



ALAGAPPA UNIVERSITY

[Accredited with 'A+' Grade by NAAC (CGPA:3.64) in the Third Cycle
and Graded as Category-I University by MHRD-UGC]

KARAIKUDI – 630 003

DIRECTORATE OF DISTANCE EDUCATION



M.A. [Sociology] **351 22**



SOCIOLOGY OF MODERNIZATION AND DEVELOPMENT

II - Semester



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(A State University Established by the Government of Tamil Nadu)

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SOCIOLOGY OF MODERNIZATION AND DEVELOPMENT

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INTRODUCTION

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Conceptions of development have been changing with the passage of time. With an expansion in trade, economic systems throughout the world are now entering the domain of a world economy driven by the forces of globalization. In this context, many experts have formulated theories regarding the process of development from different perspectives. Economic development, human development and social development are the critical aspects of development. However, a blatant emphasis on development has taken us to the brink of an environmental disaster. Sustainable development, thus, is a very significant aspect of the modern connotation of development.

As a result of globalization, Indian society has undergone a vast transformation during the past few decades. The streams of change and development like Sanskritization, Westernization, modernization and secularization have virtually overhauled the face of Indian culture and society. The book, *Sociology of Modernization and Development*, tries to get to the pulse of these social changes and tries to capture the changing facets of social change.

This book, *Sociology of Modernization and Development*, is written with the distance learning student in mind. It is presented in a user-friendly format using a clear, lucid language. Each unit contains an Introduction and a list of Objectives to prepare the student for what to expect in the text. At the end of each unit are a Summary and a list of Key Words, to aid in recollection of concepts learnt. All units contain Self-Assessment Questions and Exercises, and strategically placed Check Your Progress questions so the student can keep track of what has been discussed.

BLOCK - I

BASIC CONCEPTS OF MODERNIZATION AND DEVELOPMENT

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1.0 INTRODUCTION

History reveals that man's life has been transformed from the caves and jungles to the palatial buildings. People, family, religion, value system, etc., will not remain same forever. Societies grow, decay and modify to changing conditions. Every society, from primitive to industrial and post-industrial, has witnessed continuous state of transformation. Change is permanent, although the intensity or degree of change is different in different societies.

According to Giddens (2001), in human societies, to decide how far and in what ways a particular system is in a process of change or transformation, we have to show to what degree there is any modification of basic institutions during a specific time period. There are social systems which change very fast, whereas there are others which have ties with the remote past. World religions like Christianity and Islam maintain their ties with ideas and value systems pioneered thousands of years ago.

In this unit, you will study about basic concepts of change and development.

1.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the basic concepts of social change and development

- Differentiate between growth and development
- Explain the meaning of progress and evolution

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1.2 CHANGE AND DEVELOPMENT

Scholars like Aristotle, Plato, Hegel and others have written at length on various aspects of change during their times. In fact, sociology as a separate discipline emerged in the middle of the 19th century as an effort to explain the socio-cultural and economic changes that erupted in Europe following the industrialization and democratization processes. It will not be wrong to state that major classical sociologists were preoccupied with explaining change, more precisely articulating on the change that followed the rise of capitalism in the West. Considering change as an important aspect of study, the father of sociology, August Comte, even remarked that the role of this discipline is to analyse both the Social Statics (the laws governing social order) and Social Dynamics (laws governing social change (Slattery, 2003)). Similarly, Herbert Spencer also talked about change in his analysis of 'Structure' and 'Function'. 'Structure' indicated the internal build-up, shape or form of societal wholes, whereas 'function' signifies their operation or transformation (Sztompka, 1993). He has measured change or progress taking into consideration the degree of complexity in society. According to Spencer, society passes from simple, undifferentiated, homogeneity to complex, differentiated, heterogeneity. Another classical sociological thinker, and one of the founders of the discipline, Emile Durkheim talks about evolutionary change in his famous work *The Division of Labour* and observes that society passes from 'mechanical solidarity' to 'organic solidarity. Karl Marx explains societal change with his economic deterministic model and describes change of society from primitive communism to socialism. Max Weber's analysis of religious codes and its impact on economic development in his *The Protestant Ethic and the Spirit of Capitalism* examines the major aspects of change.

Social change and Social Development

After understanding the meaning and definitional analysis of the concept, the features of social change can be discussed as given below:

- (i) **Social change is universal:** Social change is inevitable. It is not only inevitable, it is also universal. It is found in every society. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from nomads, food gatherers to agriculturists and later modern, industrial beings.
- (ii) **Social change is continuous:** Right from the time mother earth came into being to the present times, society/life has been in a continuously changing mode. No society or people can be stopped from the influences of change. It is a never-ending process.

