, belief, art, behaviour, law, tradition and other such practices which a man obtains being a member of a society." **Taylor's** definition clarifies that culture is a Social Heritage gifted to a man from society. Culture is a psychological, social, materialistic mean of lifestyle and total way of life.

According to **Paddington**, "Culture is entire materialistic and intellectual means used by men to gratify their biological and social needs and to make the favourable environment."



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**Harskovits** defines culture as a man made component of environment.

According to **Hobel**, "Culture is not a biological ingredient but a result of a learned behaviour of a member of any society." Hobel's definition clarifies the culture is learned so is transferred to generations.

Above definitions explains that there is not any fixed definition of culture. Word culture is infinite and complicated so it is very difficult to fix a definition for it. Still we can define it in short: **Essentially the behaviour and entire lifestyle of a particular society is called culture. All forms of views and manners are the part of culture which are not inherent but obtained by a man through interaction with society. All material and immaterial things developed by human beings to fulfill their needs are the components of culture.**

## 22.2 Cultural Factors and Social Change

Culture, cultural factors and social changes are interconnected. People's interaction and social relations are influenced by the culture which contains religion, tradition, organizations, orthodox, values, ethics, faith etc in many ways. Interrelationship and behaviour stands on culture. In a family interrelations between the members of family and their behaviour are also established by the culture. Religion of a culture directs the social change. Materialistic element of culture contributes the change in habits while non materialistic element adds to the change in behaviour. Changes in habits and behaviour of any group of people cause social change. Culture helps in social change through economical, political, social and technological reforms.

- (1) **Culture is responsible for many reforms in fiscal life** – In Indian culture spirituality has a given a special importance due to this many people have become indifferent towards economic reforms. The economic development in India is not as much of as in America. Reason, here in culture materialistic development has been given much significance. **Maxweber** shows intense relationship in between religion, a part of culture and economic life. He has signified that capitalism could flourish in the countries where people believe in the Protestant religion. For example Holland, England, America etc. As the code of conduct in Protestant religion gives space to the automatic reformation of capitalism. In contrast in Italy, Spain etc countries capitalism could not develop because of following the Catholic religion. In the established code of conduct of this religion there are some rules which do not aid the development of capitalism. This indicates that the cultural factor affects the economic life to an extent.
- (2) **The cultural factors exert immense affects on a particular society and political organization** – The political structure of a society also depends on the cultural environment of that particular society. Democracy, aristocracy, socialism or Monarchy is consequence of the cultural environment of that society. Values, faith and views of the people of any society tend to change parallel to any change in cultural environment and fix on the forms of political organization. Similarly the laws of the country, social reform plans, projects for the upliftment of the weaker section of society are also based on the

cultural environment. After independence values and faith of Indians have changed due to many reasons and its impact reflects on rules promulgated by Loksabha on marriage and family related Acts from time to time.

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- (3) **Fast relationship is found in between cultural environment of a particular society and social organization and social structure** – There is much difference between the social structures of the Hindus, Muslims and Christian's. Basic reason of this difference is their distinct cultural environment. In Hinduism marriages are not allowed within a clan or blood relation whereas in Muslims keeping aside some nearest relations marriage is allowed in relations. Similarly Hindu marriage is taken as religious rite whereas in Muslim society it is treated as social agreement. Family structures are also different in different cultural groups. Such as in Hindus there is joint family system whereas in Christians there is found a nuclear family structure. Some social groups are women oriented while some are men oriented. The Hindu culture and religious beliefs is the root cause of caste system in Hindus.



*Did u know?* Indian culture is the key reason of existence and sustainability of caste system.

In modern times because of the influence of western civilisation and culture, expansion of education, humanitarian, Liberal values, and modern science has a profound impact on cultural diversity. People have developed the sense of freedom, equality and brotherhood. Democratic values are reflected and people have adopted logical point of views. Impact of this change in cultural environment can be seen evidently in entire social life.

- (4) **Culture also affects the reforms in the field of technology** – Culture simply decides that how the technology would be utilized. Only those commodities are manufactured in the factories which are consumed by the people and again consumption depends on culture. Many inventions in technology, machines, instruments, technical expertise or entire technology reforms depend on the values, beliefs, morals or culture. **MacIver and Page** have explained it with example. According to them a ship can be utilized in different manner. It can be use to reach various harbours, for trade, for regional or cultural intention, for travel and to attack the other country. The use of ship depends on the culture. In the same way the culture will decide the nature of products to be manufacture in the factory; it can be of necessary necessities, leisure item, luxurious thing or arms for the war.

Influence of culture on human society or life is in the following ways.



*Task* Describe cultural factors and social change in detail.

### 22.3 Effects of Culture on Society/Human Life

- (1) **Culture fulfils the human needs** – The most important part of culture is that it fulfills the physical, social and mental requirements of individuals. Various inventions took place in course of time to accomplish human needs and became the part of culture.
- (2) **Culture is a base of personality** – Every individual is born in any culture. He is raised in a particular environment. Each individual attains his culture and is assimilate in his personality. So it is called that individual is a subjective aspect of a culture. Diversity in individuals is due to the diversity in culture.

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- (3) **Culture provides Values and Morals to human being**—In a society each individual behaves according to his morals and values. Disregarding these values and morals individual is disdained from society.
- (4) **Culture determines the habits of an individual**—As every individual is born in pre prevalent culture therefore culture only determine his food and outfit habits.
- (5) **Culture determines the morality**—Relevant and non relevant is determined in a society through cultural parameters. Culture only develops the sense of proper and improper or good and bad in individuals.
- (6) **Culture brings uniformity in behaviour**—There is uniformity in behaviour, rituals, traditions, customs, values, morals and morality of all individuals of a particular culture and everybody follow these evenly. This brings the equality and uniformity in society.
- (7) **Culture increases the experience and efficiency**—Culture is inherited. So new generation inherit experience and talent.
- (8) **Culture provides security to individual**—In a culture human behaviour related aspects are pre determined backed with ancestor's experience. Therefore individual has not to decide about his conduct but learns social conduct gradually and behaves according to it. The person may feel mentally alert and social security.
- (9) **Culture resolves the issues**—Whenever an individual faces problem or crises he resolves it with the experiences, knowledge and policies gained from his culture.
- (10) **Culture makes human being superior**—Human being is a biological unit by birth. Through socialization one learns one's culture. Assimilation of culture is socialization. Thus culture makes human superior to other animals.
- (11) **Culture only determines the background and conditions**—Position of an individual in a society is decided by the culture. Individuals role, power, rights and duties are also decided by the culture.
- (12) **Culture helps to control the society**—Each culture is consist of traditions, customs, ethos and practices. These only decide the conduct and behaviour and control an individual. Individual control leads to social control.

**Self Assessment**

**Fill in the blanks –**

- 1. The most important aspect of ..... is that it fulfils different physical, mental and social requirements of human beings.
- 2. Each individual is born in any .....
- 3. Each individual attains his culture and ..... it in his personality.

So not only culture determines the society but society also plays an important role in development of culture. Culture is worthless without a society as society only makes a culture. Role of a society in the development of a culture can be expressed as below.

- (1) **Transfer of culture**—Society plays an important role in transfer of culture to generations, from one society to other societies and groups, propagation an proliferation. In modern times culture of different societies of the world have exchanged their cultures through transport and developed communications means like trains, motor, airplanes, radio, television, movies, magazines. It makes the culture immortal and we can project a world culture.
- (2) **Cultural Education**—Culture has a characteristic that it can be learned. Society educates culture to different peoples, groups and generations through socialization.
- (3) **Balance in culture**—Change is law of nature. Sometimes change is so rapid that it ruins the entire culture but in society there are some specifications that keep the culture alive. It also maintains

balance between modern and ancient. Indian culture is live and balanced from centuries. It evident many ups and downs, changes but its sole is intact. Indian society protected it from all the crises. Instead of many ups and downs, blizzard of changes its essential spirit even today is integral, this was preserved by the society of this land.

Notes

From the above interpretation it is obvious that the relationship between the society and culture is interrelated and they reciprocally help in protection, development scrape and enhancement of each other. Society is the creator of culture.

## 22.4 Summary

- Existence of humanize system of mankind's social character and behaviour are the fundamentals of social studies.
- Cultural factors are of exceptional importance in social change. Culture affects ones conviction, values, view, habits and behaviour to an extent.
- Culture, cultural factors and social changes are interconnected.

## 22.5 Keywords

1. **Culture: Social Heritage** – It is a gift to the human being from society. Culture is the complete means of life and is mental, social and materialistic resource by which the life style is formed.

## 22.6 Review Questions

1. Describe the cultural factors and social changes.
2. Describe the impact of culture on the society/human life.

## **Answer: Self Assessment**

1. culture
2. culture
3. assimilation

## 22.7 Further Readings



Books

1. Indian Society – *Ram Ahuja*.
2. Sociology of Development – *Kailash Pyas, Pencraft International*.
3. Sociology of Development – *M. Ahmad, New Age International*.

## Notes

## Unit-23: Culture as an Impediment to Development

### CONTENTS

Objectives

Introduction

23.1 Culture Change

23.2 Its Appropriateness in Indian Context

23.3 Causes of Cultural Lag

23.4 Summary

23.5 Keywords

23.6 Review Questions

23.7 Further Readings

### Objectives

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

- Difference in material and non material culture,
- Impact of cultural imbalance on society.

### Introduction

Culture is made up of many cultural factors, complexes and norms. Only assembling these all does not ensure a culture, but significant interconnection is of much important to make a culture. They must be organized. The way keeping all the parts of a bicycle or a watch does not make a bicycle or watch but they must be interconnected and organized collectively. Same principle is applicable in reference of a culture.

### 23.1 Culture Change

Culture has two aspects, material and non material. Change in both or either of these is called cultural change. Any change in the design of pen, house, car, clothes, fan or any other man made things is called change in material culture. Similarly any change in manmade non material things such as in art, literature, knowledge, philosophy, tradition, law, science, fashion is called change in non material culture. **Professor Davis** defines the cultural change, "Cultural change is inclusion of change in any division like art, literature, knowledge, philosophy, law, science, fashion or in forms and rules of social organizations of any culture."

**Parsons** defines cultural change, "Cultural change is related to any change in values, views and symbolic significant arrangement." It is evident that change in any aspect of culture is called cultural change.

Notes

Now the question is why a culture changes? **Samnar** has given three reasons for this –

- (i) **100% transfer of culture is impossible** – As culture is learned, it is transferred to generations. Old generation educate his culture like art, literature, experiences, knowledge, religion and traditions to new generation but as the circumstances and requirements are changed these are not completely adopted by next generation and new aspects are added to the culture and cultural change takes place.
- (ii) **Change in external conditions** – External conditions of human beings tend to change. Man had changed the external conditions with intervention of science. Innovations in means of transports, production techniques have changed the scenario. The impact of all these can be seen on the culture.
- (iii) **Attempt to Adaptation** – When external condition are changed and new conditions arise, the man creates new culture to adopt to those very new condition.

Changes in material and non-material factors of culture are not balanced. According to **Ogburn** Non material changes left behind as material culture changes more frequently than non material. It is called **Cultural Lag**.

### Culture as Obstacle in Development

American socialist **W. F. Ogburn** has described the role of cultural; factors in social change through thought of cultural Lag. English word "Lag" means fall behind in movement, progress, or development; not keep pace with another or others. Ogburn has portrayed the concept of Cultural Lag as fall behind in progress. In 1922, in his book "Social Change" Ogburn has rendered the theory of "Cultural Lag" in social change. He divided the culture in material and non material. Material culture contains thousands of things like aeroplane, train ,fan, utensils, furniture, watch, clothes, books etc. while non material culture is made art, literature, knowledge, philosophy, tradition, law, science, fashion. **Ogburn** recognized that both of the cultures have major development in last few years. He says that material culture changes more rapidly than non material culture.



Notes

According to Ogburn, "During last few years due to new inventions many changes took place in material culture. Therefore due to Cultural Lag material culture stepped forward and correlated or interdependent nonmaterial culture left behind."

Change in non material takes enough time. How much time will be taken or how much the non material culture will lag, will depend on the nature of non material culture. This lag can sustain for years causing imbalance in culture.

**Fair Child** describes cultural lag as time gap in motion of interconnected and interdependent components of a culture resulting disorder in culture.

**It is pronounced that going ahead of material culture leaving behind the non material culture is called cultural lag causing misbalance in culture.** Unison and adaption are applied to meet this misbalance causing change in society. Similarly misbalance within two cultures consequence in society which is called a change.

According to **Ogburn** in modern society all component are not changing in equal pace. Some parts are reforming more frequently than others. As all parts of culture are interconnected and reciprocal, it is necessary to readjustment among these components. Now it is evident that material culture changes much swiftly than the non material culture driving one previous forward and lagging later behind.

Notes



*Did u know?* In modern times machines and instruments are invented but the elements of non material culture like religion, literature, values and art are not changes in that pace resulting lagged nonmaterial culture.

**Ogburn** has exerted many examples to clarify the Cultural Lag as in present many advance machines and techniques are invented with the help of science and technology development resulting new industries but the laws and organizations for labour welfare are not developed in that speed. Similarly road transport developed but traffic rules were formed later. Advanced agriculture equipments were made-up overlooking land reform policies and laws. Thus there is a misbalance between material and non material culture creating disorder.

**Lamle** has illustrated the cultural misbalance by comparing with an army force where all man are not able to move in a same pace or a musical group having musicians from different centuries having no coordination. According to **Ogburn** cultural changes give rise to social changes.

### 23.2 Its Appropriateness in Indian Context

Debate is if the idea of cultural lags relevant in context of Indian society. In this reference **Boatmore** believes that this theory is completely pertinent here. During last years in India transport and roads had intense development, means of communication are expanded, new industries are established, increased mechanization in production, agriculture is developed with improved seeds, fertilizers and equipments. These all are material culture change. The other side non material culture is lagged as religion, values, customs, rituals, beliefs and social institutions are not changed in that speed.

Modern educated women patter in English, wear new fashion dress having modern hair styles, put on high heel sandals, cooking is done with Gas stove and pressure cooker, wears various cosmetics for makeup, watch T.V and communicate in telephone but their views that is part of non material cultural is not changed that much. They still wear veil, fast on Karwa chauth, do not pronounce her husband's name, put black spot on babies to protect from evil eye and act according to many other superstitions. Gender equality is limited to the books, in real life their husbands are their deity.

In the same way we have used new machines for production but we worship these machines on Diwali. Trucks are used for loading and tractors for farming but we worship them when bought, sign of holy "Swastika" is put on it, black plait or shoe is placed to shield from evil eye and written phrase like "Buri nazar wale tera munh kala". We commute by bus, train, plane or ship but could not get rid of caste system. Vows on Tuesday, full moon or Ekadashi has not any health related significance but backed with religious spirits and beliefs. We vow to please God.

Many teachers, engineers, doctors and educated people will seek medical treatment to treat the illness parallel looking for worship, amulet and Hawan to recover, ask astrologer. **Dr. M.N. Srinivas** has written that scientists in Meteorology of Kerala and Tamilnadu do not perform any auspicious work during the day when "Rahu" star is dominant. Impact of astrology can also be seen on businessmen and politicians. We match horoscope before marriage. We calculate auspicious or inauspicious before leaving home, return home on Sneeze. Students of modern higher education take vow and gratify god for better marks in examinations. These all examples justify that that has progressed in material culture but non material elements could not develop to that extent. Reason in material culture it is easy to adapt and use the new element but to reform values, beliefs, attitude and rituals with same speed is very difficult. Cultural lag generated in India due to all above reason.



**Task** What is the relevance of culture in the context of India? Describe in details.

Notes

### 23.3 Causes of Cultural Lag

In this reference question arises that why cultural lag occur. Why material part of culture changes rapidly and non material part is could not change with that speed. **Ogburn** has mentioned some reasons responsible for cultural lag –

1. **Conventionality** – Almost among the people of all societies have affinity to their traditions and conventions. Though they accept the changes in modern material things but any change in traditional customs, beliefs, values, morals, practice is barely accepted.
2. **Fear of novelty** – It is human nature that he just does not accept innovation and sees it skeptically. It is neglected until it is tested and proven useful by the distinguished people of society.
3. **Fidelity to the past** – People are more faithful to their past, customs and views as they do not change rapidly. They are taken as an inheritance. They acknowledge it as their moral values. Being in practice for centuries these are coupled with experiences of generations and proven beneficial. In India modernisation is not warm welcomed while keeping past dignity is preferred.
4. **Vested interest** – Disagreement for the changes is sometimes backed with personal interests. In India democracy and socialism was opposed by Samants and capitalist respectively due to their vested interest .Workers oppose the labour saving machine as it will reduce employment. As all class have their individual interests to oppose the material and non material changes.
5. **Difficulty in investigating innovative ideas** – Difficulty in investigating innovative ideas is also a reason of cultural lag. Existing practices are tested them but it is difficult to know that new ideas will be equally profitable for them.
6. **Differentiation of ideas to change** – Different concepts are found in different people regarding social change. Some people welcome the changes while some are indifferent and against it. It results to the cultural misbalance.
7. **By institutions resist change** – According to **Marril** sometimes reform are opposed by the social organizations. Prevalent and established institutions are based on ancient values. Therefore they are against new interventions. This prevents the new technology development leading to cultural lag.

### Self Assesment

**Fill in the blanks –**

1. Almost all the societies attached to their .....
2. Changes in beliefs traditional customs, practices, values and views are ..... barely.
3. Reason for the slow reform in ..... compare to material culture is People's faith to their past, customs and views as they do not changes rapidly.

### 23.4 Summary

- The part of the entire culture that is intangible and devoid Physical elements is called non-material culture. This knowledge, science, customs, traditions, habits, etc. are covered. The material culture occurs before birth.

**Notes**

- Physical commodities created by man for their requirement like house, things, factories etc falls under material culture.
- Material and non material aspects are described by Professor William Ogburn in which book 'social change'.

**23.5 Keywords**

1. **Social lag** – A dysfunction in the socio-cultural system caused by change occurring in one part of the system and the failure of another part of that system to adjust to the change.
2. **Cultural lag** – Slowness in the rate of change of one part of a culture in relation to another part, resulting in maladjustment within society, as from the failure of the nonmaterial culture to keep abreast of developments in the material culture.

**23.6 Review Questions**

1. Clarify the difference in material and non material culture.
2. Define cultural lag.
3. What is the appropriateness of cultural lag in Indian Context?

**Answer: Self Assessment**

1. orthodox and tradition
2. acceptance
3. material culture

**23.7 Further Readings**



*Books*

1. Indian Society – *Ram Ahuja*.
2. Sociology of Development – *Singh Shiv Bahal, Rawat Publications*.
3. Sociology of Development – *Dube Shyamacharan, Vani Publications*.

## Unit-24: Development and Displacement of Tradition

### CONTENTS

Objectives

Introduction

- 24.1 Subject Matter
- 24.2 Impact of Buddhism on Hinduism
- 24.3 Impact of Hinduism on Buddhism
- 24.4 Post-classical Period: Impact of Islam on the Hindu Traditional Social Organisation
- 24.5 Impact of Islam on Hindu Society
- 24.6 Growth of a Composite Culture
- 24.7 Impact of West on Indian Society: Continuity and Changes
- 24.8 Summary
- 24.9 Keywords
- 24.10 Review Questions
- 24.11 Further Readings

### Objectives

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

- Understand the meaning of tradition and development,
- Displacement and change of traditions.

### Introduction

Indian society is the product of a civilisation. This is Indus Valley civilisation. The remains of this civilisation is found in Harappa and Mohenjo-Daro, now in Pakistan. These two civilisations are apart from each other. Historians have worked intensively in this civilisation. These remains describe the social structure of Hindus. **Sir John Marshal** writes, "It is clear in both Harappa and Mohenjo-Daro civilisation that these were not initial civilisations but were developed in Indian terrain resulted from centuries resulted from efforts of human for thousands of years. So now must be accepted that

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like Egypt, Mesopotamia and Iran India is one of those particular countries where the civilisation was originated and developed. Keeping aside other parts of India, in Punjab and Sindh there was a unique and more developed civilisation than Egypt and Mesopotamia which were very apart”.

### 24.1 Subject Matter

Indian society is originated from Harappa and Mohenjo-Daro. Indus valley civilisation was connected to then Egypt, Mesopotamia and Iran through mutual commerce and was comparatively more developed in some contexts than these civilisations. It was an urban civilisation with rich and prosperous traders. There were rows of shops in roads and the buildings, perhaps shops were like today’s Indian market structure. Historian **Child’s** statement describes the social arrangement of that time –

“It is apparent that artists of Indus valley prepared the supplies for sale. It is not evident if there was any weighing scale or any monetary system for the exchange for the exchange of these supplies. Store rooms attached with huge buildings says that these were of traders and big businessmen. The number and size of these remains describes that there was a big colony of strong and prosperous traders. Immense gold, silver, precious stones, bone china jewelry, copper utensils, metal instruments and arms are found surprisingly”.

**Child** had also drawn the outlines of their social existence. He says –

“The arranged and maintained drainage system indicates that they had systematic municipality. The system was so strong that repeated floods could not destroy the buildings and roads.”

In 1944 **Jawahar Lal Nehru** wrote “**Discovery of India**”. He was a good Historian. He says that many links between the Indus Valley Civilisation and modern India are missing. There was a timeline which is still unknown to us. Usually the links between two periods are not revealed. It contains many changes and incidents. Notwithstanding this there was a consecution in Indian history. It shows that there is a chain that connects the modern India to five-six thousand years old period which started with Indus Valley civilisation. The remains from Harappa and Mohenjo-Daro enlighten the culture, lifestyle, religion, handicraft, costumes. These all are very amazing. Many of these things also affected the western culture.

When we try to date the roots of conventional Indian society, we accept the arranged origin from Indus Valley. Modern Indian society is result of changes in Indus valley civilisation. Initially Aryans came in followed by Dravid and many other cates and races like Irani, Yunani, Pathian, Bactrian, Sidian, Hoon, Turk (Pre Islam), Jews, Kadim, Parsi and christen. They all arrived and affected the society and got mixed in it. The characteristic of Indian society is like an ocean that comprise all within. It is strange that being a racial discrimination and intentions to stay away it has capacity to absorb the foreign castes and cultures. This is the reason that it is still alive. Muslims were also affected by it.



Notes According to **Winsent Smith** like theirs ancestors, Shanko and Yuchio the muslims also inspired and affected by the magnetic power of hindu culture.

Prior describing any conventional structure of Indian society we will mention **K. M. Panikkar**, known historian. Hindu society is described in details in his book “**Hindu Society at Cross Roads, Asia 1955**”. Being a very short book its conclusions are very relevant. **Panikkar** strongly believes that caste and joint families are the two important pillars of Hindu social organization. These two pillars never permitted egalitarianism. While discussing the changes in Indian society we keep the Caste and joint families concepts in margins. **Panikkar** has given following four arguments to analyze the Indian Society.

1. Present social structure of Hindu society is result of historical factors. Initially there were many ups and down before the sustainability.
2. Main characteristic of Indian society is that there is continuous fragmentation social feeling resulting caste and joint family.
3. Institutions of Hindu society like caste, marriage or **gender** are not related to religion. **These institutions are based on traditions and laws so are secular. We have made them and we can also change them.**
4. As our social institutions are made up of laws and traditions, we should re investigated and should be amended according to laws.

**Panikkar** feels sorry for the fact that in last few years institutions of Indian society had a downfall. Untouchability, dowry and girl child assassination are such issue that pushed the society downwards. Most probable reason for this is that there was not any central or state government in power for years to regularize these institutions. **Actually for years we covered these institutions with religion. We let the Sati Pratha and child marriage and Untouchability continue.**

In fact, basic problem of Indian organization is it's values. We will have to rethink about the institutions under this organization. We will have to realize that there are some clauses in Indian constitution which are directly connected to Hindu social organization. According to section 15 (I), all are equal in society and there should not be discrimination based on caste, religion, race, gender and birth place. According to section 17 Untouchability is vanished and should not be practiced in any form. It is punishable to treat a person disable on basis of Untouchability. Section 38 ensures to protect the social, economical, political and legal rights.

## 24.2 Impact of Buddhism on Hinduism

Hindu social arrangements have been much affected by Hinduism. Actually Hinduism is shaken by Buddhism. Stating its impact **Jawahar Lal Nehru** writes in 'Discovery of India':

The rituals and pious associated with Vedic religion and other simple forms of religion were vanished. Particularly animal sacrifice was discontinued. Non Violence, already existed in Vedas and Upanishads were supported strongly by Buddhism and more by Jainism. There was a novel value for life and sympathy for animals followed by improved life style.

Impact of Buddhism on Hinduism is as below –

- (1) Though the racism, the fundamental arrangement of Hinduism existed but was neglected by Buddhism and fell weak.
- (2) Rituals of Vedic religion were not that popular. Due to Buddhism the value of non violence started and became the central character of Hindu society. Now Human and animal sacrifice, the foundation for Vedic religion were loosen.
- (3) Hindu social organization, the expansion of the otherworldly Buddhist religion, salvation and insists on getting rid of the burden of the world.
- (4) In Hinduism, non vegetarian food was replaced by vegetarian food. Celibacy was encouraged. These elements were already in Buddhism but were not given that much importance. Initially people interested in austerity used to stay in forest in small groups and disciples attracted to these places. Monasteries, unions of mendicants and monks were established in Buddhism and people were attracted towards it. Bihar is named after Vihar or monastery. It indicates the number of monasteries in this large state.
- (5) During Buddhism the racism was flexible and not that fanaticism as in later times. As impact of Buddhism no more emphasis was given on eligibility, character and work than birth. Own word Brahman Buddha often qualified, enthusiastic and self-contained man is about to be used.

Notes

Self Assessments

Fill in the blanks –

1. The rituals and pious associated with ..... and other simple forms of religion were vanished.
2. There was a novel value for life and ..... for animals followed by improved life style.
3. In ..... non vegetarian food was replaced by vegetarian food.

**24.3 Impact of Hinduism on Buddhism**

Though today Buddhism is more popular in other countries than India, it was originated in India. Being Hindu religion it is affected by it. Its impact can be seen as following –

- (1) Buddhism was actually a social and spiritual enhancement movement.
- (2) Seeing the expansion of Buddhism, Hinduism was treated seriously in competition. **Now renaissance of Hinduism started.** Renaissance was never against Buddhism, but is surely improved the Brahmin religion and there was a revolutionary reaction against the affection to paradise. Later Gupta kings faced the invasion of Hoon and finally defeated them. Still country was weak and downfall started.
- (3) Hinduism combat Buddhism through new institution and realized that it is necessary to check the morale of Buddhism. In 8<sup>th</sup> century, Shankracharya, the first Philosopher of India established the monasteries for Hindu hermits under Brahmin religion. Here the challenge was to empower the union system established by Buddhist. Prior to that there were no such organizations for the Hermits in Brahmin religion. There were only small groups in East Bengal and Sindh in west north, a destructed form of Buddhism. So gradually Buddhism, as a popular religion, came to an end in India.

Ancient India contains vast history that expands from starting of Gupta empire to starting of sixth century. According to the historical dating from 6<sup>th</sup> to 18<sup>th</sup> century was time of medieval India. Major events of this period are Buddhism and Jainism. These affected Indian society in many ways. Apparently, the characters in this long period - the system was largely responsible for determining the place of humans. Brahmans were superior and Shudras were lowest. After seventh century infinite castes were originated in India. Mythology indicates that due to the relations of lower caste men with Vishay women, thousands of mixed castes were born. Sudra and lower castes were divided into infinite sub castes. Similarly Rajput and Brahmins were divided in thousands of sub castes. These were the main factors of Indian administration and society of 7<sup>th</sup> century. Number of castes also increased due to economy. In this economy people could not move from one place to other. Though people living in different places engaged in same business, were divided into sub castes. Besides it many Brahmin were granted lands in tribal areas and these tribal were also incorporated in Indian society. Most of them were considered as Shudra or mixed caste. Each tribe was given a separate rank in Indian society.

6<sup>th</sup> and 7<sup>th</sup> centuries have a special significance in Hindu cultural development. Many new cultures evolved during this period. In the same time Andhra, Bengal, Assam, Gujarat, Karnataka, Maharashtra, Orissa, Rajasthan, Tamilnadu etc were originated. Sanskrit language was also developed during this period. Ornate style of Sanskrit poetry and prose wer also prevalent during this period. Buddha compositions of east India indicates the hazy beginning of Bangla, Assamee, Maithili, Odia and Hindi. Jain compositions of this period indicates the beginning of Gujrati and Rajasthani. It seems that due to the isolation each region developed their separate language. Different genre were developed for sculpture and temple art in different regions. Particularly south India became the land of stone temples. Mainly stones and bell metal was used for construction of these temples.

In seventh century devotional cult was spread all over the country. Particularly in south India devotion meant to offer the God by all means and get blessing or Prasad in return. Around in sixth century there was a significant incident in Indian religion that was propagation of Tantrawad. In fifth and seventh

century many Brahmins were given lands in Nepal, Assam, Orissa, middle and south India and Shaman texts (Tantrik Granth) and religious places were created. At the same time Tantrawad allowed women and shudra to enter their communities and emphasized on occultism. Thus during sixth and seventh century, Indian social organization was pressured. The society of Harappa and Mohenjo-Daro was changed. Jainism and Buddhism laxed the Vedic rituals. Hindu Varna was collapsed and initiated a new social change. This change started with the arrival of Islam and a new system commenced. An interaction was between the conventional Hindu social system and Islamic system resultant a mutual impact. It is described as below:

Notes



**Task** What is impact of Hinduism on Buddhism? Describe in details.

#### 24.4 Post-classical Period: Impact of Islam on the Hindu Traditional Social Organisation

Prior to discuss the impact of Islam we should mention that Islam is a part of Arab civilisation. Colonial civilisation was developed during Arab civilisation and was also affected by Indian civilisation. Early in 8<sup>th</sup> century in 712 AC Arabian reached Sindh and annexed. Later Mahmood incorporated Punjab and Sindh to his state. Islam entered India as invader and started a new consecution. Delhi sultan originated in thirteenth century followed by Mughal Empire in sixteenth to eighteenth century. During this course of period Hindu and Islamic systems interacted with each other.

**Professor K.L Sharma** (Indian Society) says that Islam is a new cultural tradition. This tradition is Monotheist. It emphasized on Evangelicalism. It is not experiential and takes the whole Muslim society in brotherhood. **Professor Sharma** says, Islam does not consist stages. It is a conservative and exclusive religion. It is bases on the collectiveness of devotees (unity of Ulmas). This experience and unity is inspired by Holy Koran and various Islamic traditions. Thus Islam consist equality and Egalitarianism. Islam was initiated with the Egalitarianism message to tribes. But then Islam got complicated. It changed to agricultural and business economy from nomads. Islam spread in many countries and became feudal authoritarian.

According to faiths Hindus and Muslims are the largest religious community. Hindu and Muslim groups are different from each other in many matters. Cultures, approach towards life and lifestyles of both are distinct. According to **Yogendra Singh** there are three stages of Islam tradition:

(1) Duration of Islamic rule in India (2) subjection of British (3) Indian freedom movement, Independence and Partition. In first stage there was conflict and stress as well as settlement and co ordination between Hindu and Islam traditions. Mughal emperors started **Jihad** (Holy War). Due to the contact with Parsi society, being these conflicts a change in egalitarian nature of tribal traditions occurred in both. By this time discrimination based on the situation and respect was introduced in the social structure of Islam.

There were priest and elite class in Muslims and Muslim society was theoretically equally distributed. History says that by 12<sup>th</sup> century hereditary succession entered in Muslim society. Among Muslims who were basically from Arab, four topmost classes were Saiyed, Shaikh, Mughal and Pathan. Saiyed and Shaikh were under elite class and were on highly religious positions. Mughal and Pathan were of feudal class.



**Notes** Like Kshatriya in Hindu society their job was to make war. Later these groups divided into classes. In mystic there were 17 classes. It was inspired by Hindu Mystic.

Notes

**24.5 Impact of Islam on Hindu Society**

The influence of Islam on Hindu society can be seen on many levels. India’s first contact with the Muslims was during Delhi Sultanate. Second contact was during Mughal India when the Afghan invader like Mahmud Ghazni and Gauri developed sense of coordination with the Hindu society. Whether it was because of the circumstances or due to willingness of Afghan rulers, it leads Afghan rulers and people accompanying them to stay in India. Their families become completely Indian and they spread over a vast part of India. They considered India as their homeland and rest of world as foreign land. Amid of political disputes and war the people of India accepted them as their rulers. The mother of famous Sultan Ferozshah was a Hindu woman and mother of Gayasuddin Tuglaq was also Hindu. The marriage among Afghan, Turks and Hindu Umraos were not common; but exist.

There were two main effects on India and Hindu religion by the victory of Afghans on Delhi Sultanate. First effect was that many people from North India migrated to South India and developed a distance from the regime of Afghan rulers. Others who left there were left alone in society and become extremists. They made their caste system more strong and isolated themselves by foreign effects and practices. Second effect was that the people were influenced with Afghan Culture. Farsi language becomes the official language and people started using many Farsi words in day to day communication. This interaction between Afghan and Indian people leads to the birth of new mixed culture.

Main influence of Islam was seen during 16<sup>th</sup> to 18<sup>th</sup> century. This was the regime of Babar and Akbar. The mutual effect of Islam and Hinduism can be categorized into two levels. First is the effect of Islam on Hindu society and second is effect of Hindu society on Islam. May be we can mention one more level. This third level is coordination between Islam and Hindu society. Social and cultural exchange between Islam and Hindu society lead to development of new mixed culture. We can discuss it in points as follows:

- (1) **Gave a Pace to Devotion** – When Hindu and Islam religion came closer, it leads to development of Camaraderie. Now there were noise against feudalism in Hindu society and also some protest were seen against feudals. Due to religious weakness between Hindu religion and Islam, the Devotion path stressed to idea of One God, as in Islam. It was also said that Islam is powerful because they trust in one God only. Devotion Path centered itself to One God idea.
- (2) **Protest for Equality** – Devotion Path gave people a new direction and said that all people are equal for the God. Like in Islam, Hindus should also develop the feeling of brotherhood among themselves.
- (3) **Originator of Devotion Path was also Muslims** – This is very interesting that many Muslim came ahead to provide new lead to the Devotion Path. These Muslims translated their teaching into local languages in form of songs and poetry. Those easy to understand teaching in form of songs became very popular in public. Some of such poetry became folk songs. Kabir was the one to gain most popularity among the follower of Devotion Path.



*Did u know?* Kabir established that Rama and Allah is the same God individually are the names and residence of God in the human heart.

Nanak is also one to influence Hindu religion with same tradition. He was a resident of Lahore. Nanak opposed the difference in society caused due to Caste system and he asked his followers to eat and drink together without taking caste of anyone in account. In Bengal Chaitnya mixed the principle of Devotion with the worship of Krishna. He made followers of all the castes including Muslims.

- (4) **Initiative of Farsi Language** – Farsi language came to India due to Delhi sultanate. Farsi language helped in development of Urdu language in North India.

- (5) **Effect on Architecture**—During regime of Delhi sultanate the first construction of Muslim style architecture in form of buildings, mosque, schools and minarets started in India. This was a new architectural style for India. The Qutab Minar in Delhi is very good example of Muslim architecture.
- (6) **Parda Pratha** (A tradition where women have to keep their face behind clothes) – Due to Muslims it was first time the Prada Pratha started in India. It may have many reasons. May be Hindu women adopted it to secure their virginity or womanhood. Even of that the Parda Pratha was grown in Hindu society.
- (7) **Child Marriage** – Even there was practice of child marriage in Hindu society since ancient period, but it was more practiced after coming in influence with Muslims.
- (8) **Sati Pratha** – In Hindu tradition, once married the couple are bound to marriage for all of their forthcoming lives and that's why there exist the Sati Pratha. But during the rule of Muslims, the feeling of insecurity among Hindu women results in practice of Sati Pratha at very higher rate.

The effect of Hindu on Muslims during Mughal Empire is also noticeable in field of religion. However Islam is against Idol worship but Mughal Emperor noticed that it is too difficult for them to go against idol worship in this country. Mughal King, earlier then Akbar forced Hindus to change their religion. Thousands of lower caste Hindus accepted Islam; they were forced to do so. Akbar stopped this practice. He adopted a new religion policy in which forced conversion of religion was not allowed. He also allowed Hindu, Christians and Siya Muslims to join people to their religion. Akbar also allowed his Hindu wives to practice idol worship. Jaziya Tax was stopped in 1564.