- (iii) **Social change may produce chain reactions:** Change in one aspect of a system may lead to changes of varying degrees in other aspects of that system. According to Biesanz and Biesanz (1964), the change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible. Similarly, the Protestant emphasis on Bible reading as a road to salvation led to a great rise in literacy. Further, introduction of the system of reservation for backward communities in Government institutions and offices in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. Similarly, improvement in literacy in the country leads to economic independence of women which in turn brings changes in the whole notion of family, marriage and husband-wife ties.
- (iv) **Social change may be planned or unplanned:** Change may occur with or without proper planning. People, government or any other agent may initiate change through plans or programmes and may determine the degree and direction of change. The Government of India after Independence devised several socio-economic developmental programmes to bring the country out of poverty and unemployment through the broader provision of Five Year Plans. In the 60 years of Independence, the country has seen phenomenal improvement in literacy, health, infrastructure and industry, and considerably managed to overcome poverty, hunger and unemployment problems. Apart from the planned social change, there can be changes which are unplanned and happen accidentally. Changes due to natural calamities like earthquakes, tsunamis, volcanic eruptions, etc., belong to this category.
- (v) **Social change is temporal and directional:** Change can be directional. It happens in a particular direction. In several instances, such direction is planned, predetermined and is fixed ideally. Such changes are called as progress. However, change in general may happen in any direction. Similarly, the rate or tempo of change varies from time to time and place to place.
- Some changes may take months and years while some may occur rapidly. Social change is temporal in the sense that it involves the factor of time. It denotes time sequence. It can be temporary or permanent. Time is an important component in the process of change.
- (vi) **Social change is value-neutral:** The concept of social change is not value laden or judgemental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.

Development

Development refers to improvement in the quality of life and advancement in one's state of condition. It may refer to improvements in one's well-being, living-standards

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and socio-economic opportunities. However, the term development is multifaceted due to which lots of confusions and disagreements have taken place with regard to its meaning and definition. Nevertheless, influenced by the scholars like Amartya Sen, the United Nations Development Programme (UNDP) created a Human Development Index (HDI) that combines indicators like health, life expectancy, literacy, political participation and access to resources (UNDP, 2001). Noted economist, Amartya Sen argues that development can be seen as a process of expanding real freedoms that people enjoy. This contrasts with the narrow view of development that identifies it with growth or Gross National Product (GNP) or personal income or industrialization or technological advancement or social modernization (Sen, 2000). Sen argues that growth of GNP and personal income can be important means that can expand individual freedom. However, freedom depends also on other determinants like proper arrangements for schooling or education, proper healthcare system, civil and political rights, etc. Sen says, 'Development requires the removal of major sources of un-freedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity or repressive state' (Sen, 2000). Further, Gunnar Myrdal (2003) defines development as the upward movement of the entire social system, and this social system encloses, besides the so-called economic factors, all non-economic factors, including all sorts of consumption by various groups of people; consumption provided collectively; educational and health facilities and levels; the distribution of power in society; and more generally economic, social and political stratification; broadly speaking, institutions and attitudes – to which we must add, as an exogenous set of factors, induced policy measures applied in order to change one or several of these endogenous factors'.

Nature of Development

Development is a process that makes the human society a better place to live in. It brings social well-being. The nature of development is analysed below (Jena and Mohapatra, 2001; Mohanty, 1997).

- (i) Development is a revolutionary process. In many cases, it involves sudden and rapid change of the social structure. In its technological and cultural dimensions, it is comparable to Neolithic revolutions which had turned food gatherers and nomads into settled agriculturists. Now, during the development revolution, society is getting transformed from rural agricultural one to urban and industrial.
- (ii) Development is a complex and multi-dimensional process. It involves a lot of economic, behavioural and institutional rearrangements. It involves equity, socio-economic and political participation, etc.
- (iii) Development is a systematic process. Change in one aspect brings chain reaction and corresponding changes in other aspects also.

- (iv) Development is a lengthy process. The process of development needs substantial level of efforts over a long period of time.
- (v) Development is an irreversible process. It always moves forward. Although some aspects of the process might have some occasional downfalls, but the whole process of development is irreversible.
- (vi) Development is a universal process. Developmental ideas and know-how are diffused from centre of origin to other parts of the world. There are transformations of ideas and techniques between nations world over.
- (vii) Development is directional. It is a process that moves in a direction. In that sense development is also called an evolutionary process. As stated by Spencer, it can be from simple to complex. As stated by Marx, it can be from class-less primitive communism to capitalistic mode of production and finally to socialism. As discussed by Durkheim, it can be from mechanical solidarity to organic solidarity and so on.
- (viii) Development is a value-loaded concept. Qualitatively, it talks about improvement of something over some other. It talks about improvement in lifestyle, infrastructure, education, health system and so on. Quantitatively, it always advocates for more (of anything) in number. Therefore, it is a process that involves value-judgement.

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1.3 PROGRESS

Progress is a change in a desirable direction. It can also refer to change for the better. It involves value judgement because it implies betterment or improvement. Progress is different from evolution. Evolution is merely change in a given direction. Evolution describes a series of related changes in a system of some kind. Evolution cannot be evaluated as good or bad. Progress, on the contrary, means change for the better, and hence must imply a value judgement.



Fig. 1.1 Social Progress

Progress involves change that leads to certain well-defined goals. It is also a type of social change. However, there are differences between the two. Every change is not progress, but every progress can be called as a change. Moreover, change is a value-free concept, while progress always denotes change for the better. In that sense, progress is a value-laden concept. It has been discussed before that change

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can be planned and un-planned. Nonetheless, progress is always planned and ideally fixed. Besides, change is obvious and certain. Small or big, slow or fast, change takes place in every society, but progress is uncertain (Mohanty, 1997).

The term ‘economic development’ on the other hand is far more comprehensive and broader in nature. Economic development in a broader sense refers to social and technological progress. It implies changes in a progressive manner in the social and economic structure of a nation. Scholars view that change in economic structure refers to the transformation of a country from an agricultural economy to largely an industrial one where industries, trade, etc., contribute a lot to the GNP of the country. Further, economic growth refers to increase in the output of the country in terms of goods and services, but development implies change in technological know-how and institutional arrangements of production along with change in the distributive pattern of income. In comparison to development, growth is easy to accomplish. Through greater mobilization of resources and raising productivity, production of goods and services in a country can be raised. However, the process of development is more extensive and broader.

Apart from a rise in the level of productivity, it also involves changes in the real composition of goods and services, removal of poverty, unemployment, inequality and establishing an all-encompassing society, a society that distributes the fruits of growth and development among all sections of the society. It is a fact that economic development is not possible without economic growth, but growth can be achieved without development. As said above, growth is just increase in country’s GNP, but development is a multi-dimensional process. However, despite the difference, both these concepts go hand in hand and are very much related. Besides, a country’s economic development is related to its human development that includes health, education, standard of life, etc. India in post-independence times adhered to the path of socialism and policies for its economic development. These were formulated in accordance with the socialistic principles and planned governmental control which was initiated by country’s first Prime Minister Pandit Nehru. However, in the last part of the 20th century several critical macro-economic situations broke out in the country due to the longstanding controlled economic regime by the government and many more reasons. Following this in 1991, the Government of India came out with its structural adjustment policies and economic reforms bidding adieu to its earlier suppressive license raj. In fact in June 1991, India came close to defaulting on its international debt commitments, with balance of payments deficit running high, foreign exchange balance going precariously low (enough for only 13 days of normal imports) and fiscal deficit high which prompted major reforms in 1991 through liberalization (Basu, 2006).

Thus, India opened up its economy and adapted to globalization in the early nineties of the 20th century. As the liberalization and globalization strategy for its economic development came through, several changes were initiated like scrapping of the industrial licensing regime, reduction in the number of areas reserved for the public sector, beginning of the privatization programme, reduction in tariff rates,

etc. Following this, India's export, import and foreign trade increased substantially. Many Indian companies have started becoming respectable players in the international market. The liberalization of the domestic economy and the increasing integration of India with the global economy have helped step up the GDP growth and it is now the fastest growing economy in the world after China. Since the advent of economic liberalization and globalization in 1991, India has experienced a lot and its policies for economic development are evolving.

During the post-liberalization phase, India is performing fairly in international trade and also its domestic economic development is showing remarkable progress. India's export and import in the year 2007–08 was to the extent of ₹65,5864 and ₹10,12312 crores, respectively (Economic Survey 2008–09, A82–A88). As mentioned previously, the liberalization process has helped step up GDP growth rates. As shown in the Economic Survey of India (2008–09, A7), in the year 1991–92, the GDP growth was just 1.4 per cent, but in 1992–93 it reached at 5.4 per cent. Year 1996–97 witnessed a remarkable growth of 8.0 per cent. In 2003–04, the GDP growth of the country was 8.5 per cent while in 2006–07 it was 9.7 per cent.

As per the Economic Survey 2018-19, 'India continues to remain the fastest growing major economy in the world in 2018-19, despite a slight moderation in its GDP growth from 7.2 per cent in 2017-18 to 6.8 per cent in 2018-19.' The report further states that, 'India is the seventh largest economy in terms of Gross Domestic Product (GDP) in current US\$'. The survey also states the total exports for the fiscal year 2018-19 stood at ₹ 23,07,663 Cr while imports were at ₹ 35,94,373 Cr.

1.4 GROWTH

The concept of development, as we define it today, is missing in the writings of early economists. These writings have confined themselves to what we treat as economic growth, explained the concept only rationally and in economic terms. The progress could be measured in terms of per capita income, Gross National Product (GNP), and the number of functioning industrial units. They viewed development from this angle and referred essentially to the successive growth in material and manual forces of production like land, labour, capital and technology.

The theories of economic growth vary in their views, but there are four common points in them which explain the laws of economic growth:

- The accumulation of capital and improvement of technology.
- Population change.
- The division of labour into specialized activities.
- Entrepreneurship.

An increase in the capacity of an economy to produce goods and services, compared from one period of time to another is referred to as economic growth.

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If you have to compare one country's economic growth with that of another, you will have to use the per capita gross domestic product (GDP) or GNP as these take into account population differences between countries. GDP measures the value of output produced within the domestic boundaries of a country over a given time period. GNP is the market value of all products and services produced in one year by labour and property supplied by the residents of a country. It measures the output generated by a country's enterprises (whether physically located domestically or abroad).

The growth depends on three crucial factors, namely, availability of resources, investment, and increasing efficiency. Studies of the growth path of various countries from being poor to becoming developed states, identify three stages through which a nation passes. In the first stage, the poor country starts with the export of resources. In the second stage, the nation graduates to the export of labour-intensive manufactured commodities and, in the last stage, as labour starts becoming scarce, the nation moves towards production of capital-intensive commodities. All these stages generate growth in the national income, but it is in the third stage when the nation witnesses increase in capital-labour ratio and consequently increased productivity and sustained increase in the real income. The third stage is self-enforcing. Thus, this is the most desired shift for a nation. It must be remembered, however, that the population growth rate is a very important factor that affects both the promotion to the next stage and the pace of economic growth at a particular stage. If the population is growing fast then it may take a nation a long time to increase its capital-labour ratio substantially and consequently affect the productivity and real per capita income growth adversely.

The growth of an economy does not include only an increase in productive capacity but also as an improvement in the quality of life to the people of that economy. Thus, the focus of economic growth is the improvement of a country's standard of living. An important point that needs to be mentioned here is that if population also grows along with economic production, an increase in GDP does not automatically result in an improvement in the standard of living. When the focus is on standard of living, economic growth is expressed on a per capita basis, which is primarily driven by improvements in productivity. Increased productivity implies the production of more goods and services with the same inputs of labour, capital, energy, and/or materials.