Now we will see the effect of Hindu society on Islam. We can discuss it in points as follows –

- (1) **Decline of Madarsah** – Aurangzeb was a extreme supporter of Islam. After the decline of Mughal Empire the effect of Islam also started decreasing. The Islamic studies which used to conduct in Madras were also stopped.
- (2) **Increase in Socio-Economic Differences** – By the time of Delhi Sultanate i.e from Afghan to Mughal, there were Muslim rulers. Due to this even a common Muslim was enjoying a high status in society. Now this came to an end. Decline of Mughal Empire bring everyone in society on the same platform. Now British were arrived. Many stories of great novelist **Premchand** mention that many common Muslims who were related to Mughal earlier, were now compelled to run horse cart for hire due to their poverty.
- (3) **Cooperation between Mughal and Rajput** – Muslim Society came close to the Rajputs. They both made intermarriages easy. Many Mughal were married to Rajput women. In Royal family Akbar was married to a Rajput princess. It is said that Jahangir, son of Akbar, was half Mughal and half Rajput. Same like this Shahjahan, the son of Jahangir, was born to a Rajput mother. That why this Turk-Mongol dynasty was much more Hindu then being Turk or Mongol.
- (4) **Caste System In Muslims** – Basically Islam favours equality in society. But due to impact of Hinduism it develops a caste system based on birth. Saikh and Saiyad were two group developed for intermarriages. These groups do not engage in marriage relation to the lower caste who changed their religion.
- (5) **New Pattern of idol worship** – Islam is extremely anti idol worship. They term kafir (Infidel) to the person who worship idol. But due to influence of Hindus, many Muslims in villages also started practicing Idol worship of local God and Goddess.

## 24.6 Growth of a Composite Culture

Historians of Medieval period see Akbar as a great King. He was great because he understood that to root themselves to this land they have be friendly to this land and the people. In the field of politics he established marriage relation to Rajput. He thought the greatest problem of Indian society is religion; here exist many religions and so on followers. He wants to bring out one religion which is outcome of

**Notes**

all the existing religions. Inspired with this feeling he developed a new religion and named it “Din-E-Ilahi”. He develops it by extracting important teaching of all the religions. He have “Nau Ratan” (Nine Gems) in his court. Abul Fazal, Faizi, Birbal, Raja Maan Singh, Abdul Rahim were among them. Empire of Akabar and his court become a platform to spread his idea of integrated religion. During this period a new integrated culture was developed. Some of the qualities if this culture is as follows –

- (1) In general brotherly treatment was practiced to Hindus by Islam and this developed a feeling of coordination. In reality, those Muslims, coming from outside did not come with any new social, political or economic planning. Basically Islam stress in brotherhood, even to the people of all religions. Despite of this view, there were groups having feudalistic views. But their influence was only up to politics and very limited to the social groups and economic life. Here the life of people was normally steady, either if Hindu or Muslim.
- (2) There was decline in position of women. No fair laws were made for women regarding their position in home as well as their right of the succession. Even though these laws were better for women if compared to the laws of British in 19<sup>th</sup> century.
- (3) The contact of Hindus and Muslim resulted in development of a new mixed society. The important feature of this society was that a large number of lower caste Hindus was converted into Islam. Despite of change in religion there was no change seen in living style, hobbies, music, paintings, buildings, food habits etc in their lives. They were Muslim by religion but their behaviour has qualities of Hindus. They used to live together with peace like a same community. They used to involve and celebrate festivals of each other. They were speaking same language and life style was almost same and the economic problem which they used to face was also the same.
- (4) Inside the limited boundary of the village Hindus and Muslims were sharing very strong and warm relations. Caste system was not an obstacle and Hindus accepted Muslim as one of the caste. Most of Muslims were those who were converted but they were still practicing their old traditions. These converted Muslims were mostly farmers, craftsmen or people engaged in small rural jobs.
- (5) One more harmony is noticed in medieval India. A new experiment was carried out in the field of language. Many Hindus learn Mughal language Farsi, not only learn, and even wrote books in Farsi. Few of these books are considered the top most composition. On the other hand Islamic scholars translated Sanskrit books into Farsi and also wrote books in Hindi. Two most famous poet in Hindi poetry are: Malik Muhammad Jaysi, composer of Padmawat and Abdul Rahim Khankhana, who was one of the nine gems ( Nau Ratan) in the court of Akbar. KhanKhana was a master of Arabic, Farsi and Sanskrit and his Hindi poetry is brilliant. For some time he was minister in Royal Army. Even then he praise Rana Pratap, the King of Mewar, who fought several war with Akbar and never surrendered to the Akbar.

## **24.7 Impact of West on Indian Society: Continuity and Changes**

Around 16<sup>th</sup> Century East India Company arrived to India with a motive to trade finished goods like clothes etc and also spices from East to Europe where these things were in high demand. As the time passed this company become ruler of India. These foreigners understand that it is not good for them to interfere with social rituals and religious belief of local Hindus if they want to rule here for long. Why only British, even Mughal Ruler were also not in favour to accept conversion in religion as a path to convert the society.

With the growth of British Government two more important changes arrived in India. One was Christian Missionaries and other was study and teaching by the mean of English Education. English Missions tried to convert Indians into Christians. The option of teaching in English was provided in education system. This resulted to a complete transformation of Sanskrit schools. The knowledge of Farsi among Muslims proved irrelevant for the first time. The knowledge of Farsi was set to a very low grade. Now English become a medium to get jobs. Other than Missions and English education;

transportation, communication, technology, judiciary system etc also affected Indian society. The connection of western countries and Hindu traditions is an important historical event. The view of Western countries was very strong in term of equality, independence, science and technology. Indian society was affected by this. It was felt that the caste system should be reconsidered. Historians have described this impact of west as following –

Notes

1. **Beginning of English education** – Prior to the British rule, Farsi, Sanskrit, Urdu and other local languages were used for government affairs. In 1835, for the first time **Mechale** decided the education policy to encourage the English language. It was suggested that English should be the medium of education and Christian missionaries will play an important role to spread the education. First education commission was established in 1882, during British period. Higher education was encouraged while its middle stages of education were neglected.
2. **Communication Network** – According to **Sateesh Sabarwal**, British government developed the means of communication by many ways. Press was established to communicate the views and information. Telegram and Telephones were arranged. Trains (Railway) were introduced for transport. Result was that in whole British Empire many newspapers and magazines were published in different regional languages. Post office services, motion pictures (Film) and radio were also introduced by British. These relaxed the concept of caste, sacred and profane. Now people realized the importance of mobility in life.
3. **Revolution in thought** – While analyzing the impact of British period, **Sateesh Sabarwal** says that there was a major disturbance in thoughts in this period. Now people understood the independence through French revolution, equality and brotherhood. English language introduced people to western countries. Educational institutes reformed the thoughts.
4. **New Penal code** – Another reform was placed by British through **Indian Penal Code**. **Upendra Bakshi** had systematically analyzed the sociology of laws of India. He says that before British intervention there was Classical Hindu Law. British changed that system. The laws related to caste and caste related rules and rules were regularized with the advice of pundits and Shastris. **Rudolf** and **Rudolf** say that British made Indian Penal Code on caste and customs of Hindu and Muslims in very arranged manner. It was known as “Taji Raat e Hind”. This Penal Code tides the British government in legal aspect. For the first time all were equal by law. Under this policy British established separate judiciaries and new laws for marriage, divorce, adoption, family, property transfer, minority, land ownership, exchange, trade, industries and labour were introduced. The law was equally executed in entire British India.
5. **Urbanization and Industrialization** – Industrial revolution took place in Europe in 18<sup>th</sup> century. In India industrial revolution came through British rule. Industrialization was followed by urbanization. Apparently, these two processes are complementary and reciprocal to each other. Urbanization in India is a slow process than other developed countries. Despite this, population of cities is increased. Today major facilities are centered in cities. As a result urbanization is unequal. Industrialization is also unequal. Some states like Punjab, Maharashtra, Tamilnadu and Karnataka are developed while others like Uttar Pradesh, Madhya Pradesh, Bihar and Rajasthan are industrially backward and known as “BIMARU”. Researches of **Richard Lambert**, **Milton Singer** and **N.R. Seth** shows that caste, joint family and conventional values are not interrupted by the healthy pattern in factories and social relations in industrial organizations.
6. **Increase in the growth of Nationalism** – During the British rule there was a wave of nationalism. It is true that they imposed the colonial rule. But they also gave us the thoughts of equality and freedom. Though we fought the freedom fight but the contribution of British cannot be neglected. Main characteristic of colonialism is that it does not interfere our racial matters. Still they interfered in some racial issues. For example there was Sati Pratah. It existed only in royal and wealthy families. Raja Rammohan Roy opposed it. In south there was no sign of this. Still East India Company interfered and made law.

Freedom fight was a unique fight. Peoples from different caste and different cultural areas participated in it. **Mahatma Gandhi** adopted many humanitarian elements of British tradition and applied it to highlight the national emotions and consciousness. European ideology helped a lot in this struggle.

Notes

**Self Assessment**

**Fill in the blanks –**

4. Around in 1600 AC ..... Company came India with a motive to sell the goods prepared in India to European countries where these were in demand.
5. Two other important things came with ..... rule. First Christian Mission and second English education.
6. Interaction of Hindu tradition with ..... countries was a historical incident.

**24.8 Summary**

- It is important to understand the modern Indian society with historical background. This society is around 5000 years old. Starting from Arya's or the roots of religious society flourished to today's universal, democratic, socialistic and secular nation society.
- Another important element of Hindu society is the theory of karma. Majority of Hindus and some Tribal believe in rebirth.
- Caste system is flexible. It is like a big tent that includes everyone within. As **I.P. Desai** says nation is like a joint family for it.
- India has passed through long history to attain the modern society. It should be described with that reference.

**24.9 Keywords**

1. **Tradition** – Tradition is a customary or characteristic method or manner that encourages the continuing pattern of culture beliefs or practices. It is sequenced with imaginary or realistic past.
2. **Rituals** – Rituals are the other important factors in conventional structure of a society.

**24.10 Review Questions**

1. Describe the lack of Islam in conventional Hindu organization.
2. Describe the changes in Indian society caused by western influence.

**Answer: Self Assessment**

- |                   |               |
|-------------------|---------------|
| 1. Vedic religion | 2. Sympathy   |
| 3. Hinduism       | 4. East India |
| 5. British        | 6. Western    |

**24.11 Further Readings**



**Books**

1. Sociology of Change and Development – *Prafful Chandra Tayal, Hindi Book center.*
2. Sociology of Development – *M. Ahmed, New Age International.*
3. Sociology of Development – *Dube Shyamcharan, Vani Publication.*

## Unit-25: Development and Upsurge of Ethnicity

### CONTENTS

Objectives

Introduction

25.1 Ethnicity – An Universal Phenomenon

25.2 Upsurge of Ethnicity in India

25.3 Analysis of Modern Ethnic Wave

25.4 Changes in Caste

25.5 Sanskritisation

25.6 Westernisation

25.7 Great Tradition and Little Tradition

25.8 Summary

25.9 Keywords

25.10 Review Questions

25.11 Further Readings

### Objectives

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

- Understand that upsurge of ethnicity has become a global phenomenon,
- Deliberate the upsurge of ethnicity in India.

### Introduction

From 19<sup>th</sup> to 20<sup>th</sup> century, this idea gained momentum that “Nation” signifies the completeness of the social life of a man. Three or four decades earlier United States of America and Soviet Union were also looked like confluences of varied cultures. India also displayed integrity among variety before and after partition. It was believed that due to settlement and assimilation, migrating groups mingled with other people and their personal identity became negligible. In the last few decades everything not only in India but in the whole world has changed completely. We will not be exaggerated to say that Ethnicity is one of the rising problems.

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Ethnic post indicates the species. But when we talk about ethnic group, we emphasis is on varied cultural diversity of the group. "Species indicates the nature of highlighting the biological side of group differences while the ethnic is the representation of combination of strong biological factors like culture and origin roots and lineage." According to **J. M. Yinger**, the members of a ethnic group, integrate a part of a greater society and make a notion about themselves and members of other group that they a common culture in which they can participate within their social identity. It is believed that the membership of these group are passed on from one generation to other (from parents to child) due to which biological continuity becomes a factor in the definition of ethnic group. These members indulge in the activities which plays an important role in their combined origin and culture. For example activities like visit their relatives and to celebrate the festivals and special occasions can be mentioned.

In **Yinger's** definition of ethnicity of, he highlighted the following elements: (i) Other people (means the people out of the ethnic group) who consider the members of other ethnic groups different from other people in terms of religion, language and origin. (ii) The members of ethnic groups also feel themselves different from other people, (iii) they also contribute with the people other than the ethnic group in the activities which find perfect to retain their cultural identity.

### **25.1 Ethnicity – An Universal Phenomenon**

Till recent the systems which were considered stable and are now indicating instability and stir. No society and political system are not free from its pressure. Ethnic group are continuously raising their voice for their separation from old political alliances. This type of separatist nature flares up when it becomes important to retain the ethnic or religious identity.



*Notes*

In a survey on regionalism in Western Europe more than 50 active regional movements were listed. While in another detail there are around 187 such groups in France only.

Decentralisation of powers is also getting popular in different regions of the oldest and the most stable date till date i.e., United Kingdom. Scott and Welsh both countries are pressurizing for their membership of Commonwealth which is given to Canada, Australia and Newzealand. To participate in the Commonwealth Games, England, Wales and Scotland send their separate teams. After the dissolution of Soviet Union, some of its republics based on ethnic, linguistic and cultural differences have started demanding their rights in most powerful voices and have started showing their neutrality to survive under a loosely knitted union like Commonwealth of Independent states. Due to its separatist demands Cubec has become a problem for Canada.

### **25.2 Upsurge of Ethnicity in India**

Ethnic movement has taken the shape of regionalism in India. Due to the increasing numbers and variety of these movements, this problem of regionalism becomes very difficult to contain and categorise them. But we can identify some of its following elements: (i) North-South divide any serious observer of the Indian political scenario cannot overlook this divide. We can recall that on the basis of separate cultural identity of tamil people, Dravida Munnetra **Kazhgham** (DMK) demanded its separation from Indian republic. (ii) Demands for separate state from some specific areas like Bodo, Uttarakhand, and Jharkhand movements are some of the examples. In fact the demand for a separate state in Assam is one of the characteristic of its regional politics. (iii) Demands of the people of specific regions for their separation from Indian republic: On the basis of their separate cultural identity and present political situation, Akaali and Ulfa acticvists have been demanding for their separation.



*Did u know?* In the roots of every regional movement, the idea of the quest of image and deprivation.

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### 25.3 Analysis of Modern Ethnic Wave

It will be logical to think on the descriptions and briefs which are presented in view of rising ethnic species in the context of recent events.

The recent ethnic upsurge was described by two thinking-communities: which are known as Primordialists and Circumstantialist.

According to Primordialists, the spirit and pride of ethnicity lie deep in the history. The remains of old things generally don't lose their identity. Eastern Europe is full of these communities which are still alive in the form of remnants of Teutonic and Slav emigration. Many present states of middle Europe like-Hapsberg and Romanov empires were the outcome of the efforts to save the culture which was developed in the middle ages of Europe. Separate economic lives and specific political organization for communities have created suitable situation for the survival of self centered communities. But the nationalist movement changed the whole scenario. Now the minority groups can retain their identity by their vociferous expression of their rights against the demands by dominated majority of people. A group of minority can be described as a group of people who consider themselves as characters in social discrimination due to their racial and cultural syndromes. "These communities survived as probable states because their leaders made a conscious effort to save their identity and reacted to the exploitations by the dominating groups." Specific language, religious activities, and customs were used to strengthen the different cultural identity. For example, Ukraini people are Roman Catholic but they use one older version of their old ukarian language for their religious ceremonies because by using Latin form they will become united with their more powerful neighbours. After revolution in Russia the government of USSR has encouraged various ethnic groups to develop collective skill and to establish cultural institution on inherited land or on land provided by the government to various new communities. In response to this they were expected to follow and implement the communist economy. As after 70 years of revolution the winds of freedom start blowing, the age old tradition started reliving and that has given strength to ethnic groups for the separate political identity.

Even in India the situation is no different. After the end of British colonial rule when voice and favour of democratic rights became strong, the various ethnic groups come alive for their identity. They have made language there separate identity and carrier of traditions. For examples, Aakali given stress for Gurumukhi, for conservation of Nepalese language and literature the Gorakha movement has started and Santhals has put stress for their Alchiki language. In the later stage, language took shape of nationality and demand for separate political identity became stronger.

On the other hand, in opinion of circumstantialists it is more relevant to give a thought to the conditions which are mainly responsible for the rise and ethnic wave in and outside of India rather paying attention to the ethnic identity.

In the same context, a description was presented in the following manner, "In modern world traditions, identities are lost due to new way of modernisation, urbanization, new businesses, community education and modes of public communication, because in society for any person smaller than state and larger than family is remaining thus new ethnic identities are formed."

The second explanation is centered around fact that the use of ethnic identity is used to make the demands of ethnic group stronger for example in India the purpose lingual agitations is to enhance the opportunities of employment or to put pressure for fulfilling the financial demands. The purpose of lingual agitation in ex-east-Pakistan was to give freedom to east Pakistani's from financial exploitation.

**Notes**

The agitation for Bengali language has provided direction to the fight against East Pakistan citizens because this has circulated consciousness among people regarding danger about identity. In Northern Ireland, a fight started as a religious agitation but in the later stages through religious unrest they become in reality the right to get political to get hold over political strength, employment and the expansion of various other financial gains which were non religious. Religious appeal mainly provides strength to any political agitation. The agitations by keeping issues like groups or business in the center are unable to make any big change among the people. On the other the hand, "Call given by keeping in the centered the ethnic identity touches the human and social aspects emotionally compared to group identity, such kind of call are based on certain solid facts such as the religion and language of the person, very first family experience and physical self image."

One other explanation of ethnic agitation says that this satisfaction from the political system draws people to find out strength, safety, support in ethnic groups. "The people do not trust and rely even in political system of United States of America and other countries too since times. Any particular candidate or the government is not in the base of the issue rather it's a matter of the image of entire political segment, whose reliability during last half century got seriously hurt. In the history ethnic bonding is stronger than the artificial bonding."

There may be any reason for the ethnic wave but the fact is that this wave prepares a ground for the disintegration of various groups excepted under various stable political groups. The traditional untied structure is enabled to absorb various ethnic groups because the member of these groups are keep excited and determined to have there own free political life. This political multi groupism will engulf various other states also as result of these ethnic divisions. Probably we do not have any alternative that we have to face the reality of these ethnic waves. Now, it is essential to find out some new ways and means to fight against this new situation of integration. In this context we must keep in our views the important fact suggested by **Wiener** that various materialist differences in ethnic group not necessarily take us towards fight or encourage. When such materliastic differences are seeing as obstacles in the way of certain personal or individual aims, such as economical, political and educational than we see the inception of fundamentalist character in ethnic agitations. Hence, the ethnic wave in boundaries captivity a way of doing a particular group's logo about it's rsolve that they address ethnic on grounds swindling of the Quote of the or injustice are not victims of.

In flexibility, the societies are different from one another. Some societies can be so rigid that to cope up changing circumstances is difficult some are so large they come under danger. Some other society can adopt the principal of social and political organizations by which the life of main group can finish. There are certain societies which fail to bring necessary changes in their political structure due to changes in their sub groups. For the solution of such complicated difficulties, it is required to have a flexible and seriously. The key to bring peace existence in any pluralist in any society we require flexibility in place of rigidity and mental openness in place of conservative thinking and to have favourable attitudes towards different thinking.



Task

What is the explanation for new ethnic wave? Give detailed explanation.

## 25.4 Changes in Caste

**Yogendra singh** in his book 'social stratification and change in India, manohar, 1977' has explained the changes in caste system. According to him in India the caste is one very important unit among stratification constructive units. In view of yogender singh there are two types of changes are coming in the caste are structural and cultural.

**(1) Structural change:**

According to **yogendra singh**, when we see a caste as structure than under that we include that behaviour which has got some relevant importance. For e.g. the member of one particular caste keeps there marriage relation in same caste. **It means that in caste marriage is the structural aspect of that caste.** Similarly the second aspect is financial; the labour division is the structural changes of the caste. Yogendra Singh says that these structural aspects in any caste are not traditional today we are noticing changes in that. Many people marring out side their caste, they are leaving there traditional livelihood and adopting some other professions. **Bogle** in the same context says that now the castes are changing very fast in terms of structural aspects. Due to these structural changes we find difference in the structure of entire caste. Now we are differentiating caste and sub caste. **Srinivas** says when he has join Baroda University as professor it was told to him that there is no sub castes in Brahmins but later after research he came to know that Brahmins have more then 80 sub caste.

Yogesh Atal in 1968, A.C. mayor in 1960 and others has revealed in there research that now caste are forming own committee and organization. We are finding a new type of mix in various castes. Now many sub caste are forming their own platforms collectively. F.G. Belly (1963), Iravati Karve (1961) and Andre Betai (1965) has also mentioned this.

The changing which are coming in caste structural can be see in two levels. **One, the factor outside the caste are affecting the caste structure and this include decentralization, industrialization, land reforms and other social factors. All these factors are from the outside the caste structure and affect the caste structure.** The second factor for these changes in the caste is internal dynamics. **It means that caste itself want to change their position in such kind of system.** This change in caste structure is due to some internal factors only.



*Did u know?* Yogendra singh says these changes as orthogenetic factors. These factors are develop due to caste system and they affect the caste. He includes in these secular values, sanskritisation and westernization and these factors bring culturalization.

What ever these changes are bring in caste the aspect of i.e. structural and under this marriage, business, social responsibilities are included. Now we touch the second aspect, the cultural change.

**(2) Cultural change**

Yogendra singh has explained the cultural change through the medium of dynamism. It is related to the caste structure. When the basis of any caste is holy and unholy aspects then the lower caste in this segment want that by adopting this holy and unholy thinking taken also come up. When a washer man becomes vegetarian and celebrates festivals like Brahmins. He thinks that he will be highly placed in the system. Clearly it is a process sanskritisation. **Westernization is for the higher caste. They adopt modernisation of western countries by coming out of the caste system. This also brings cultural changes and dynamism in various castes. To this yogendra singh calls the modernisation of caste system.** It means that traditional caste will remain but become modern. Now we will explain great tradition and little tradition, **westernization, sanskritisation** in cultural changes. All these factors are helpful to understand the changes and dynamics of caste system.

**25.5 Sanskritisation**

Sanskritisation was used by M.N. **Srinivas** for the very first time. According to him, the cultural dynamics in traditional social structure can be understood through this theory. He studied the Kurg

**Notes**

caste of Mysore. He noticed that lower caste of this system adopts the tradition and rituals of Brahmins to bring up their place in doing so these lower caste has given up some of their unhealthy tradition for e.g. now for them non-vegetarian food was not allowed, they have given up the use of liquor, stopped killing animals for the please of their god and goddess and started following the lifestyle of Brahmins. This Kurg caste was believing that in few years their place will become first in such caste system. The **srinivas** has presented this dynamics through **Brahmanisation** and later on he has presented theory of **sanskritisation** of this.

Sanskritisation is a larger process as compared to brahminisation. He had put this theory in detailed way. This was for the first time that Srinivas has mentioned the cultural dynamism of Hindu social system which was closed in caste systems. In view of this the process of sanskritisation becomes more important in the process of cultural changes of various castes. **Yogendra Singh** rights –

*In this context, the sanskritisation is a amazing historical deliberation in which different caste follows various cultural traditions to get higher place.*

If we see this process of sanskritisation bring many changes in the lower caste and because of it ritual, religious tradition, philosophy and thinking everything change. The lower castes start thinking themselves equal to high caste. This theory of Srinivas is criticized by many. In spite of this any body could see this at the level of experience that the lower caste had put efforts to bring up the dynamism in the field of holy and unholy in this caste system.

**Self Assessment**

**Fill in the blank –**

1. In comparison to brahmanisation ..... is a larger process.
2. .... has presented the cultural dynamism of Hindu social system which was closed in caste system.
3. The process of ..... bring different changes in lower caste.

**25.6 Westernisation**

In comparison to sanskritisation the process of westernization is simple and easy. **Srinivas** explained this process that **the changes in various castes and culture of Indian society in 150 years of British colonial rule can be termed as westernization**. Due to British rule the technology came to us, the democracy became and various new thoughts and values came to us, this is all westernization. Personally, **Srinivas** likes the theory of westernization more as compared to modernisation. In modernisation, **Rationality** is very valuable. The upper caste might have not accepted this value but definitely it can be said the higher caste in caste system respects the effect of west. If we see then sanskritisation and westernization are the theories important on the point of view of analysis of cultural changing. Both the theories are related with caste system. Where sanskritisation mention for cultural changes in lower caste due to following of higher caste, at the same time, westernization mention the adaptation of various western traditions and rituals in higher castes. Both these process denotes the cultural tradition of various castes.

**25.7 Great Tradition and Little Tradition**

One more reason for the change of various forces in caste system is great tradition and little tradition in view of Yogendra Singh. Both these theories were implemented by **Robert Redfield** during his studies in the village of Mexico after getting influence these theories of Redfield, **Milton Singer** and **Mekim Marriott** has studied the social changes in the rural life. The main thought behind these theories were the

organization of tradition and evolution. According to this, the evolution of any society is because of two reasons—one the society changes because of its own internal reasons and second, due to many external reasons. The same principles were implemented by **Singer** and **Marriott** on changes in different castes in villages. They reached to the conclusion that whenever any society changes then the reason for these changes are found in the society itself and the second reason is the connection of one caste with other.

The same principle they implement on caste system. They say that India is **civilisation** and this **civilisation's** evolution has taken place from these two tradition—great tradition and little tradition. Both these tradition come in touch with one another and as a result of which social change takes place. **Mekim Marriott** has studied this tradition of civilisation in village Krishna gadi which situated in Aligarh of Uttar Pradesh. This village has its own small tradition, local god and goddess various tradition and ritual of the village; all these elements go outside the village and established relation with the tradition of great Hindu Granthas. The great traditions are explained in various religious books and local traditions are different from these tradition but they are considered people to the great tradition. **When these great tradition are adopted by the local people than it becomes a smaller tradition.** The **Marriott** set this process as **Parochialisation**. When this parochialisation attached with the great tradition than this process is known as **Universalization**. The river Ganga is a very big example of this. In great traditions, the place of Ganga is very high. By taking a holy dip in Ganga can give you Moksha. The people of Krishna gadi calls the river which flows near to their village “Ganga”. This is a parochialisation of Ganga. For villagers the river which flows near to their village is Ganga. Here only they take a holy dip on the occasion of ekadashi and purnima and only here they perform all holy traditions. This is the opinion of **Mekim Marriott** and **Singer** that change in village come through great traditions and shrinks on reaching to the little tradition. There is large chain reaction between **great tradition** and little tradition and this chain is responsible for various social changes. Therefore, **universalization** and **parochialisation** are helpful in understanding the social changes like **sanskritisation** and **westernization**. When, we see the structural and cultural changes in various castes than we must analyze the process of **sanskritisation, westernization, universalization** and **parochialisation**.

#### (1) Change in the states of schedule caste

When we discuss about the changes in caste system we must see that what changes has occurred in schedule caste. If we see from the point of view of various religious aspects then we will find that the major part of schedule caste is of untouchables. According to Hindu belief, the professions of these castes are unholy and because of this they have got lower place in our society. It is not so that all lower castes are same. They also have their own system. The intellectual has divided these untouchable as exterior and depressed. So many restrictions were imposed over them. In the sense of 1931, it is sad that no Brahman barber, tailors etc will not provide any service to this depressed caste and they will not allowed enter in the temples. There so many movement for these untouchable during over freedom fight.



Notes

The species name Harijan, Gandhi addressed. Ambedkar, who was himself a pariah, these nations have social reform movement began. As a result of all these efforts SCs change.

**Andre Betai** (1969), **M.N. Srinivas** (1969) **B.S. kohan** (1959) and **O.M. Linch** (1968) has established that now these lower castes are coming in the main stream of the country. They are adopting sanskritisation and development is taking place in terms of financial stage. **Ambedkar** has prepared these castes to leave the Hindu religion and to adopt Buddhism and many untouchable got prepared for this.

The studies conducted by various sociologist, reveal that there is no difference or change noticed in the system of these castes. **In fact in last two-three decades there is an improvement noticed in their social and economical conditions. Changes have been noticed in their lifestyle too.** But according to

**Notes**

**Kathleen Gaff** (1970), there is no major difference noticed as far as relations of these untouchables with other castes is concerned. **M.S.A. Rao** has also not noticed any significant changes. According to him:

*Even today, harigans are exploited groups. They are the partners of that production system where the control is in the hands of upper castes and high society.*

**Yogendra Singh** says the changes which were accepted in the favour of schedule caste are not seen any where even today. Still they are living in huts and the special privileges given to them, they are not in position to use them. The changes will be considered effective only when they will get a higher place in our caste system.

**(2) Caste Restrictions have now been Weakened**

The changes happening in the caste can not be understood by one reason only. There are many reasons for this. In past, the restriction was various thing which were there on the caste has now weakened up to a great extent the condition of ladies is still pitiable in the villages. The restriction over them in cities and town are being removed. The secular and democratic image has also help in removing out these restrictions.

**(3) Caste does not Determine Occupations**

Now professions are selected on the basis of opportunities. Now, **upper caste has taken up various non tradition professions**. Now professions are more secular than the caste based. Every caste is free to take up any profession for financial gain and reputation.

**(4) Jajmani System has Gone**

In past, the village economy was based on jajmani tradition but now due to cash payment these traditional services are no more functional. There is no Kameen and Jujman tradtion existing.

**(5) New Avatar of Caste**

In past two-three decades the caste has appeared in its new avatar. Now, castes are taking equal part education, sports and politics.



Task

What is a difference between great tradition and little tradition? Explain in brief.

**25.8 Summary**

- Species indicates the nature of highlighting the biological side of group differences while the ethnic is the representation of combination of strong biological factors like culture and origin roots and lineage.
- The recent ethnic upsurge was described two thinking communities which are known as primordialists and circumstantialist.
- According to yogendra Singh, changes are taking places at two levels in caste. One is structural and another is cultural.

**25.9 Keywords**

1. **Ethnicity** – the group of people defined in such a way where it is understood by them and others that they have some common specialty which distinguishes them from others group of society. This group has its own peculiar cultural behavior.
2. **Universalisation** – parochialisation when get attached with the great tradition then this process of attachment is know as universalisation.

### **25.10 Review Questions**

Notes

1. What is the theory of ethnicity?
2. Explain the ethnic wave in India.

### **Answer: Self Assessment**

1. sanskritisation
2. Shrinivas
3. culturalisation

### **25.11 Further Reading**



*Books*

1. Sociology of Change and Development – *Prafull Chandra Tayal, Hindi Book Centre.*
2. Sociology of Development – *Shiv Singh Bahal, Rawat Publication.*

## Notes

## **Unit-26: Indian Context of Development: Sociological Appraisal of Five-Year Plans**

### CONTENTS

Objectives

Introduction

26.1 Modern Period of Indian Society/Contemporary Indian Society

26.2 Need and Importance of Planning in India

26.3 Five Years Plan in India

26.4 Summary

26.5 Keywords

26.6 Review Questions

26.7 Further Reading

### **Objectives**

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

- Increase modernisation through social development,
- Increase social welfare and social restructuring,
- Change in social statuses of people through division of segment,
- Attain maximum benefits by using resources in planned manner.

### **Introduction**

“There is collective contribution of many socio-cultural conditions in giving present shape to the society. The formation of present Indian society is based on our primitive values, the religion philosophy and moral values which were introduced in this age only”

Suffering from social problems can be brought revolutionary changes in society. Socio-economic change in the planned change is observed in a new way. This experiment of planned changes got sufficient place in development plan of socialist and capitalist, developed, developing and under-developed countries for attaining set objectives through planned socio-economic changes is the planned change.

In today scenario to bring social changes, the importance of social improvement to protest are also being considered and it is emphasized that further establishment of the welfare society the social improvement protest are also required along with planning.

## 26.1 Modern Period of Indian Society/Contemporary Indian society

Notes

Today the phase what we see of Indian society, it is formed because of cultural exchanges in the past and the new situations developed like political, social, financial and religious after freedom. This way the society what we see today can be understood on the basis of following:

1. **Secularism** – The development of today's Indian society is taken place from various religious groups and in our society, all religious groups are considered equal without any disparity. By this way, secularism presents a condition where people respect and keep harmony with the followers of other religions and everybody has full freedom to follow its religion. It means, there is no disparity on the basis of religion.



Notes

In fact, the meaning of secularism is not to oppose any religion but to keep same respect for all the religions. Feature of secularism in today's Indian society can be observed to great extent.

2. **Distribution of classes** – In today's Indian society, the process of segmentation has started in cast systems and this segmentation is getting more importance. The social condition of people is changing on the basis of segmentation only. The labour segment, entrepreneur segment, teaching segment, engineer segment, traders segment and many more segments is becoming the base of their respective fields. In broader terms, there are two segments in our Indian public. First, people belong to high class. Second, people belong to lower class. The public covered under first segment is well off in respect of socio, economic and politically.
3. **Modernisation** – In today's Indian society, the development of modernisation is taking place as new standard for social changes. According to this standard, a large segment of Indian public is becoming against these old social traditions. The Indian society is showing to ideologies i.e. old traditional and progressive.
4. **Sanskritisation** – Because of sanskritisation today in Indian society the old pattern of castes is at the verge of breaking. As a result of which, slowly and gradually all castes are selecting new professions after leaving their traditional professions. According to **M.N. Srinivas**, "The sanskritisation is the process through which any low caste Hindu adopts the tradition, rituals, concepts and lifestyle of any high caste Hindu and after this start claiming high social position in this caste system." By virtue of this sanskritisation the social distance between different castes is decreasing and this is giving dent to concepts like Karma and Rebirth.
5. **Democratization** – Traditionally, the constitution of Indian society was based on caste system which was the cause of inequality, difference and birth but in today's socialist system there is no place for colour, birth, creed, caste and religion. In Indian society at every level we see the process of democratization. Democratization is a tendency of transmitting democratic values in every walk of life. So, the tendency of democratization give stress for development of the society by wish and will of people and it runs with the philosophy of equality, socialism, economic justice and human welfare.

### Meaning of planning

In India also, after independence for the purpose of social welfare and reconstruction of the society five year plans were conceived. During 150 years of British rule, the financial condition of country was in bad shape. There were many social and economic problems and to come over come that the planned development is the only answer. Thus from 1951 five year plans were introduced in the country. Before

**Notes**

we mention the efforts done in various five year plans for the social welfare it is important to know the meaning and importance of planning.

According to **Prof. Harris**, "Planning is mainly the system to use available resources and to use them to achieve pre-decided aims and to get maximum benefits out of them". According to the **planning Commission of India**, the planning in reality is the process to organize the resources and to achieve social aims along with maximum benefits.

In the both the definitions it is clear that in planning first of all we set our purpose and aim and to achieve that we used the **available resources in the best possible manner**. The planning is such an effort in which the limited resources are used wisely so that maximum profit and the pre-decided aims must be achieved.

**In general, planning is of two types – First, financial planning and second, social planning. Under financial planning we focus on the achievement of aims pre-decided for agricultural, industrial, mineral, trade, transportation, communication, employment and per capita income segments. Under social planning we include mother and child welfare, labour welfare, welfare of physically disabled, health and education welfare, welfare of backward classes and the removal of various social myths. The social planning is a wide hypothesis which includes financial planning also.**

 *Did u know?* The social planning is such an effort by virtue of which we organize a society in such a way that entire society should get social justice, equality and independence, and side by side social help should get automatic speed.

 *Task* What is the meaning of planning? Explain in detail.

## 26.2 Need and Importance of Planning in India

India is a vast country and its social and economic problems are also big. Here, approximately 28.8% people live below poverty line. Here poverty, unemployment, begging, untouchability and multiple languages, communalism, industrial tension, illiteracy, crime, child abuse, and financial backwardness like problem are very common. The planning is essential in India to overcome these problems, to remove these financial disparities, to get rid over social tension, to control the cultural backwardness, reconstruction of villages and for social welfare. The necessity and importance of planning in India in different field can be projected as under:

1. **In agricultural field** – India is mainly dependent on agriculture but we are far behind in this field because here farmers are not well versed with the latest and scientific techniques, instruments, seeds and manure. It is necessary to take help of planning for the development of agricultural and yield.
2. **Industrial field** – In the industrial segment also India is far behind as compared to other countries. In absence of finance, courage and scientific information the industrial development could not be developed. On the other hand, the industrialization has given birth to many problem such as industrial stress, segment fights, financial disparity, dirty localities, unemployment, poverty, environmental pollution, industrial insecurity, and exploitation of labourers, ladies and children. The social and economic planning is the only way out which can treat the above stated problems.

3. **Control over selfish group**—In modern India so many strong selfish group are developed which are interested in their own benefits. With these groups, people of backward classes are not in the position to compete. By this general public and backward classes are exploited. In state run planning, the exploitation of these people is negligible and a control is imposed on these selfish groups.
4. **Useful and rural restructuring**—Through rural development, restructuring the life of rural public can be made prosperous and happy by planning.
5. **Helpful in social welfare**—The social welfare is only possible through planning. Here we find various social and economic problems related to schedule class, schedule tribes and backward classes. There development is only possible with planning only. Here it is necessary to increase the facilities of mother and child welfare, labour welfare, welfare of people who are physically and mentally deprived, family planning, health facilities and education. For all these social planning is must.
6. **In social sector**—In India we find lots of problem related to castism and untochability. Here crime, child abuse, white collared crime, suicide, prostitution, begging, communalism, population inflation, poverty, youth unrest and corruption like problems are commonly noticed. As a result of this the rate of differences in individuals, in family and in society is all increase. To solve these entire problems and to rebuild the society the social planning is essential.
7. **For national unity**—People belong to different origin, caste and sur-caste and different cultures live in India. To bring them together and for national unity the social planning is necessary because with the help social planning only there interest can be safe guarded and the condition of fight can be averted.