Adam Smith, writing in the beginning of 18th century, propounded the first systematic theory of economic growth. According to him, the invention of better machines is responsible for increase in productivity and material welfare. The classical economists stressed upon development in terms of economic growth and believed that if annual growth is at the rate of 5 to 6 per cent, it should be treated as a developing economy. W.A. Lewis, one of the celebrated economists of classical era, has favoured per capita production to distribution. For Karl Marx, the determining force in history is technology. Technology, according to him, would

hasten polarization of classes and intense class struggle leading to the unity of workers against capitalists and seizing power from them.

Basic Concepts

Adam Smith and David Ricardo were of the view that an increase in population growth would reduce the rate of economic growth. But, later on, English economist John Maynard Keynes' theory rejected the thesis of Smith and Ricardo and stressed that an increase in population increases demand for goods, which stimulates investment and ultimately economic growth. The last two decades of economic achievements of China and India—the two most populous countries of the world—have also proved that population explosion is perhaps not necessarily a detrimental force in economic development. Accumulation of capital and economic growth lead to division of labour and vice versa. Division of labour refers to specialization of production functions which increases skills among workers and skilled and specialized work leads to increase in productivity. Smith emphasizes the role of division of labour in the increase in production.

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Dadabhai Naoroji, who made a remarkable contribution to the study of Indian national income, was also interested in comparing the per capita income in India and England, but with the particular aim of demonstrating the higher burden of taxation in India. Naoroji placed the per capita income of India at ₹ 30 in 1870 compared to that of England where it was ₹ 450. His estimate was of great importance in addressing both the question of the absolute level of incomes in India and the issue of establishing the poverty of India in a comparative context.

Colonial India witnessed economic growth during the 19th century, which was attributable to export of labour and resource intensive goods, huge investment in irrigation and railways and slow rate of growth of population. Since the population was not growing rapidly, so the demand for labour was greater than the supply. During the first half of the 20th century, the growth in agriculture and investments slowed down while that in industries and some of the services sectors strengthened, yet agriculture maintained its major share due to which the overall income growth remained subdued. The prime reasons behind this poor performance was low investment during the last 50 years of the British Raj and population explosion after 1921, which became a major impediment to increasing the capital-labour ratio. The low investment was due to two reasons: first, investment was a small proportion of government expenditure and it was declining and second, private investment remained low due to high risks and uncertainties. It is important to note here that the 1920s witnessed depression in the world economy and the first half of the 20th century saw two World Wars.

Entrepreneurship—a key factor in economic growth—was in fact not recognized in the early economics. However, Ricardo did regard the role of capitalist as visionary investor and organizer of rent of land, wages and production, which is paramount in economic growth. But, the capitalist is not necessarily an entrepreneur. Joseph Schumpeter, much later, gave a systematic definition of an entrepreneur and emphasized her/his role of an innovator as a key factor in economic development.

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Development is not just an economic phenomenon but a multidimensional process involving reorganization and reorientation of entire economic and social system. There is no agreed definition of development. It is a normative term which has at different times meant economic growth, structural economic change, industrialization, capitalism, socialism etc. Michael Paul Todaro's three objectives of development includes: raising people's standard of living, creating conditions conducive to growth of people's self-esteem and increasing people's freedom by giving them choices. Economic growth and human development are interrelated. While economic growth provides resources to achieve improvements in human development, improvements in human capital can play an important role in achieving economic growth. The capability approach has provided the theoretical foundations for human development.

The concept of development, like modernization, appeared in academic writings only after the second quarter of the 20th century when scholars became attentive to the problems of development in Asian, African and Latin American countries, which became independent one after the other and set out on the path of planned growth of their economies. The scholars, keeping in mind the conditions of these so called Third World countries, arrived at the conclusion that the problems of economic growth in the developing countries were more non-economic than economic. It was also realized that these colonial countries were not moving fast on the path of economic growth because of their inhibitive social and cultural conditions. It was conceived that the cause of the sluggish pace of their economic growth was not necessarily the dearth of capital, labour, technology and raw material but the tradition-bound social structure and culture. Max Weber and W. Kapp have held that the Hindu religion and caste system were responsible for the slow pace of economic growth in India. However, this view may not be accepted without reservation. Since caste and occupation were traditionally linked with each other through religion, social and occupational mobility has taken place to a very limited extent. However, occupational mobility in Indian society has never been absolutely absent as opined by the Western writers. Keeping in view all these points, it may be safely said that certain structural and cultural conditions have definitely played a crucial role in the inhibited state of economic growth in India.

Difference Between Growth and Development

'Growth' has been defined as the 'steady increasing capacity of the economy of a country'. The aim of economic growth is to satisfy the basic needs and to provide services to the members of the society. Growth can increase the productivity of a country which can further lower the inputs such as labour, capital, material and energy for a given amount of basic output necessities. The supply of demand for goods and services can be increased vehemently by a lowered cost and also results in capital investment to increase capacity. Because of new technology, improved methods and economies of scale, new capacity becomes more and more efficient. This results in reduction of price. Demands are increased, until markets become saturated due to diminishing utility. Economically, it can be said

that this is the result of growing population. The questions relating to increase in productivity are the major factors responsible for economic growth. Economic growth can be seen since the 19th century. Most of the economic growth has been the result of reduced labour inputs, material, energy, capital, land, etc.