Notes

Other than above stated sectors, there is a requirement of social planning to remove the traditional myths and superstition in religions, to safeguard physically deprived and disabled people and to provide shelter to orphans and beggars keeping in view the government of India has accepted the benefit of these aims of planning and started five years plans since 1951. Till today, we have completed ten five year plans and six annual plans. This is the eleventh five year plan (2007-2012) is in progress. The government understands the duty of social welfare and spends crores of rupees for the same.

### Self Assessment

#### Fill in the blanks –

1. India is a ..... country, even then it is far behind in the agriculture sector because here the farmers are not know about advanced agricultural equipments, seeds, manure, and scientific techniques.
2. .... in India has given birth to many problem like industrial tension, segment fights, financial disparity, unemployment etc.
3. In ..... India many strong selfish groups have come up who are concerned with their own interest.

### 26.3 Five Years Plan in India

The government of India has given speed to financial and social development through five year plan and put planned efforts for the social welfare. This is the clearer by the mention of different five years plan.

#### First Five Year Plan 1951–1956

In December, 1946 under chairmanship of **Sri. K.C. Niyogi** in the advisory planning board and who has suggest to established the planning commission. By keeping this advised into consideration on 15<sup>th</sup>

**Notes**

march, 1950 the national planning commission was formed and **Mr. Jawahar Lal Nehru** was named as its chairman. After 16 months of discussions, five year plan were presented. This plan was made of five years time i.e. 1<sup>st</sup> April, 1951 to 31<sup>st</sup> March, 1956 to this is known as first five year plans. Total ₹ 1960 crores were spent during this plan. Following were the aims of this plan: (1) To settle the refugees who have come due to partition. (2) To solve the problems developed due to Second World War and partition (3) To increase the production of food grains and raw material. (4) To improve the countries economy and to bring stability in the economy. (5) To develop the industrial segment to provide employment. (6) To established the socialist pattern in the country. (7) To provide facilities like help education, medicine, transportation, agriculture, and industry in the rural sector through restructuring. (8) To encourage the programme of social welfare.

**Expenditure of the Plan:** In first five year plan, total ₹ 1960 crores were spent. The details were like this- agriculture and community development ₹ 290 crores, irrigation and flood control ₹ 434 crores, Energy ₹ 149 crores, rural and small scale industry ₹ 42 crores, industries and mineral ₹ 55 crores, transportation and communication ₹ 518 crores and ₹ 472 crores on other heads.

**The achievements of Plan**—During this plan, national income has gone up by 18%. In agriculture sector 12.2% increase has been noticed. Industries development has taken place, irrigated land is increased, and electricity production became 23 lakh kW. There were 2.25 crores student during 1950-51 which became 3.14 crores by the end of this plan. Approximately 5 lakh refugees were rehabilitated and provide the land and employment, professional training were given to 28 thousand refugees, ₹ 19.83 crores for schedule tribes, ₹ 7.8 crores for schedule caste, 1.10 crores for ex-criminal tribes and these 2.03 crores were spent for the welfare of backward classes. During next period, under the chairmanship of Durga Bai Deshmukh central social welfare board was established to provide development, health, education to disabled orphans, ladies and children.

### Second Five Year Plan 1956–1961

The second five year plan was implemented in the country from 1<sup>st</sup> April 1956 to 31<sup>st</sup> march 1961. The main aim of this plan was (1) To uplift the living standard of common people by increasing the national income by 25%. (2) The development of major and heavy industries (3) To provide more and more employment opportunities to the people, (4) To distribute equal income and property among the people and to end the financial disparity in the society. The main aim of this plan to established the socialist pattern of society by which the development of co-operation and brotherhood can be developed and the financial problem should be reduced.

**Expenditure of the Plan**—Total ₹ 4,672 crores were spent during this plan out of which 549 crores were spent on agriculture and related works, ₹ 430 crores on irrigation and flood control, 452 crores on power generation, ₹ 1261 crores on transportation and communication, ₹ 273 crores on education and scientific research, ₹ 1,767 crores on health and other sectors.

**Achievements of this Plan**—During this plan, 20% increase in income, 48.7% increase in agriculture production was obtained, and the production in public sector industries has gone up 8.4%. 2.80 crores hectare land became irrigated and the number of students in school has gone up to 4.46 crores, the electricity production has gone up to 56.6 lakhs kW, ₹ 830 crores, were spent for various social services during this plan 1,72,000 refugees families were rehabilitated and loans were provided to them for building houses, training and jobs were provided to them. For welfare schedule tribes ₹ 43 crores, ₹ 4 crores for past criminal tribes, ₹ 5.86 crores for backward classes, ₹ 1.2 crores for labour welfare, ₹ 24.2 crores for industrial colonies, ₹ 9.9 crores for slums and Harijan welfare were spent. By this way in second five year plan more money was spent for social welfare a compared to first five year plan.

### Third Five Year Plan 1961–66

The third five year plan was implemented for 1<sup>st</sup> April 1961. Following were the aims of these plans- (1) To increase the national income by 25% at the rate 5% annually. (2) To make country self reliant in food

and to increase the export of raw material required for industries. (3) To expand the basic industries like iron, chemical industry, fuel and electricity to meet the requirement of the country through local resources. (4) The maximum utilization of man power in the country and to increase the opportunities of employment. (5) To reduce the difference between the income and property and to ensure the equal distribution of financial power.

**Expenditure of the Plan** – Total 8,577 crores were spent during this plan out of which ₹ 1,089 crores were spent for agriculture and community development ₹ 665 crores on agriculture and flood control, ₹ 1,252 crores were spent on power, ₹ 241 crores were spent on rural and small scale industry, ₹ 1,726 crores for industries and minerals, ₹ 2,112 crores on transportation and communication, ₹ 660 crores on education and scientific research, ₹ 226 crores on health, ₹ 606 crores were spent on other heads.

**Achievement of the Plan** – During this plan, many ups and downs have come due to indo-pak war, reduction in foreign aid and less rains. National income, agriculture and industrial production has shown increased in the first few years but later decrease has been observed. The number of school going students has become 6.60 crores. Electricity production has gone up to 101.71 lakhs kW and irrigated area has gone up to 3.1 corer hectare.

The 17% of the total expenditure of the plan i.e. ₹ 1300 crores were spent on social welfare programs. Under this plan ₹ 24 crores on mother and child welfare, ₹ 74 crores for the rehabilitation of refugees and ₹ 114 crores were spent on development of backward classes. By this amount, the facilities of health, education and home were provided to these people. In this plan, ₹ 24.9 crores were spent on family planning, ₹ 105.7 crores on water supply and sanitation and ₹ 40.4 crores on labour welfare. During this plan, efforts also had been made for the removal of dirty colonies, re-establishments of dismantled, home for laborers and crime reduction.

### Plan-Holiday

The forth five year plan was to be implemented in April 1966 after third five year plan but due to indo-pak war, drought for continuously two years, devaluation of currency, price rise and depletion in resources this was implemented after three years. During these three years, one year annual plans were implemented. This three years period is known as plan holiday. During these annual plans the expenditure was given in the table below:

Year	Proposed Expenditure (in crores)	Actual Expenditure (in crores)
1966-67	2,082	2,137
1967-68	2,246	2,205
1968-69	2,337	2,283
Total	6,665	6,625

In these plans, ₹ 1,510 crores on industry and minerals, ₹ 1,222 crores on transportation and communication, ₹ 1,212 crores on power generation, ₹ 1107 on agricultural and related services, ₹ 47 crores on agriculture and flood control, ₹ 270 crores on education, ₹ 1,401 on crores health, ₹ 752 crores on family planning, ₹ 100 crores on water supply and sanitation, ₹ 34 crores on housing, ₹ 68.5 crores for the welfare of backward classes, ₹ 35.5 crores on labour welfare, and ₹ 12.1 crores on social welfare were spent.

### Forth Five Year Plan, 1969-74

From 1<sup>st</sup> April 1969 to 31<sup>st</sup> march 1974, the forth five year plans were implemented. Following were the aims of this plan-(1) To ensure the compound economic development of the country at 5.5% annually,

**Notes**

(2) To ensure 5% increase in agriculture and 8-9% increase in industrial production annually, (3) To reduce the foreign aids and to become self reliant, (4) To give speed to the development of the country and to ensure the justice of social and equality, (5) To stop unemployment, (6) To remove disparity in income, (7) To increase export by 7% annually, (8) To expand and encourage to social services, (9) To stop the rising population and to implement the family planning programme on large scale.

**Expenditure of the Plan**—During this plan, ₹ 15,779 crores were spent out of this ₹ 2,320 crores on agricultural and related fields, ₹ 1,354 crores on irrigation and flood control, ₹ 2,932 crores on power, ₹ 243 crores on rural and small scale industry, ₹ 2,864 crores on industries and minerals, ₹ 3,080 crores on transportation and communication, ₹ 403.4 crores on health, ₹ 315 crores on family planning, ₹ 407.3 crores on water supply and sanitation, ₹ 237 crores on housing, ₹ 142.4 crores for the welfare of backward classes, 41.4 crores on social welfare and 29.2 crores on labour welfare were spent.

**Fifth Five Year Plan, 1974-79**

The fifth five year plan was implemented on 1st April, 1974 which was about to continue till march, 1979 but due to defeat of Congress party in 1977 and victory of Janta party in general election the new government has discontinued this plan on 31<sup>st</sup> march, 1978. One year prior to its schedule. So this plan was for the four years only and the main aims of these plans were as follows: (1) Removal of poverty, (2) To become self reliant, (3) To reduce inequality, (4) To increase employment opportunities, (5) To put control over population increase, (6) To ensure education for every children up to 15 years of age and to develop the agriculture and transport industry.

**Expenditure of the Plans**—During this plan the total expenditure was ₹ 39,426 crores out of which ₹ 4,865 crores on agricultural and related fields, ₹ 3,877 crores on irrigation and flood control, ₹ 7400 crores on power, ₹ 10,201 crores on industries and communication, ₹ 6,917 crores on transportation and communication, ₹ 1,285 crores on education and ₹ 5,703 crores on other heads on spent. In this plan ₹ 756 crores on health, ₹ 516 crores on family planning, ₹ 400 crores on nutrition, ₹ 543 crores on urban development, ₹ 1022 crores on water supply and sanitation, ₹ 119 crores on social welfare, ₹ 256 crores for the development of backward classes and ₹ 57 crores on labour welfare were spent.

**Sixth Five Year Plans, 1980-85**

From 1<sup>st</sup> April 1978, the Janta government has formulated the sixth five year plan. This plan has the provision of Rs 1,16,250 crores expenditure but in January 1980 due to defeat of Janta government once again Congress (I) came into power and formed sixth five year plan again from 1980 to 1985. Following were the aims of this plan: (1) To ensure the phenomenal rate of development, (2) To encourage the modernisation in economic and technical sectors, (3) Removal of poverty and unemployment, (4) To bring positive changes in the life's of common man, (5) To reduce the regional inequality, (6) To implement the principal of small family and to control the population, (7) To ensure contribution of all segments of the society for the development etc.

**Expenditure of the plans and social welfare** – In this plan the total expenditure was ₹ 1,09,292 crores out of which ₹ 15,201 crores on agricultural and related fields, ₹ 10,930 crores on irrigation and flood control, ₹ 30,751 crores on power, ₹ 15,002 crores on industries and minerals, ₹ 17678 crores on transportation and communication, ₹ 13,788 crores on social service and other heads were spent. During this plan ₹ 3,997 on education, ₹ 3,412 crores on health and family welfare, ₹ 3,839 crores on housing and urban development, and ₹ 6,688 crores on social welfare were spent.

**Seventh Five Year Plans, 1985-90**

During seventh five year plan, there was provision for total ₹ 34 Trillion 81 Billion 48 Million crores expenditure out of which 18 Trillion crores were to be spent on public sector. Rate of development

was plan at the rate of 5% per annum and the top priority was given to the removal of poverty and unemployment. In this plan, efforts were made to ensure food, cloth, shelter and health to the common man. The aim was fixed for increased in agricultural production at the rate of 4%, grain production at the rate of 5% and industrial production at the rate of 8%.

**Expenditure of the Plans** – In this plan the total expenditure was ₹ 2,18,730 crores out of which ₹ 12,793 crores on agricultural, ₹ 15,247 crores on rural development, ₹ 3,470 crores on specialized sector. ₹ 16,590 irrigation and flood control. ₹ 61,689 crores on power, ₹ 29,220 crores on industries and minerals, ₹ 29,548 crores on transportation, ₹ 8,426 crores on Communication, information and broadcasting, ₹ 3,024 crores on science and technology, ₹ 34,960 crores on social services and ₹ 1,513 crores on other heads were spent. In public sector, the maximum investment (28.2%) on power and after that on agriculture, rural development and irrigation (22%) and on social services (16%) was spent. So, in total, the two-third part of this plans expenditure was spent on above stated segments. By this, in this plan the major focus was on power, agriculture, rural development and social services.

8<sup>th</sup> Five Year Plan, April 1, 1990 was to begin with, but due to political instability was implemented in April 1992. Between the two years in which the annual plan has been accepted as 58,369 million in 1990-91 to 6,475 in 1991-92 ₹ crore spent on various items.

### **Eighth Five Year Plans, 1992-97**

Eighth five year plan was started in April 1992. The provision of ₹ 7,98,000 crores expenditure was kept in this plans, out of which there was a provision to spend ₹ 4,34,100 crores on public sector. During this period, the rate of development was fixed to 5.16%. In this plan, the main aim was to remove poverty, rural development, and prevention of population explosion and to speed up the development activities along with employment to all. The other aims of this plan were the mandatory primary education to make all people between 15 to 35 years of age literate, to provide clean drinking water and primary health facility in all corners of the country. To stop the tradition of carrying of human feces on their heads was also is the aim. Beside these aims, some other aims like self reliance on food grains, stress on domestic resources for financial investments and development of science and technology through technical expertise were focused.

### **Ninth Five Year Plan, 1997-2002**

Ninth five year plan was started in 1 April, 1997. The Atal Bihari Vajpayee government on 1<sup>st</sup> January 1999 has introduced the ninth five year plan. In which the total expenditure in plan was ₹ 5,59,000 crores. In this plan, the financial development at the rate 6.5% per annum was ensured, ₹ 22,300 crores was spent on Prime Ministers special work plan. Under these special work plans five segments like food and agriculture, infrastructural development, information technology, water resource management and health, housing and education were given adequate place in this plan. The main aim of this plan was to provide equal justice and equal development to the people.

### **Tenth Five Year Plan, 2002-2007**

In tenth five year pan ₹ 15,92,300 crores were kept for public sector but the actual investment was ₹ 16,53,065 crores.

The main aims of tenth five year plan were –

- (1) To ensure 8% annual growth in gross domestic production (GDP) during 2002-07, (2) To ensure foreign investment of 7.5 billion US dollars, (3) The disinvestment of ₹ 78000 crores in public sector organization during five years, (4) To ensure five crores employment opportunity during this plan, (5) To achieve 75% literacy rate by the need of 2007, (6) To reduce the child death ratio by 45/1000, (7) To increase the forestation by 25% till 2007, (8) To bring the rate of investment by 28.4% of the GDP.

Notes

**Notes**

(9) To make home saving rate by 26.8% of gross taxes. (10) Dependence on foreign investments by 1.6% of GDP. (11) To increase the tax collection from 8.6% to 10.3% of GDP. (12) To reduce the unplanned expenditure from 11.3 to 9% of GDP.

**Eleventh Five Year Plan, 2007–2012**

In eleventh five year plan, out of total expenditure of 36,44,718 crores in public sector ₹ 21,56,571 crores were allocated for central schemes and ₹ 14,88,147 crores were allocated for various schemes in states. The main aims of eleventh five year plan are as follows: (1) The rate of GDP increase is been fixed at 9%. (2) Till 2016–17, the per capita income will be double. (3) 7 crores new employment opportunity will be ensured. (4) The rate of literate unemployed persons will be brought to less than 5%. (5) At present, the rate of school living children is 52% this will be reduced to 20%. (6) To ensure the literacy rate by 85%. (7) The rate of neonatal death will be reduced to 28/1000. (8) The mother death will be brought to 1 out of 1000. (9) By year 2009, the clean drinking water will be ensured for all. (10) To bring down the gender ratio to 935 by 2011–12 and 950/1000 by the end of 2016-17. (11) Electricity supply will be ensured for entire rural population by 2009 for the people living below poverty line. (12) By November 2007, every village will be connected with telephone services. (13) By 2011–12, each village will be connected with the broadband. (14) By the year 2009, each village with population of 1000 will be connected by road. (15) 5% increased will be ensured for forestations. (16) Measure for clean air will be ensured as per the specifications given by world health organization in order to clean rivers; the polluted water of cities will be adequately. (17) The ratio of poverty will be brought down to 10%. (18) The rate of population increased in decade will be brought down to 16.2% between 2001–2011. (19) The 68000 mega watt additional electricity generation will be ensured.

**Poverty Eradication Programme and Five Year Plans**

We always speak about social justice in our five year plans but we have not made any significance progress in this regard. In sixth five year plan this has been admitted that 50% population of country is living below the poverty line since long. The sixth wiser plan has important aims out of which one was 'a progressive reduction in the incidences of poverty and unemployment'. In seventh and eight plans also the issue was poverty was highlighted. In ninth plan, from the point of view of poverty removal the priority was agricultural and rural development and in tenth plan also it is said to bring down the poverty ratio.



**Notes**

In eleventh plan, the poverty ratio will brought down to 10% and for this seven crores new employment opportunities will be created and by doing so, the rate of unemployment will be brought down less than five per cent.

These plans are showing slight improvement in removing poverty. In villages, agricultural labourers are being paid more wages and more facilities are being provided to the farmers. Small entrepreneurs are progressing. The government has implemented many schemes on poverty eradication out of which many are still continuing. For e.g. **Swarna Jayanti Gram Swarojgar Yojna (SJGRY)**, **Swarna Jayanti Shahari Rozgar Yojana (SJSRY)**, **Pradhanmantri Rojgar Yojna**, **Annapurna Yojna**, **Antyoday Ann Yojna**, **Jay Prakash Narayan Rojgar Guarantee Yojna**, **Mahatma Gandhi Rashtriya Gramin Rojgar Guarantee Yojna**, **Aam Adami Bima Yagna**, **Gramin Rojgar Avsar Karyakram** etc.

The latest statistics of people living below poverty line are issued by the national sample survey organization on the basis of survey done during 2004–05. The percentage of population living below poverty line was 26.1% during 1999–2000 and this has reduced to 28.1% during 2004–05.

At present to control the rural unemployment and to control the poverty mainly following schemes are under going –

Notes

1. **Swarna Jayanti Gram Swarajgar Yojna (SJGRY)** – In April 1999 after including following six schemes has started: 1. **Independent Rural Development Program (IRDP)**. 2. **Training of Rural Youth for Self-Employed (TRYSE)**. 3. **Rural Women and Child Development Scheme (RWCD)**. 4. **Million Well Scheme (MWS)**. 5. **Advanced Tool Kit Planning (ATKP)**. 6. **Ganga Welfare Programme (GWP)**. The purpose of this scheme is to bring self employed persons above the poverty line by providing them bank loan and government subsidy, by bringing them in self help groups. Under this programme, subsidy is given at the rate of 30% of total cost of the scheme but for this the maximum limit for schedule caste and schedule tribes is ₹ 7,500 and for handicapped it is 50% which is maximum of ₹ 10,000 is being fixed. To self employed groups 50% subsidy is given of the total cost of the project. The maximum limit for this 1.25 lakhs or ₹ 10,000 per individual whatever is less is fixed. Small irrigation scheme, self employed groups and self employed there is no maximum limit for subsidy.

Under this scheme it mandatory to include 50% from schedule caste and schedule tribes, 40% from females and 3% from physically handicapped person. Lending scheme intends to place a multi-credit facility is preferred. Self employed group can be formed by taking 10-20 members. In case of physically disabled people in remote areas such as hills and desert in the areas with smaller populations this number can be reduced to 5.

2. **Pradhan Mantri Rojgar Yojna** – The purpose of this scheme is to provide employment to the educated unemployed youth who are living in small towns where the population is up to 20,000. This scheme was started on 2<sup>nd</sup> Oct, 1993 with the purpose of providing the employment to the literate unemployed youth. In this scheme for business and service oriented jobs loan for ₹ 2,00,000 and for establishing an industry of ₹ 5,00,000 is allowed. In this ₹ 12,500 per entrepreneur is given. On 1<sup>st</sup> April 1994, the SEEU scheme is dissolved in this scheme.
3. **Gramin Rojgar Avsar Karyakram** – From April 1995, in rural area and small towns where the population is 20,000 to provide employment in various scheme this programme was introduced by gram in and khadi udhyog. The benefits of this scheme can be availed by all persons, institutes society, trust and limited companies. The maximum limit of such schemes is ₹ 25,00,000. The beneficiary has to invest 10% as his contribution of the total cost of the project (for weaker section this is 5% only).
4. **Annapurna Yojna** – Effective 1<sup>st</sup> April 2000, under this scheme any senior citizen whose age is 65 or above and who is eligible to get pension under national old age pension scheme but not getting the pension, to fulfill their requirement under this scheme 10 kg of food grain is provided to them to give them food security.
5. **Antyodaya Ann Yojna** – Scheme was started in December 2000, the purpose of this scheme was to provide food through public distribution system to the people living below poverty line. Under this scheme, every month 35 kg food grains at subsidize rates are provided to 2 crores families living below the poverty line. The price of wheat and rice is ₹ 2 and 3 per kg respectively under this scheme.
6. **Jay Prakash Narayan Rojgar Guarantee Yojna** – To provide employment to the unemployed in various districts where majority of people are living below the poverty line. The central government has started Jay Prakash Narayan Rojgar Guarantee Yojna on the occasion of birth centenary of Jay Prakash Narayan.  
In the first phase of the scheme, to identify the most backward 130 districts in the country the rural development ministry has formed a workforce.
7. **Mahatma Gandhi Rashtriya Gramin Rojgar Guarantee Yojna** – started on 2<sup>nd</sup> Feb. 2006, under this programme in the rural area of the country every adult and every family has got legal right to get 100 days unskilled employment. In this scheme, 33% females will benefit. The purpose of this scheme to ensure the employment safety in the rural area by unskilled labour. “**Kaam ke badle anaj yojna**” and

**Notes**

“Sampurn gramini rojgaar yojna” has been dissolved under this programme. Under this scheme, the individual who’s willing to work and registered but not getting employment within 15 days liable to get unemployment compensation through central government. This scheme is applicable in every district all over the country.

8. **Aam Adami Bima Yagna** – To provide free life insurance to the farmer without land in rural areas, the central government has started this scheme on 2nd Oct. 2007. Under this scheme, every ensured as to pay ₹ 200 annual premiums and this premium will be paid by central and state government on 50:50 basis.

### **26.4 Summary**

- According to Prof. Harris, planning is mainly the system to use available resources and to use them to achieve pre-decided aims and to get maximum benefits out of them.
- Through five year plans, the government of India has provided the momentum to the social development and put efforts for social welfare in planned way.
- The first five year plan 1<sup>st</sup> April 1951 and till today 11<sup>th</sup> five year plan are implemented. The eleventh five year plan is for 2007-2012.

### **26.5 Keywords**

1. **Planned Changed** – in social system when a group of people takes a collective decision about certain situation than it is called planned changed.
2. **Planning** – to organize with the resources to achieve predicated aims, requirement and priorities is know as planning.

### **26.6 Review Questions**

1. Explain the importance and necessity of planning in India.
2. What are the aims of eleventh five year plan?
3. Explain the poverty eradication programme in various five year plans.

### **Answer: Self Assessment**

1. agriculture based
2. Industrialization
3. modern

### **26.7 Further Reading**



**Books**

1. Development of Sociology – Vandna Vohra, Omega Publication.
2. Development of Sociology – Dubey shyamacharan, Vani Publication.
3. Development of Sociology – Kailash Pyas, Paincraft Publication.

## Unit-27: Social Consequences of Economic Reforms

### CONTENTS

Objectives

Introduction

- 27.1 Social Consequences of Economic Reforms
- 27.2 New Economic System: Towards Federal Market Economy
- 27.3 Privatization
- 27.4 Globalization
- 27.5 Globalization: Cultural and Social Aspects
- 27.6 Summary
- 27.7 Keywords
- 27.8 Review Questions
- 27.9 Further Readings

### Objectives

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

- Understand the importance of social consequences of economic reforms,
- Understand the development of country through economic policy.

### Introduction

In 1991, the government has implemented some economic reform. Under these economic reforms privatization, liberalization and globalization are main. These all concepts are technical concepts and concerned with our political economic policy and economics before we clear these concepts we have to understand that what was the cause which compelled government to adopt these economic reforms. Ten years before 1991 were highly difficult time for the government. There was heavy load of foreign loan and it was difficult to repay these loans. The government has taken loans from different sources and could not be able to pay it. Our annual budgets always were of fiscal deficit and public sector was showing loses year after year. In 1991, the government has changed their political economic policy under these difficult financial crises and also made some changes as a result of which economic liberalization and privatization came into existence.

Notes

**27.1 Social Consequences of Economic Reforms**

The government of India has adopted the economic policy and it was concerned to policy of democracy under liberalization. The market was given freedom and purpose of policies of democracy was influence of rich people will increased in the market and they will have big influence over the political scene and the free market will run the politics of democracy. After 1991 when government has adopted this new economic programme as a result of this, the market become free from the control of the government. Commonly, in the non-technical terms the liberalization is the programme in which the rule of import and export are very flexible thus the influence of the government becomes negligible. Now, we will understand in detail the economics of liberalization.

**Liberalization**

The economic condition of country was in bad shape before the introduction of liberalization in 1991. We had no funds to clear the foreign debts; especially it's a type of fiscal danger in front of government. Monsoon was in bad condition and petrol price in world market were touching the sky. Internal and external loans were so high that it was difficult to carry on along with this to over come this problem this liberalization was adopted.

The economist has explained the policy of liberalization in technical terms. There are equal numbers of people in favour and against these economic reforms. The supporters of liberalization say that the concept of free market in liberalization is beneficial for government and the masses. On the other hand, the critics of liberalization say that this economic policy will take the country to the point of no return. The local market will finish because of foreign investment. Indian industrial sector will become weak and local industries will closed. This is all debate. Let us now understand the liberalization technically.



Notes

Liberalization is economic policy not only India but Latin America and African countries has also adopted liberalization on advise of international monetary fund.

**There are two Concepts of Economics of Liberalization**

**(1) Stabilization**

**(2) Structural Adjustment**

**1. Stabilization**

In the economics of stabilization can be compared with medical science. When a person gets heart attack. We take him to the hospital and he is under constraint of life and death. The doctor saves life by giving him treatment and say that the condition of patient is stable. It means that he is not fully healthy but not going to die. Similarly, the economist explained the process of stabilization and liberalization. Happen this that the government designs some economic program with the help of which the economic crisis can be adverted for sometimes. During this period the installment of low-term loans are cleared and increasing inflation is stopped. This programme of stabilization is adopted by the government on the suggestion of International Monetary Fund. The idea of international monetary fund behind the suggestion is that the fiscal deficit budget will improve and the inflation will come down. The left economists are not agreed to this policy of international monetary fund. The say that this policy of international monetary fund will result into demand of articles which will result in low production and utility market will shrink.

## 2. Structural Adjustment

## Notes

Structural Adjustment is the second important concept of liberalization when government adopts stabilization along side this we have to do some economic **adjustments** and economic reform. The government forcefully implements some unwanted policy reforms suggested by the international monetary fund and World Bank. If the government adopts stabilization it becomes essential that they should adopt structural adjustment too. The aim of structural adjustment as follows:

1. The unmarketable thing should be made marketable.
2. The production under structural adjustment will come to private sector from government sector.  
**The privatization favours the structural adjustments.**
3. The economy should be made more open.
4. To encourage private sector all effort should be made.
5. The general economy philosophy is that under structural adjustments. We should rely more on market powers.
6. The government should removed all the control and rely on market prices.
7. Public sector should be abolished with the hope that private sector will replace them.

Whenever, we discuss the economic policy of liberalization then we must bring concept of stabilization and structural adjustment into consideration.



*Did u know?* The privatization comes under liberalization under this rule of export/import are made liberal and on the other hand the rule of privatization increases.

An economic liberalization has rule of government become minimum.

The following facts are important in liberalization—

- (1) There remains no control of the government on import on almost on the item and raw material can be imported.
- (2) As a result of liberalization the complete tax structure has been changed.
- (3) The new industrial policy is formed under liberalization which is helpful in industrial sector regularization.
- (4) The **foreign exchange policy** has been completely change as a result of this the foreign investment in our industry has been encourage.

Whatever reform in our economy has been done they are after 1991. The government has controlled the financial crisis by virtue of changes in liberalization and privatization. Now, central and state governments are doing through stabilization and structural adjustment only. Because of these two policies the export and import of policies are made more liberal this liberty has geared up the process of globalization. The foreign investment is being encouraged central and state government levels under this economic policy the development of privatization has taken place.



*Notes* What are the social effects of these economic reforms? Explain briefly.

Notes

## 27.2 New Economic System: Towards Federal Market Economy



*Notes* During the tenure of Mr. Narsimha Rao prime ministership in 1991 a new economic policy was introduced during this time and Mr. Manmaohan Singh was the finance minister. It was the first time that countries economy has taken historical turn.

During 1950–60, **Mr. Jawarh Lal Nehru** was prime minister and chairman of planning commission has introduced the political economic policy which was the policy of industrial modernisation. During this period, Nehru ji has with big factories and industries in vision but till 1991. These all plans came down reason being that loan of international institution has reached to new heights and then this liberalization process came into existence and this liberalization led to privatization.

## 27.3 Privatization

The differentiation between public and private sector was introduced in ancient Greece for the first time. There the state has no contribution to the economic policy. The job of the state was to rule, to fight battle, to develop the society and to give the people peace and safety through which the masses become strong. The private sector of Greece was totally separated out from the state rule. The private sector was restricted to the family and this was the family which used to look after the economy through this there was a clear differentiation between public and private sector of Greece the public sector was the political sector and the private sector was family and economy sector.

Slowly and gradually, when democratic systems were introduced even then the differentiation between private and public sector remain as it is. During British rule over India, the government has kept the revenue department with themselves they used to change different over but industries were clearly private sector. This was first time when British government has taken railway under government sector it means that mode of transportation started coming under government sector. When during Awadi conversation of Congress it was decided that socialist pattern of society will be introduced in the country than government has made amendments in the constitution and taken over some industries of private sector under their control. This was the public sector were highlighted. Generally the government of India has kept partial economic investment with themselves in the various industries and not touched other sector over period of time. This is only started with education sector when government has taken it is the private sector. Today, most of the educational institutions are government aided institutions.

In today scenario, the education sector has become an industry in itself and this industry is running continuously by government aid. The medical sector has also reached to the private sector.

When we talk of free market in liberalization then we must understand that the state government has separated out themselves from all the economic activities. In these new developments the state has taken a new role. Our past experience of few years talk us that the market knows everything but it is not so and the interference of state will spoil the market it is also not so. The experience of Korea, Taiwan and Singapore tells us that the role of state is also important in process of liberalization. The major role of state in privatization is to keep an eye on failure of market. The state does some institutional intervention also for example, the state implements some rule for market behaviour. This is the state only which bring positive changes in our market policy. A private sector constructs the modes of transportation then government ensures that full safety should be given to the commuters. The traffic rules should be such that the people should get fool proof safety is state doesn't do this then the life of people comes under danger. Sometimes state gives direction to the market through a definite strategy behind this aim of government is foreseeing development. The laws of foreign exchange rate of interest

are fixed by government only. In spite of this, it looks that over a period of time the state rule will be minimum in economy and the private sector will take full control over the market.

Notes

After these economic reforms, the development of privatization has increased in industrial sector. Over a period of time the industries which were under government control are being put under private sector. The economic philosophy behind these reforms that stabilization and structure adjustment to the private sector is beneficial for the government in terms of industrial and financial activity by doing so the government will keep its economy in shape. This privatization will be helpful in repayment of loan given by international monetary fund. When privatization was introduced their deficits were not clear but now it is assumed that privatization will help in development of monetary values. By virtue of decentralization of funds the government has put this in private sector under public sector as a result of this the gap between various groups of society will increase. This will increase the production but kills the social justice.

## 27.4 Globalization

The process of globalization is connected with economy reform in our country and at many other places. The policy of globalization was adopted in view of **Amit Bhaduri** and **Deepak Naiyyar**. Government of India is an orthodox system because of this globalization is reaching to the new parameters. According to these economists, there are three important economic views of globalization. First factor has opened the international market now any person can go to any country and do the business. The second factor is that any international can be done easily any person of any country can setup an industry in our country or can invest funds anywhere. The third factor is that the international financial assistance can be used in our economy. If we see in our text of economic investment we find that the globalization has started three new processes in India:

1. Open International Trade
2. International Investment
3. International Finance.

We have seen the result of various economic reforms introduced by international monetary fund and World Bank. Now, every day, a new technique is coming to our country. The central country covered through a network of information and entire nation has come under financial services. Here we must mention that the globalization has established certain new parameters in cultural fields but at present we will see the economic result of globalization. Now, multinational companies are established in our country as a result of which everyday new products are coming in the market. Consumerism is increasing in the country which ever multinational company working in a country their main aim is to earn profit. They don't want that any developing country should be developed. In other terms, whatever foreign is being made in country; its main aim is to take control over local market in their hands. The government has introduced same tariff of tax on domestic and foreign investment and this equality is introduced on recommendation of World Bank and International Monetary Fund. The government impeded in the name of globalization. In reality, only foreign investors are taking advantage and the entire revenue is going outside of the country. In fact, under the policy of privatization and liberalization, we have not encouraged the local investor and as a result of this the entire profit is going to foreign investor. There is one more demerit in our policy of privatization that we understand the fund will benefit both local and foreign investors. We must put stress that the aim of individual investment should be for development not for profits. So in fact, the base of globalization is economy only and globalization is the foreign investment of production and the globalization is a means of financial adjustments.

Notes

 *Did u know?* Globalization is not international market, International trade, and international investment but it is strong culture process.

The critics of globalization say that it is nothing them the culture imperialism of America and Europe. Now, we will see the cultural and social part of it.

### 27.5 Globalization: Cultural and Social Aspects

The international sociology is a name paper of international sociology group. In its 15<sup>th</sup> June 2001, part addition; they have give a long explanation on globalization. This is a special edition and its theme is globalization. In its editorial **Goran Therborn** has written the strong note on globalization. In this he says globalization is the most important and closed to social scenes in 21<sup>st</sup> century it has start in mid of 1930. If we see the dictionaries of English, French, Spanish and German before 1980 we will not find any world like globalization. In fact on the other hand, in Arabic language we find four such words which are similar to globalization. In Japan, this word was introduced closed to 1980. In china, this word was introduced in 1990. These all above start details tells us that globalization is a totally new concept which was developed in the beginning of 1990. The editor of international sociology gives additional information that the government Sweden has formed a committee in 1990. The aim of this society was to analyze various international all over the world for modernisation. Some papers were invented for this and they were kept in the special edition of this journal. The edition tells us that how sociologist analyzes globalisation and do they use it.

If we leave a side the economic facts then the globalisation is such a process which takes about the cultural spread. It is a type of cultural paradigm or agenda. Under globalization we recognize the differentiation all over the world. There on the other hand, we understand the one way concept also the globalisation put main stress on two facts it talks of whole world and also the spatial elements in 1990. When globalisation was introduced then the supported of those has criticized traditional sociology that this is restricted to only nation and state. The sociology never sees that this world in reality is system of many societies. Globalisation studies all sphere of society and by doing so. It sees that in this world how many variation are there and how many units are there to bring them together. When globalisation analysis the cultural aspects then it advocate the exchange of certain elements all over the world in view of this globalisation is cultural process. They tell us about social changes and scene to bring the whole world together. In country like India, we see the process of globalisation. This has affected the national and local culture and by virtue of this it feel that this foreign culture should not finish our individual local culture. The **Yogender Singh** analyzes the exchange of both the cultures. He feels that Indian local cultural will keep its identity after adopting some of the elements of global culture.

#### Self Assessment

##### Fill in the blanks –

1. .... is totally a new process in which was introduced in 1990.
2. .... in 1990 formed a committee whose aim was to analyze the institution of modernisation.
3. Some letters were ..... by this committee were kept in this special edition.

### 27.6 Summary

- In 1990, the government has introduced some economic reform program for the development of country under the reform recover liberalization, privatization and globalization.

- There are two concepts in economy of liberalization – stabilization and structural adjustment.
- After the economy reforms, the development of privatization has speed up in industrial segment.

Notes

### 27.7 Keywords

- **Liberalization** – It's the programme in which the rule of import and export are very liberal and interference of government is negligible.
- **Stabilization** – The meaning of stabilization in economics is same as in medical science. As by given treatment, medicine to the patient for the time being that patient condition is stable.

### 27.8 Review Questions

- What was the economic policy of 1991?
- What was the result of new economic policy?
- What was the meaning of liberalization?