However, mass production of the 1920s resulted in over production. It was debated as one of the many causes of the Depression of the 1930s. Construction of highway infrastructure contributed a lot to the period of Second World War. During that time there was capital investment in manufacturing and chemical industries. It also benefited from the discovery of vast amounts of oil around the world, particularly in the Middle East. The growth in Western nations was very slow after the year 1973. It has been marked in Asia that growth has been strong since then. The economy of Japan is also growing very steadily since about 1990. The concept of modern economic growth started with the emergence of the critique of mercantilism especially by physiocrats thinkers. David Hume, Adam Smith, Ricardo are the major exponents of this growth. This school thought that productive capacity allows growth and there is increasing capital to allow agricultural productivity. The neoclassical growth model has been achieved to meet the country's requirements.

Some countries have defined development in the context of development policies. Development according to them means what it is supposed to achieve. Achievement measuring indicators could then be used to judge different countries. Recently, the United Nations documents defined development as 'being measured by life expectancy, adult literacy and its access to all three levels of education as well as people's average income'. It is a necessary and important condition of their freedom of choice. The development aspects reflect individual's well-being aspects. This growth is also achieved at the cost of 'greater inequality, higher unemployment, weakened democracy, and loss of cultural identity or overconsumption'. In this context one can understand the link between economic growth and social and environmental issues. This is unsustainable growth. The Human Development Report (1992) presented that, 'it is not a single country in moving from lopsided development with slow human development and growth can become mutually reinforcing'. The development has inevitably and invariably been followed by slower economic growth.

1.5 EVOLUTION

The use of the word evolution or 'social evolution' in sociology is borrowed from biology. Biology studies 'organic evolution' which denotes the evolution of all kinds of organisms. On the other hand, social evolution refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life. It involves the idea that every society passes through different phases, from simple to complex. Sociologists and social anthropologists were impressed by the idea of organic evolution which could convincingly explain how one species evolves

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into another and wanted to apply the same to the social world. MacIver and Page put forward the hypothesis that evolution means more than growth. Growth does connote a direction of change, but it is quantitative in character. Evolution involves something more intrinsic, a change not merely in size, but at least in structure also. Social evolution is also a type of social change. Both of them are natural and are inevitable facts of life and are continuous processes. However, there are differences between the two. First, every change is not evolutionary in nature, whereas, evolution always implies change. Second, the cause of social change may be both internal and external, whereas evolution is mostly affected through the operation of internal factors. Third, social change can be planned or unplanned, but evolution is an automatic process. Fourth, social change is a value-neutral concept, whereas evolution is value-loaded. Fifth, there can be slow or fast social change, but evolution is always a slow process.

Check Your Progress

1. Who is considered as the father of Sociology?
2. Name a famous work of Emile Durkheim.
3. State one feature of social change.
4. Define economic development.

1.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. August Comte is considered as the father of Sociology.
2. One of Emile Durkheim's famous work is *The Division of Labour*.
3. One feature of social change is that it is universal.
4. Economic development in a broader sense refers to social and technological progress. It implies changes in a progressive manner in the social and economic structure of a nation.

1.7 SUMMARY

- Every society, from primitive to industrial and post-industrial, has witnessed continuous state of transformation.
- According to Giddens (2001), in human societies, to decide how far and in what ways a particular system is in a process of change or transformation, we have to show to what degree there is any modification of basic institutions during a specific time period.

- Considering change as an important aspect of study, the father of sociology, August Comte, even remarked that the role of this discipline is to analyse both the Social Statics (the laws governing social order) and Social Dynamics (laws governing social change (Slattery, 2003).
- Herbert Spencer also talked about change in his analysis of 'Structure' and 'Function'.
- 'Structure' indicated the internal build-up, shape or form of societal wholes, whereas 'function' signifies their operation or transformation (Sztompka, 1993).
- According to Spencer, society passes from simple, undifferentiated, homogeneity to complex, differentiated, heterogeneity.
- Another classical sociological thinker, and one of the founders of the discipline, Emile Durkheim talks about evolutionary change in his famous work *The Division of Labour* and observes that society passes from 'mechanical solidarity' to 'organic solidarity'.
- Karl Marx explains societal change with his economic deterministic model and describes change of society from primitive communism to socialism.
- Max Weber's analysis of religious codes and its impact on economic development in his *The Protestant Ethic and the Spirit of Capitalism* examines the major aspects of change.
- Social change is universal: Social change is inevitable. It is not only inevitable, it is also universal.
- Social change is continuous: Right from the time mother earth came into being to the present times, society/life has been in a continuously changing mode.
- Social change may produce chain reactions: Change in one aspect of a system may lead to changes of varying degrees in other aspects of that system.
- According to Biesanz and Biesanz (1964), the change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible.
- Social change may be planned or unplanned: Change may occur with or without proper planning.
- The Government of India after Independence devised several socio-economic developmental programmes to bring the country out of poverty and unemployment through the broader provision of Five-Year Plans.
- Social change is temporal and directional: Change can be directional. It happens in a particular direction.