#### **Answer: Self Assessment**

1. Globalization
2. Sweden government
3. invited

### 27.9 Further Readings



Books

1. Indian Society – *Ram Ahuja*.
2. Development of Sociology – *Rao Rammehar Singh, Arjun Publication*.
3. Sociology of Change and Development – *Prafull Chandra Taayal, Hindi Book Center*.

## Notes

**Unit-28: Socio-Cultural Repercussions of Globalisation****CONTENTS**

Objectives

Introduction

- 28.1 Meaning of Globalisation
- 28.2 Definition of Globalisation
- 28.3 Globalisation Theory
- 28.4 Impact of Globalisation
- 28.5 Summary
- 28.6 Keywords
- 28.7 Review Questions
- 28.8 Further Readings

**Objectives**

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

- Understand the idea of globalisation,
- Impact of globalisation on world-economy and society.

**Introduction**

Globalisation is a process which is responsible for the contraction of the world. Anything which was at national level now has become international. On the name of globalisation, people also use the term Global village, which is a spoof. Global market and communication revolution is behind this globalisation. There is race to occupy the world market, they are doing everything for this sake. Here “they” means the countries who are expanding their markets.

In Sociology, the idea of globalisation has been developed few decades earlier. Scholars supporting the globalisation criticize the traditional sociology. They say that the traditional sociology still sticks to old idea of country-state instead of considering all societies of the world as one. However the concept of globalisation is also not safe, it has its own weaknesses. Still some scholars raise the question whether globalisation is a modern form of imperialism. What is the difference between them? In the developing countries like India, the ultramodern culture being propagated by the new global communication systems special television channels has also found its critics as well. Some scholars also point fingers towards the misunderstandings between relation of modernisation and globalisation.

## 28.1 Meaning of Globalisation

Notes

Globalisation is not a completely new process; however it can be regarded alike colonialism and modernisation. Actually globalisation is a new idea. Since 1980, the scenario of the two-dimensional world started changing. After the dissolution of USSR, an uncontrollable type of capitalism developed which remained unchallenged, this made the one-dimensional world come into effect. The capitalism led to some unprecedented social and political changes on world map. The world however tried to adjust with this new changed system.

The fourth Structural Adjustment Programme by Bretton Woods Conference was held to introduce the new economic policy and liberalization programmes. Meanwhile the information technology also paced up the frequency of global communications and relations. People started migrated to different geographical regions in their search for better opportunities. These all events resulted in a global situation of a new basic economical and political reconstruction. A new type of global integration developed with the industrial revolution, rising itself above the limits of country-state. According to **Freedman**, globalisation is actually an integration of markets, finance and industries. With this integration, the world has contracted from the mid level to micro level so that we can reach out to every corner of the world instantly with minimum cost. Like the other international systems of the past. It is also giving a new shape to the domestic politics, economic and foreign policies of the world economies directly or indirectly.

The various other aspects of globalisation like, economical, social, political and cultural have a great importance in human life.

Economical globalisation can also be defined as: The economic policies of the government of a country are determined on the basis of the events happening in the international financial markets. So it decreases the financial autonomy of country-state. Globalisation accepts the world as a whole economical unit and the market as its instrument. Few characteristic of the economy of a globalised world are as – open, liberal, free market and free trade. It is bookmarked by the international investment and instantaneous capital flow. National economies are coming under the purview of best economic circles and are getting integrated with the world trade and financial markets, which is happening instantly with the help of computer. The pace of foreign direct investment and the capital flow in various part of the world can be seen as the economic globalisation. As a result, international companies are trying to reach out to the countries where cheap labour is available. People are also coming out of country-state limits and are changing their work place and accommodations and adjusting them with a new cultural environment.

Global economic institutions make the gap between the rich and the poor wider. Globalisation has also developed a new sense of culture, nationality, environmental relations and social life which affects our traditional ways and issues related to the world.



Notes

In the cultural context, Globalisation is an indicator of increasing cultural inter-relationship in the whole world.

Due to the migration of the people, tourism, global economy and political institutions it can be seen in the lifestyle of the people in the various part of the world. Globalisation makes the options available for the local culture. The ideas about human rights, democracy, market economy, new ways of production, new products for consumption and leisure habits are now presented with a new approach of local culture. It manifests what is the understanding of a new culture, “self” in the world for a foreigner, for a citizen. How can people-partnership be possible?

Notes

## 28.2 Definition of Globalisation

Globalisation is a new idea. Analysis of its various aspects is still going on and there is no universally acceptable definition of the globalisation. There are several attempts being made to define it and few of them are given below –

According to **Malcolm Waters** – Globalisation is a social process in which social and cultural systems are suppressed through geography so that the people are aware of their westernization.

According to **Friedman** – Globalisation is actually the integration of markets, economies and industries. The world is shrinking in such a way so that every nook and corner of the world comes within the reach of a human which was not possible earlier. Like the other international systems of the past it is giving a new form to the local politics, economic policies and foreign relations.



Task

What is the definition of Globalisation? Briefly describe.

## 28.3 Globalisation Theory

The theory of globalisation is an analysis of the outbreak of global cultural system. According to globalisation theory, a new global culture can be developed with social and cultural development. The existence of world satellite communication, global form of consumption and consumerism, increase of universal life style, olympic games, world football tournament, development of universal sports like tennis, expansion of global tourism, development of global military, development of awareness towards world health problems, development of systems like League of Nation or United Nations, evolution of global political revolutions, expansion of the idea of human rights, mainly the globalisation spreads the consciousness of considering the whole world as one.

Globalisation in a way is sociology of international relations. It can also be seen as a theory of world-system. The world-system which analyses the global economic interdependence also boasts that the cultural globalisation is an outcome of economic globalisation. It was said earlier that this is a convergence of country-state into a industrialist society. But this idea is very different from the idea of globalisation. According to contemporary globalisation idea, globalisation is actually a rally of two very opposite processes of differentiation and homogeneity. On the one hand there are complex interactions between localization and globalisation; on the other hand there are strong protests against the globalisation. These are the critics of globalisation. In their criticism they allege, "World is a system of societies" and the traditional sociology emphasizes more on the traditional setup of country-state.

There are several problems with the theory of globalisation, which can be explained with certain examples. How a line can be drawn dividing economic and cultural globalisation? How can the globalisation and modernism are differentiated?

Globalisation has become a part of the knowledge of sociologists since 1990. A journal named "Contemporary Sociology" published a survey on the subject matter of books in September 1996. Its findings are as following: Words like Global, globalism, and globalisation are found in the titles Feminism, international economy, immigration, apartheid, transnational corporations, edible goods production and distribution, Central banks and international monetary systems, American foreign policy and development of the cities of third world etc. This is an unarguable truth that today the world has become a planet where fashion goods are manufactured and sold beyond the national limits. An electronic mail can be sent or received in any corner of the world. A person can buy anything from the other part of the world through e-commerce and can pay for it through master card. Commodity chains, evolution of cyber society, sociology of environment, flexible employment and work, international labour division, internet, multinational companies etc can be outlined as new colonialism.

**Self-Assessment**

Notes

**Fill in the Blanks –**

1. .... in a way is sociology of international relations.
2. This ..... is different from the idea of globalisation.
3. Some complex interactions are going on with globalisation while there are strong ..... against it.

**28.4 Impact of Globalisation**

Globalisation has both negative and positive type of energy. It is a two pronged sword. Various areas are witnessing positive changed due to globalisation while some areas have got negative changes. Even a state of loss and destruction can never be denied. So the scientific and logical evaluation of globalisation needs an understanding of both the aspects.

Scientific, medical and similar inventions are available for all. Transnational organizational are growing in most areas. Through the movements like Green Peace, Women’s Movements, Concern for Empowerment of Local Communities and Indigenous People, a sense of integrity is developing among people. They are now joining the international organizations through NGO’s and paving way for a international governance system.

There are many negative impacts of globalisation as well. Unemployment is encouraged; It is argued that the multinational companies which are generally operated from developed countries use the underdeveloped countries for labour and raw materials. The developed countries have collections of data and information technology, which are used for production and financial transactions. Long distance communication is used to operate the financial transactions of these companies and management of multinational companies.

Satellite, television, internet, e-mail on the screen every moment by means of telecommunications as a new image is being served. A new world of fashion is being presented now. A new global status is being made with this. A new taste is also being developed through cultural things, eating habits, clothing, music, arts, and films which is encouraging a new global behaviour and destroying the local identity of the people.

**Globalisation the effects can be explained mainly by the following points –**

**Integration of World Economy** – Today the system of liberalisation, open economy, and free trade is applicable, which has a direct meaning “Integration of World Economy”.



*Did u know?* World Bank, World Trade Organisation (WTO) and other economical and financial institutions control the economies of developing and underdeveloped countries and the economics of developed countries play an important role in it.

**Common Currency** – The globalisation has integrated the currency. In 2001, all countries of Europe adopted a new common currency called “Euro”, which eased out the problems in currency transactions. The people also got rid of exchange of currency. A conference of SAARC countries was held in November 2003 in which a proposal of common currency in Asia was also considered. If it is possible in the near future, it will be considered as a light in the dark.

Economies of Developing and underdeveloped countries are mainly dependent on agriculture. Huge human capital also depends on it. To liberalise the agriculture sector for the world will be a suicidal step for these countries but they are being pressurized for it. This is a negative aspect of the integration of economies. There are some following facts in this context: In the Kaankun conference of South Asian

**Notes**

countries, developed and underdeveloped countries are pressurized to liberalise their agriculture sector. It was argued that this will increase their GDP. The rate of GDP is determined with the contribution of three major sectors—agriculture sector, industrial sector and employment sector. Most nations have adopted a liberalized approach in industrial and employment sectors, but agricultural countries like India still have not opened this sector for the world. There are continuous pressures for doing it.

**Integration of World Market**— Twentieth Century marked the end of colonial rules. Many nations were freed from the colonial rules, after independence movements. This century also witnessed two world wars. So the 20<sup>th</sup> century can be seen national struggle of country-state. Intense nationalism was the child of these revolutions. In the process of nation building, nationalism re-established national markets.

In the decade of 1980, political colonialism gave birth to economical colonialism. It was christened as global system. Free market system, open economy, policy of liberalization, new information technology etc provided fertile lands for its prosperity. To the world markets are getting integrated, which have its negative and positive impacts. All markets are open for all after the integration, which provide unbound opportunities in trade and commerce. The human resources of developing and underdeveloped countries were provide new employment opportunities and foreign currency piled up in national exchequer.

It has its negative impacts too. Country-state policies are determined in the pressure of markets. Direct intervention of markets in national issues has increased. The market is stuck in the strong economic cage of multinational or transnational companies. Small and cottage industries are sidelined by the market. The contribution of economically weaker sections in the market has become negligible, which is increasing exploitation and unemployment. Market according to the production is being created with the help of advertising. It has also increased the consumerism.



**Notes**

On 26 May, 2004, the Indian government ended the Disinvestment Ministry. And then while presenting the General Budget, the finance minister made provisions for more foreign investment. A new form of integration of markets is coming before us.

**Nationalism Versus Globalisation:** Like other facts, nationalism is a historical fact, in the process of development of public life, maturity of some historical facts started the phenomena of nationalism. The same was also written by E. H. Kaar, "The nation arose when the middle ages ended." A. R. Desai holds that during the specific ages of social, economical, and cultural development, the nations took birth. The nations of modern times are different in the following ways from the ancient ages of social survival: All the members of a nation are related to each other on a terrain with certain biological relations in an economy, they lack the collective economical survival. They general use a common language. Their knowledge of modern technology like telex, teleprinters, television, radio, optical fiber, internet, software and hardware is more effective than the old technology. The fundamental basis of the new technology is Computer. Internet is the largest computer network of the world which has its reach in every nook and corner of the world. This is actually changing the fundamental thinking of the world. E-banking and e-learning is being used extensively. Any person sitting in a corner of the world can deposit or withdraw the money from anywhere. In the same way a person can also get training while sitting on the side of the world.

Various TV channels are broadcasting news of the world at our home and the world has contracted like a family.

**Satellite has connected the world through a wire IT i.e. (Information Technology)** Most of the instruments of information technology are paving the way to development and increasing the knowledge. On the basis of the practical data of the indicators of information technology, a following proposal can be made: There is a relation between globalisation and information technology. The nations which have a high globalisation rate also have the high rate of the usage of indicators of information technology.

**E-Journalism**—IT revolution has given more pace to globalisation. Through the book, “The Medium is Message,” by media scholar **Marshal McLuhan**, it is clear that the information system is more important than the information. Information has emerged as decisive power. Its system is not only free of the ideology, but the ideologies are being controlled by the information system. Economic, social and political, the information system has its role in every system. Stock markets are being controlled by the instant information system, not by the rapid development rate. Information and information systems are getting integrated at global level.

The extensor of information like telex, telephone and telegraph are outdated now, e-mail, e-fax, cellular phone and computer data bank are leading the race. Computer networking has started its expansion. The flow of the information is going on a rapid pace by organizations like Videsh Sanchar Nigam Limited, National Informatics Centre, and C-Dot. By connecting the multi-dimensional and technology with the massive world of news, a new way of information technology is being paved where the people transaction news know each other, where the consumer is not regarded as a rubbish but the strong information is presented as per his interest.

Prize tempore, e-journalism, has become the essential part of the life. It has also proved its utility and quality. It has a boon for the world, but it has another side as well. The information technology who turn the child of globalisation into an adult is also being criticized.



*Did u know?* According to Professor **Herbert Schiller** media has a deep relation with economic and political powers.

In his books, ‘Mass Communication and American Empire’ (1969) and ‘The Mind Managers’ (1973), **Schiller** has outlined the role of media while presenting the terrestrial domination. He believes that whatever changes are occurring on the name of “Super Highway” are happening at the cost of public properties. Radio Spectrum Frequency is being used for corporate benefits. Radio Spectrum Frequency is a national property and natural resource. Radio Spectrum was initially used as a resource for the public, but its abuse started later. Who were distributed the license, forgot their promises made to the public. They started using it for their commercial benefits. The situation is more or less same in India due to the economic liberalisation. The radio spectrum frequency is used for business interests. Especially in the area of media and telecommunications. Through the various means of communication media the public is being turned in consumer, the mood and psychology of the public is changing. There is a hunger of new consumer goods. The consumerist culture is expanding. In the series of **Schiller’s** opinions, an important question arises. The information technology as created unbounded possibilities for the benefit of the world; however the modern means of communication are also being misused. So the question arises. Who is accountable, the revolution or its abusers? This is a brainstorming subject.

**Cultural Pluralism**—When the people of different cultures live together and the notion of their co-existence is also being supported, then this state is termed as cultural pluralism. India is its supreme example. Here while societies of divergences live together partnering the cultural traditions of India are also free to practice their cultural and religious traditions.

In this age of globalisation, interaction between people of different cultures is inevitable. These interactions are the acceptance of global society. It has also increased the traffic between the countries. The traffic has also increased due to business, commerce, political, social and other reasons. This has resulted in the boost to cultural pluralism.

Today internal cultural relativity is being encouraged and the reasons behind it are: communication, migration, tourism, foreign companies etc. Due to globalisation, migration to big cities in the developed and developing countries has increased. So the problem which has arisen against the people is how to earn their living at their native places while adjusting with their traditional culture, nationality, citizenship and social life.

**Notes**

Some sociologists believe that the globalisation is encouraging the multiculturalism. Various types of necessary items of a country is consumed in other countries and thus the culture of one country is also reaching out to other countries. Foreign culture is reaching our homes through aerial routes. The cable TV channels are its carriers. Some people consider it as a cultural attack.

**Linguistic Dominance**—One of the ill effects of the globalisation is languages of weaker nations were beaten. Hindi will not affect up to that extent as it is a internal power of the nation. But the languages of weaker, less populated and poor counties will surely be defeated. If they want to join the global competition they have to come on internet, which needs knowledge of English. The only language that can provide us whole modern knowledge is English. Internet which is the most effective and rising instrument of globalisation has become the carrier of the language. Multinational and transnational companies are also doing the same thing. Attack of English is also coming through aerial routed via foreign TV channels.

Today due to globalisation, there is a future against nationalism and language absolutes or national and language absolutes. If we stick to the cultural side of globalisation, the issues related to imperialist culture attracts our attention. The United Nations is also concerned about the issue of extinction of languages. Will the English dominate and the other languages will come to the extent of extinction? This question is finding its relevance especially for the languages of developing or underdeveloped countries.

The English has now become the language of international business.

**Out Sourcing**—Out sourcing is an agent of globalisation. A heating debate is already going on in the European countries and USA. It was initially started by USA, but it is trying to put an end to it. Because the developing countries are getting the benefit of it. National Intelligence Council is a branch of American Intelligence which provides intelligence to the government. Its head Robert L Hickks presented a report to the government which was published in the newspapers across the world on March 21, 2004. According to report, business related outsourcing is new trend. This helps in decreasing the production cost of the companies. It also cautioned the Americans that foreign companies in the name of outsourcing are stealing the technology and information. This may result in a severe crisis related to computer codes from foreign countries and hardware import safety.

Mr Hickus also said in his report that in the coming fifteen years more than three million employment opportunities will go out of the USA. More than 70% will go to India, 20% to Philippines and 10% to China. It is encouraging for the developing countries but not the same for the developed countries. So the USA is taking steps to ban out sourcing to foreigners.

**Migration**—The process of relocation from one geographical location to other or from one nation to other is called migration. There is difference between tourism and migration. Tourism is completely temporary while migration has the sort of stability.

There are two more phenomenon related to it: Emigration and Immigration. The process when a person leaves his country to go to other country is called emigration, while coming to country is called immigration. Beside it there is more type of migration, called internal migration; it includes the process when a person leaves his native to go to a big city or town within a country.

Globalisation has intensified the process of migration. A citizen of a country is investing in other countries which have also increased his visits. The skilled of the developing and underdeveloped countries are migrating to Europe and USA for employment. In this manner globalisation has intensified the process of migration.

Non-resident Indians (NRI) are encouraged to invest in India for which many legal and administrative facilities are provided to them. The dual citizenship was also advocated for them to increase the capital investment. It has also given the results as many NRIs are coming to India for investment. However it is needed to be studied that what effects the decision of closing the disinvestment ministry and increasing the provision for foreign investment will bring on it.

Migration, emigration and immigration have their multidimensional effects. The problem of adjustment in a new culture of a new country. The rise of functional relationships. The conflict or harmony in the

people of different cultures on the values, standards, life style, behaviour etc. These are the after effects of globalisation and a sociological study of these issues is needed.

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**Middle Class: Carrier of Globalisation**— The middle class is a section of the society which has neither so low nor so high living standard. This is in the middle of the two ends of the society, on the one end is the upper class while on the other is the poor. This class generally includes the people employed in white collar and management related jobs.