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- Social change is value-neutral: The concept of social change is not value laden or judgemental.
- Development refers to improvement in the quality of life and advancement in one's state of condition. It may refer to improvements in one's well-being, living-standards and socio-economic opportunities.
- Influenced by the scholars like Amartya Sen, the United Nations Development Programme (UNDP) created a Human Development Index (HDI) that combines indicators like health, life expectancy, literacy, political participation and access to resources (UNDP, 2001).
- Noted economist, Amartya Sen argues that development can be seen as a process of expanding real freedoms that people enjoy. This contrasts with the narrow view of development that identifies it with growth or Gross National Product (GNP) or personal income or industrialization or technological advancement or social modernization (Sen, 2000).
- Development is a process that makes the human society a better place to live in. It brings social well-being.
- Progress is a change in a desirable direction. It can also refer to change for the better. It involves value judgement because it implies betterment or improvement.
- Progress is different from evolution. Evolution is merely change in a given direction. Evolution describes a series of related changes in a system of some kind.
- Evolution cannot be evaluated as good or bad. Progress, on the contrary, means change for the better, and hence must imply a value judgement.
- Economic development in a broader sense refers to social and technological progress. It implies changes in a progressive manner in the social and economic structure of a nation.
- Scholars view that change in economic structure refers to the transformation of a country from an agricultural economy to largely an industrial one where industries, trade, etc., contribute a lot to the GNP of the country.
- India opened up its economy and adapted to globalization in the early nineties of the 20th century.
- As the liberalization and globalization strategy for its economic development came through, several changes were initiated like scrapping of the industrial licensing regime, reduction in the number of areas reserved for the public sector, beginning of the privatization programme, reduction in tariff rates, etc.
- The theories of economic growth vary in their views, but there are four common points in them which explain the laws of economic growth

- An increase in the capacity of an economy to produce goods and services, compared from one period of time to another is referred to as economic growth.
- The growth depends on three crucial factors, namely, availability of resources, investment, and increasing efficiency.
- Adam Smith, writing in the beginning of 18th century, propounded the first systematic theory of economic growth.
- According to him, the invention of better machines is responsible for increase in productivity and material welfare.
- Adam Smith and David Ricardo were of the view that an increase in population growth would reduce the rate of economic growth.
- Dadabhai Naoroji, who made a remarkable contribution to the study of Indian national income, was also interested in comparing the per capita income in India and England, but with the particular aim of demonstrating the higher burden of taxation in India.
- ‘Growth’ has been defined as the ‘steady increasing capacity of the economy of a country’. The aim of economic growth is to satisfy the basic needs and to provide services to the members of the society.
- The use of the word evolution or ‘social evolution’ in sociology is borrowed from biology. Biology studies ‘organic evolution’ which denotes the evolution of all kinds of organisms.
- On the other hand, social evolution refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life.

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1.8 KEY WORDS

- **Industrialization:** It is the process by which an economy is transformed from primarily agricultural to one based on the manufacturing of goods.
- **Democratization:** It is defined as a change in political regime within a sovereign state from nondemocracy to democracy.
- **Sociologist:** He/she is an expert in or student of the development, structure, and functioning of human society.
- **Evolution:** It is a process of gradual change that takes place over many generations, during which species of animals, plants, or insects slowly change some of their physical characteristics.
- **Income:** It refers to money received, especially on a regular basis, for work or through investments.

1.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

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Short Answer Questions

1. What do you understand by social change?
2. State all the features of social change.
3. Write a short note on 'economic development'.
4. Describe various concepts as analysed by famous sociologists in their works. State examples from the Unit.
5. Discuss Adam Smith's theory of growth.

Long Answer Questions

1. What is development? Describe its nature in detail.
2. Elucidate the concept of progress. How is it different from evolution?
3. Trace the origin and the onward trajectory of globalization in India.
4. Discuss the concept and theory of growth. Which factors does growth depend on?
5. Differentiate between growth and development.
6. Explain and analyse the concept of evolution of societies.

1.10 FURTHER READINGS

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UNIT 2 VARIOUS TYPES OF CHANGES

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Structure

- 2.0 Introduction
- 2.1 Objectives
- 2.2 Social Change versus Cultural Change
- 2.3 Change versus Interaction
- 2.4 Short Run versus Long Run Changes
- 2.5 Answers to Check Your Progress Questions
- 2.6 Summary
- 2.7 Key Words
- 2.8 Self Assessment Questions and Exercises
- 2.9 Further Readings

2.0 INTRODUCTION

This unit highlights the two types of change, i.e. social change and cultural change. An individual adopts these changes but as the name suggests one type of change pertains to social practices and the other one is related to culture. Social change refers to the change adopted by the whole society, for instance, feminism or women empowerment is a type of social change integrated in society. On the other hand, cultural change refers to a particular group in a society. This is primarily the main difference between social and cultural change. It is observed that cultural change affects social change. Since all cultures are social in its origin and meaning, it is from there social change has emerged.

Cultural change is a very broad and dynamic change. However, social change is only a part of cultural change. Cultural change includes change in ideology, administration and social change refers to changes in social relationship among people. All these aspects are discussed in detail in this unit along with the concept of change (long and short) and interaction.

2.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the characteristics of social change
- Differentiate between social and cultural change
- Describe change and social interaction
- Examine short versus long-run changes

2.2 SOCIAL CHANGE VERSUS CULTURAL CHANGE

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Social change may refer to the notion of social progress or sociocultural evolution, the philosophical idea that society moves forward by evolutionary means. It may also refer to paradigmatic change in the socio-economic structure.

Social change involves alteration of the social order of a society. It may be consisted of social institutions, social behaviour or social relations.

Social change may also refer to social revolution, such as the socialist revolution presented in Marxism, or other social movements such as women's suffrage or the civil rights movement. It may be driven by cultural religious, economic, scientific or technological forces.

It is the transformation of culture and social organisation over time. In modern world we are aware that society is never static, and that social, political, economic and cultural changes occur constantly. There are a whole range of classic theories and research methods available within sociology for the study of social change. There are four main characteristics of social change (Macionis 1996) :

- It happens everywhere, but the rate of change varies from place to place.
- Social change is sometimes international but often unplanned.
- Social change often generate controversy.
- Social change matters more than others.

Social changes are accepted modes of life and these change could occur due to so many reasons like changes in geographical conditions, cultures, composition environmental changes and many more factors.

Cultural Change is a very vast areas to explore. It refers to changes made in cultural elements, both material and non-material. All important changes have cultural aspect within them. Cultures tends to give certain dimensions and momentum to a social change to see the limits of that social change. Cultural changes include change in technology like introducing advanced appliances, automobiles, machinery and many more. Moreover it also refers to the change in ideology, beliefs and administrative system of a society. It is concerned with the changes that ought to be made in our lifestyle, habit patterns and in advancing our mode of life. These changes many also include the intervention of new trends, art, dance, television, music and other technological advancement.

Society strives its continuity and existence according to the environmental conditions of its surroundings. People have been developing down from generation to generation with the addition of new ideas and objects. This dynamic process of society enhances culture with refreshment and for every generation a new culture than for the previous. A stagnant society is dead but there is none today how so

primitive, it may be. Technological developments and social changes in the form of 'evolution' and 'progress' of any rate exist there as the adjustment factors change them according to the environmental conditions. Hence the societies and cultures are undergoing changes with a continued process.

Various Types of Changes

Following are the some of the definitions by renowned sociologists:

- David Dressler and Donald Caens – “It is the modification or discontinuance of existing ‘tried’ and ‘tested’ procedures transmitted to us from the culture of the past as well as the introduction of new procedures.”
- Kingsley Davis- “Cultural changes embarrasses occurring in any branch of culture including art, science, technology, philosophy etc. as well as changes in the forms and rules of social organisation.
- Horton and Hunt – “Changes in the culture of society is called cultural change.”

The cultural aspects of the society which includes norms, while the learning of these norms in groups is 'social'. While entering into life whatever one finds in his environment is 'cultural' and the activities in which he participates become 'social' for him. Ideal or expected roles from individual are cultural and the real ones which he performed are social.

Sources of Cultural Change

- Discovery: It is a new perception of an aspect of reality that already exists.
- Invention: Invention is the combination or new use of existing knowledge to produce something that did not exist earlier.
- Diffusion: The term 'diffusion' is the spreading of cultural traits from group to another group.
- Acculturation: It means cultural modification of an individual group or people by adapting to or borrowing traits from another culture.
- Assimilation: It is process of combination of two cultures into one culture with comprising cultural traits.

Difference between Social and Cultural Change

- Cultural change is a very broad and dynamic change whereas social change is only a part of cultural change.
- Cultural change include change in ideology, administration etc. and social change refers to changes in social relationship among people.
- Cultural change gives new directions to social change whereas social change is concerned about improvements made to uplift certain lifestyles.
- Cultural change could be material or non-material.

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- The main difference between social and cultural change is, social change basically refers to the change adopted by whole society like feminism or women empowerment is a type of social change integrated in society. On this other hand, cultural change is refers to a particular group in a society.
- Cultural change affects the social change. Since all cultures are social in its, origin and meaning so that is from where the social change has basically emerged.
- Social change refers to alterations or changes in social relationship among people. It includes changes in social structure or modifications made in a certain living style. On the other hand cultural change includes change in technology like introducing advanced appliances, automobiles, machinery and scientific advancements.

Characteristics of Social and Cultural Change

- Social and cultural change is universal phenomena.
- It is a regular process.
- Prediction regarding social and cultural change is not possible.
- The changes depict chain effect in all aspects of society.
- Both can be planned or unplanned.
- Speed and direction of social and cultural change are not uniform as well as uncontrollable in nature.
- Social and cultural change being change in whole life style and behaviour of the human being.

2.3 CHANGE VERSUS INTERACTION

Change in sociological aspect refers to any significant alteration over time in behaviour patterns and cultural values and norms. Change is an ever-present phenomenon, but it is a dynamic entity. It is an ongoing process. The social structure is subject to incessant change. Individual may strive for stability, yet the fact remains that society is an ever-changing phenomenon, growing, decaying, reviewing and accommodating itself to changing condition.

It is said, “The wheel of time moves on and on. The old dies and the young steps into the world. A child changes into a boy and a boy into a youth and their into a man. Today is not yesterday, we ourselves change. No change is permanent it is subject to change. This is observed in all spheres of activity. Change indeed is painful, yet needful. Flowing water is wholesome and stagnant water is poisonous. Only when it flows through and alters which changes, it is able to refresh and recreate.

The human composition of societies changes over time, technologies expand ideologies and values take on new components institutional function and structure undergo reshaping. Hence, no society remains complete static. Incessant changeability is very inherent nature of human society.

A social structure is a nexus of present relationships. It exists because social beings seek to maintain it. It continues to exist because men demand its continuance. But the existing social structure is influenced by many factors and forces that inevitably cause it to change. Society is thus subject to continuous change.

The change of man and society has been the central and quite dominant concern of sociology right from the time when it emerged as branch of learning. The concern for social change is of great importance not in studying past changes but also in investigating future development.

Change implies all variation in human societies. When change occurs in the modes of living of individuals and social relations get influenced, such changes are known as social change.

Social change refers to the modification which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium.