After the European renaissance this new social system came into effect. India renaissance also a part of this series. New employment opportunities were available. Many classes like advocates, doctors, engineers, teachers, CEO of middle level enterprises etc., came into being and gradually became the part of a dominant section. This section is termed as middle class. It also played the role of an carrier of changes.



*Did u know?* The middle class is the biggest agent of globalisation. It is the main consumer in the market. The cable TV channels are viewed extensively by this class. The middle class also leads the race in consuming the products of multinational companies.

**Globalisation of Labour**— Since the globalisation has changed the world into a market, the voice of labourers has been suppressed. The national government is being deprived of their powers. Social insecurity and financial capital is being encouraged. The problem of the employment of non skilled labour has arisen in the developed countries. Privatisation has minimised the guarantee of employment. Less educated or non skilled people are skeptical about their bright future. They are alienated by their own society, which is nourishing a feeling of social uprising and violence.

Small and cottage industries are lagging behind the big corporate enterprises. The artisans employed with small and cottage industries are facing the problem of unemployment. The labour unions have also become ineffective.

## 28.5 Summary

- Time and space is contracting.
- The character of country-state is changing.
- World economy and world market is getting integrated.
- Integration of Technology.
- Integration of labour and commodity.
- Privatisation is encouraged.
- NGOs have got bigger roles to play.
- Migration is encouraged.
- Multiculturalism expansion is paced up.
- Globalisation is a deliberation of an arising globalised cultural system.

## 28.6 Keywords

1. **Globalisation**— Expansion of social and economic relations across the globe is globalisation.
2. **Immigration**— The migration between two countries.

Notes

### **28.7 Review Questions**

1. Describe the meaning of globalisation.
2. Describe the effects of globalisation.

### **Answer: Self Assessment**

1. Globalisation
2. idea
3. movements

### **28.8 Further Readings**



*Books*

1. Theoretical Sociology – *Virendra Prakash Sharma*.
2. Sociology of Development – *M. Ahmed, New Age International*.

## Unit-29: Social Implications of Info-Tech Revolution

### CONTENTS

Objectives

Introduction

- 29.1 Technology
- 29.2 Advanced Means of Communication
- 29.3 Relation between Value and Technology
- 29.4 How Technology Works on Social Change?
- 29.5 Social Impact of Technology
- 29.6 Summary
- 29.7 Keywords
- 29.8 Review Questions
- 29.9 Further Readings

### Objectives

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

- Tell how Technology brings social changes,
- Social impact of Technology.

### Introduction

New inventions and discoveries have led to so many developmental processes in the society it is also termed as a revolution. This modern age is an age of science. Scientification has not only transformed the social structure but it has also gradually abolished the old ideologies economic structures. According to **Ogburn**, "Science makes our adjustment to the changes occurred in the physical environment and this adjustment also changes the customs and social institutions."

It is true that the science has given all the resources of modernisation, which the person uses as and when needed. But it can prove fatal sometimes, so the Science has following responsibilities towards the citizens –

- (1) Development and justified usage of resources.
- (2) Discovery and development of new resources.

**Notes**

- (3) Scientific discoveries generally work as signpost forwarding in a right direction but sometimes it can be destructive as well.
- (4) Science has not only abolished the old customs but also created new resources of production and new ideologies.
- (5) Science has increased the human mortality and decreased the death rate by inventing new medicines and vaccines.
- (6) It also developed new means of communication which increased mobility due to which people came out of their paddocks and started building contacts in the society.
- (7) Telegram, Telephone, Computer and Email brought revolutionary changes in the society which resulted in increased and expected production.

Science is an important agency of social control.

Excess of everything is always destructive and it also goes true in the context of science, which is a boon in our day-to-day life. It has some limitations and it's needed to be curbed otherwise it may turn into a curse. These are the following checks –

- (i) Positive usage of science.
- (ii) Control of the usage of science for destructive purposes.

## **29.1 Technology**

Although all machinery and instruments are termed as technology but the actual technology is the knowledge or resource through which we get obtain things useful for life. For example, writing a letter is our aim then a fountain pen is our medium which can be made a machine. So the machine which makes a fountain pen is a technology. Similarly if making a machine is our objective then the science or instruments needed will be the technology. So as the human knowledge increases, technology also gets changed. On this basis **Karl Marx** clarified, the change in the “means of production” and in the pattern of the technology is an important factor in the social change. In the present life, changes in technology have also transformed all the areas of the society. Following are some of the social changes which happened due to some technological transformations:

### **Mechanization**

Mechanization is termed as the most important technological factor. In the present era, the development of mechanization has completely changed our attitude, beliefs, thoughts and social organization. Every work of has been mechanized with the excess availability of machines and the human has also turned into a machine. Mechanization has also nearly ended the craftsmanship, affection towards neighbours, brotherhood, morality, and social dealings. The technological development has also brought the housebound women to industrial setups. It has given a completely new environment to every person and has also changed his functioning.

Mechanization has mainly affected two areas of the society –

- (a) In the field of specialization, and, (b) In the field of new ideals in life.

In the first category, mechanization has increased the work timings, physical resources of comfort, the spirit of competition and political control. So the importance of old craftsmanship is decreasing, and the new craft is developing. New and complex economic relations are also spreading. Social values are the system which bears a special meaning for us. If these values are change, the social structure and organization also get changed. Mechanization has caused several changes in the social criterions of our life, and now the old system and rules which are important for social stability bear less importance for

us. Today the rich, powerful, industrialist and political leaders are more respected than the one who is well educated, social reformer, and a man of character. Economic success is meant to be the greatest success of life. Mechanization has made the human novelty-crazed and changed the social values to the extent where the fulfillment of momentary comforts has become our greatest aim. We are running behind the variable characteristics of the civilisation forgetting the stable values of the culture. Due to mechanization, we have neither remained an orthodox nor the progressive, we have just become what our selfishness wants us to become. In this way, machines have brought the state of social change altering our social values. The rapid change in the traditional social conditions of the human is also related to this new technological system. The basic reason behind these changes is that machines have given us powers to tame the natural obstacles for fulfilling his increasing needs. Obviously due to these reasons, collective life has lost its importance for us.

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**Notes** It should be admitted that by increasing the physical comforts, human knowledge, expansion of education and social awareness, mechanization has caused most of the changes in the field of the progress.

## 29.2 Advanced Means of Communication

New means of Communication are one of the important technological factors which have brought rapid social changes. Various techniques of communication such as radio, television, telephone and telegram have given mobility to our life. It has reduced the distances to extent where a message can be delivered within seconds to a place which is thousands of miles away. So different cultures are continuously mingling up. So the every progress in the field of communications has increased our pace towards the process of integration. Radio has contributed a lot in bridging the gap between urban and rural communities, expanded the political life, and has also helped in rooting out the prescriptive factors of the social relations from the society. The new shape that the cinema has given to our social life is already well known. It has not only our way of living and the dressing sense but has also changed our mentality and thoughts. It has also contributed in alleviating the place of woman in the society. Different techniques of the world have made the social control more effective.



**Task** What are the advanced means of Communication? Briefly describe.

## 29.3 Relation between Value and Technology

The meaning of 'Technology' that we derive in Sociology is needed to be explored in a broader way. This term is not used only in the context of devices and scientific tools. This also indicates the appropriate behaviour, thoughts, nature and work. The reason is very clear, nothing desirable can be obtained by mere machines in the absence of activities. So the capability of device depends on how it is used. If we compare the production capability of an instrument in different societies, we will be surprised to know that one society achieved the production capability of an instrument up to 80 to 90 percent while in other societies the percentage was 40 or 50. The reason behind the difference in the production capability of the instrument is the man behind the machine. In one reference the behaviour and motivation of the people who work on the machine may be good while in the other case it may not be same. **J. M Foster**

**Notes**

has rightly said, "Technological development is a complex process. This is not an acceptance of physical and direct improvements, it also refers to a cultural, social and psychological process. So some writers find the usage of word 'Social technological improvement' more appropriate."

In his famous book "The Protestant ethic and the spirit of Capitalism", **Max Weber** has discussed in detail the dominant values and the relation of the role of entrepreneurs contributing in these values. This observation also fits in the case machines. For example, the statement of **Kingsley Davis**, "The general characteristic of a certain society is trend of escaping the world, and concentration on the other world is emphasized. The materialist world is regarded as a changing reality. Since the science and technique works on the intimate relations between events, so to emphasize on elaborate description is a major obstacle." Professor **D. P. Mukherjee** also emphasized this point, "The ideal process of Hindu values is woven around inferior requirement. So how can the techniques for the production of these requirements be proved efficient which have given birth to other requirements like combined necessities, unnumbered necessities? How can these groups be relevant according to Hindu criterions? How can they stand against Economics which is based in the foundations of necessity and satisfaction? If the separation of the soul from the body is dangerous for survival then Gandhi ji and every Hindu with him will raise the question: Why this outrage for machines? Why the machines are necessary for civilisation?"

On this subject we can think in other context, "The complete utility of a machine demands a flexible behaviour and reception of new techniques and thoughts. Some cultures give positive importance to novelty and changes for themselves. This fact which is new and different is also the satisfactory reason behind its inspection and verification."

There are some cultures on the other side which do not adopt a favourable approach towards modernisation and discourage all the efforts of modernisation and change. This is not logical and practical for inspection. Technology doesn't best results in its hands.

The above discussion establishes the logic very well that there is a close relation between value and technology. When we think about the changes which initiate technology, we should keep in mind that technology is the commitment and demand both. When the demands of technologies are accepted then we can expect that the commitments will be met

**Self Assessment**

**Fill in the blanks –**

1. The meaning of 'Technology' that we derive in \_\_\_\_\_ is needed to be explored in a broader way.
2. Nothing desirable can be obtained by mere machines in the absence of \_\_\_\_\_.
3. There are some \_\_\_\_\_ which do not adopt a favourable approach towards modernisation and discourage all the efforts of modernisation and change.

**29.4 How Technology Works on Social Change?**

**Ogburn** extensively studied the system of change in physical culture. He has told about two systems. First the mechanical invention has the tendency of accumulation. **Ogburn** described the process in this way, "The use of stone is mixed with the use of bones, use of Copper is mixed with the use of Brass, and the use of Brass was mixed with the use of Iron so that the stream of material culture flows continuously." But **Ogburn** also marked that all the material cultures doesn't get united. The moment the usage of a product decreased, the art of making it also ends gradually. So the process of aggregation of materialist economy is called the choice based unification. Again various types of mechanical inventions expand in various types during the coming few years.



*Did u know?* This diversity and expansion is possible when “Any basic invention makes the usage of other principles possible.” For example, the development of internal combustion engine made the power plants possible.

## Notes

**Ogburn** studied the process of social changes which are affected by techniques in three approaches –

(i) Dispersal or various effects of physical inventions, (ii) Convergence or the unification of the effects of various inventions, (iii) Spiral or circled accumulation.

(i) **Dispersal** – A mechanical invention may have direct and emanating social effects. Ogburn mentioned 150 social effects of Radio. These effects are related to the dispersal of entertainment, education, and culture. Any invention is not only limited to any one social effect and this affects the whole society.

Any mechanical invention also has some emanating effects beside direct effects. “When an invention affects an institution or customs it doesn’t stops there but continues. Every effect follows its predecessor like beads in a necklace.” For example, the production of hydro power expanded the use of electricity in many rural areas. It also increased the cottage industries and small industries in these areas, and ultimately brought changes in the life style, behaviour and beliefs of the people of these areas. So the changes in the rural areas can be related to the expansion of electricity.

(ii) **Convergence** – It should be kept in mind that expansion of electricity is not the only reason in the increase of industrial units in rural areas. Small industries were established in the rural areas according to the government’s policies as the subsidiary units of the big industrial units. In this way “The primary is one of other reasons which produce emanating effects.” Because this is the collection of the effect of change and makes the social change prompt. This brings us near to the concept of convergence and also with the combination of effects of various inventions. For example, the facility of telephone, rapid transport and expensive lodgings compelled the people to live far from their work places. This expanded the cities and developed the suburban areas. So this possible that the group of inventions get united and also produce emanating effects which are also called solo effects.

(iii) **Spiral** – Till now we were only thinking about the emanating effects. This means that one social change produces several social changes. But sometime one social effect produces another change which in turn produces the previous change again. Ogburn termed it as spiral development. **Gunnar Mirdle** calls this process as a process of “Spiral accumulation development.” This process can also be described with this example. The industrial development in India was hampered by the scarcity of capital. The government tries to solve it with the help of mass accumulation and foreign assistance. Industrial progress, which is a result of extra capital investment, demands extra employment, extra income and ultimately accumulation of extra capital. So the emanating effect of extra capital investment returns to increase the progress of capital.

## 29.5 Social Impact of Technology

Technology affects our modern life style in a way which is susceptible. Our life style, ideologies and our social institutions all are affected by mechanization. Now the new civilisations are developed without the scarcity of technical basis. Although the technical and scientific progress has benefitted the humans but it has created problems against him. For example, when the industrial revolution took place in England, it accelerated the progress of development, but it also compelled the people to remain out of their home and produced problems which were never known earlier. Similarly the development of atomic energy empowered the human to eradicate poverty but it also given him the power to destruct of mankind. In fact the Technical changes have far-reaching social changes. We can also think from different perspectives on these effects.

**Notes**

Increasing and constant use of instruments and has increased the labour productivity surprisingly manifold and it also means that per person per hour production has increased with unexpected intensity. This is true for the industrial and agriculture labour. So the more quantity of goods is available now. It has two objectives for technical inventions – either they will wish to create new products to directly satisfy the human needs and necessities or their target will be to improve the old products. So the technology increases our happiness and alleviates our life style by giving us new products in increased products.



Notes

Technical progress has improves the living conditions of a common man in two ways, first it has given him more leisure and second, it has increased the quality of the products which he has produced.

Modern Technology has created has so many specialized jobs opportunities which demand specialization and knowledge. In this way, “Engineer, which draft maps for machines and factories, there are so many types of skilled construction labourers, plumbers, electricians which are involved in making, operating and servicing.” There are some people who are skilled in managing and administration of industrial establishments, advertising and sales and accountancy. In other words, technology has replaced the old closed social system education by new sections of professionals and an open section structure.

Modern technique has accelerated the speed of human life with various ideas. For example, we can think about these reasons which have increased the normal pace of life – “The scarcity of artificial light compelled to do some projects in daylight but now they are being done in the night. The slow speed of transport gave leisure however it was not comfortable enough. Slow means of communication slowed down the speed of transactions. Professional means of entertainment like plays, cinema, Akashvani and scarcity of other entertainment gave the people time to think. Rural areas with less population gave more social contact which is not possible in the urban crowd.”

By destroying the local production system, Modern industrialization has broken the family bonding. Technology has brought the people far from their home except agriculture and also has relieved the ladies from the domestic chores like cooking, sewing, washing etc. This also increased the probability for the women to come out of the house and made possible for them to work in factories and offices for their independent income. This environment gave the women a new social life.

Technology also affected the thinking, custom, beliefs and philosophy of the people. Scientific inventions and discoveries also change the thinking of people towards rituals, caste and religion. In the near future the discovery of constellations may also change their notions quickly. It seems that modern men-women are more serious and are curious to artificial excitements and they prefer capital gains more than cultural and spiritual gains. The qualities which provide quick physical comforts are given more importance. Human has become practical in his philosophies. He doesn't accept anything on the basis of belief. He tests every notion, thought and belief on the criteria of logic and experience. In other words, acting utility affects the thinking of a person in this modern world more than the abstract values.

Government is also affected by the technology, by changing the social relations technology has given a new assignment to the government to execute the social security and welfare programmes. The other by-product of technology and industrialism, business, is in control of government. Mechanization technology gave birth to big industrial setups which have huge production capabilities. These big enterprises have more financial capabilities. If they are set free they may get involved in wrong type of competition. So the government has to take steps to control these activities.

There are many other changes which occur due to technological changes. Out of these changes some changes can be highlighted. Improvement in transport facilities has ended the neighbourhood to establish new cities and metros. Public beliefs are ignored and urban life style has made its way in rural

areas. In an indirect way, technology has advanced the democratic values. It has replaced the system of post in labour by the old authority of contractors and has expanded the new democratic values.

Notes

## 29.6 Summary

- Technology has brought revolution in the society. There are so many changes due to new inventions and discoveries that they termed as revolutions.
- Mechanization has affected the society in two ways areas – in the fields of specialization and life values.
- So many techniques of communication have increased the mobility in our life. It has decreased the distances between places. Every progress in the field of communication also speeds up the pace of process of unification.

## 29.7 Keywords

1. **Information theory** – A branch of science which describes the transition of information in a formal mathematical idea.
2. **Technology** – All machines and instruments are termed as Technology. But in reality Technology is means or knowledge through which we obtain things essential for life.

## 29.8 Review Questions

1. Describe the social changes occur due to technological factors.
2. According to Ogburn, How technologies bring social changes?
3. Describe the effect of technology on the society.

### **Answer: Self Assessment**

1. Sociology
2. activities
3. cultures

## 29.9 Further Readings



Books

1. Sociology of Development – Rao Rammehar Singh, Arjun Publishing House.
2. Sociology of Development – Kailash Pyas, Pencraft International.

## Notes

## Unit-30: Formulating Social Policies and Programmes: Policy and Project Planning

### CONTENTS

Objectives

Introduction

30.1 Subject Matter

30.2 Functions of the Planning Commission

30.3 Administrative Organisation

30.4 Divisions

30.5 Other Bodies

30.6 Summary

30.7 Keywords

30.8 Review Questions

30.9 Further Readings

### 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.

### 30.1 Subject Matter

Notes

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 change 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 Kuppaswamy**, "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

**Notes**

and customs, 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 change 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, customs 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

Notes

- (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 fifth plan and sixth plan was aimed at removal of poverty.

- (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

**Notes**

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.

Notes

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.

## 30.2 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.

### 30.3 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.

### 30.4 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.

### 30.5 Other Bodies

Notes

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.

Notes

### 30.6 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.

### 30.7 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.

### 30.8 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

### 30.9 Further Readings



Books

1. Theoretical Sociology – *Virendra Prakash Sharma*.
2. Sociology of Development – *Shyamcharan Dubey, Vani Publication*.

## Unit-31: Implementation, Monitoring and Evaluation of Methodologies

### CONTENTS

Objectives

Introduction

31.1 Subject Matter

31.2 Summary

31.3 Keywords

31.4 Review Questions

31.5 Further Readings

### 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.

#### 31.1 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,  $\sigma$  is capital-production ratio,  $\alpha$  is the confined saving tendency and  $\Delta i$  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  $\alpha$  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.

Notes

### 31.2 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.

### 31.3 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.

### 31.4 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

### 31.5 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.*

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