The word 'change' denotes a difference in anything observed over some period of time. Hence, social change would mean observable differences in any social phenomena over any period of time.

Social change is the change in society and society is a web of social relationships. Hence, social change is a change in social relationships. Social relationships are social processes, social patterns and social interactions. These include the mutual activities and relations of the various parts of the society. Thus, changes in any aspect of social processes, social patterns, social interactions or organization is termed as 'social change'. Thus, it may be defined as changes in the social organization that is the structure and the functions of the society.

Whenever human behaviour is in the process of modification, one finds that social change is occurring. Human society is constituted of human beings. Social change means human change. Since men are human beings. To change society as says Davis is to change man.

Interaction

Interaction is an occasion when two or more people or things communicate with or react to each other.

In relation with sociological aspects, a social interaction is a dynamic sequence of social actions between individuals (or groups) who modify their actions and reactions due to actions by their interactions partners. Social interactions can be differentiated into accidental, repeated, regular and regulated.

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A social interaction is a social exchange between two or more individuals. These interactions form the basis for social structure and therefore are a key object of basic social inquiry and analysis.

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Social structures and cultures are founded upon social interaction. By interacting with one another, people design rules, institutions and systems within which they seek to live. Symbols are used to communicate the expectations of a given society to those new to it. Through their broad scheme of social development one sees how social interaction lies at its core.

Social interaction is the process by which people act toward or respond to other people and is the foundation for all relationships and groups in society.

Social interactions are the processes by which we act and react to those around us. Social interactions include a large number of behaviours as follows:

1. Exchange
2. Competition
3. Cooperation
4. Conflict
5. Coercion

1. Exchange: It is the basic type of social interaction. Wherever people interact in an effort to receive a reward or a return for these actions an exchange has taken place. It is a social process whereby social behaviour is exchanged for some type of reward for equal or greater value. The reward can be material or non-material. Exchange theorists argue that behaviour that is being rewarded tends to be repeated, however when the cost of an interaction outweighs the rewards individuals are likely to end the relationship.

2. Competition: It is the process by which two or more people attempt to achieve a goal that only one can attain. Competition is the common feature of western societies and the consecutive of the capitalist economic system and the democratic form of government. Most sociologists view competition as a positive criterion – one that can motivate people to achieve goals. However, competition can also lead to psychological stress, a lack of cooperation in social relationship, inequality and even conflict.

3. Cooperation: It is the process in which people work together to achieve shared goals. It is a social process that helps in things done, no groups can complete its task without cooperation from its members. Often cooperation works together with other forms of interaction such as competition.

4. Conflict: It is the struggle for agency or power in society. Social conflict occurs when two or more people oppose each other in social interaction

reciprocally exerting social power in an effort to attain scarce or incompatible goals and prevent the opponent from attaining them. It is a social relationship wherein the action is oriented intentionally for carrying out the actor's own will against the resistance of other party.

5. **Coercion:** The word coercion means 'force'. It is the practice of getting people to fall in line with what are wants through the use of force, threat, fear or punishment. In a broader sense in sociology, the term 'coercion' would be applied in the content of social order. Coercion limits the victims freedom as well as his or her responsibility for his or her own behaviour. The use of threats, violence, physical force, intimidation tactics and so forth to force another person to do something or to stop doing something against his or her will. Once someone is coerced, he or she will succumb to the pressure and cooperate with or remain submissive to the coercer. Although the person submits to the coercer, he or she is not acting voluntarily. The three main types of coercion are physical, psychological and economic. Physical coercion is the most commonly considered form of coercion, where the content of the conditional threat is the use of force against a victim, their relatives or property. In psychological coercion the threatened injury regards the victims relationships with other people. Economic coercion is defined here as the threat or act by a sender, government or governments to disrupt economic exchange with the target state, unless the target acquiesce to an articulated demand. It is an increasingly prominent tool of statecraft.

It can be said that interaction is the mutual and reciprocal influencing of each other behaviour. The concept of interaction is central to an understanding of the concept of process is communication. It two individuals make influences about their own roles and take the role of others at the same time and if their communication behaviour depends on the reciprocal taking of roles, then they are communicating by interacting with each other.

2.4 SHORT RUN VERSUS LONG RUN CHANGES

The specific meaning of social change depends first as the social entity considered. Changes in a small group may be important as the level of that group itself but negligible on the level of the larger society. Similarly, the observation of society change depends on the time span studied, most short term changes are negligible, when examined in the long run. Small scale and short term changes are characteristic of human societies, because customs and norms change, new techniques and technologies are invented changes spur new adaptations and conflicts result in redistribution of power. Indeed small run changes may be an essential component of persistence of a larger scale. It includes short run changes in employment rates as well as long run changes in occupational structures, both growth and decline in membership size of social units. Continuous process such as specialization and

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bureaucratization and discontinuous processes such as particular technical or social inventions.

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The conceptualization of the magnitude of change involves the time span. That is to say that a change that may be clarified as 'small scale' from a short term perspective may turn out to have large scale consequences when viewed over a long period of time as the decreasing death rate since the 1960 in India exemplifies.

Check Your Progress

1. State one characteristic of social change.
2. Define cultural change.
3. What is change in sociological aspect?
4. What is social change and why does it occur?
5. Define interaction.
6. What is exchange?

2.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. One characteristic of social change is that it happens everywhere, but the rate of change varies from place to place
2. Cultural change refers to changes made in cultural elements, both material and non-material.
3. Change in sociological aspect refers to any significant alteration over time in behaviour patterns and cultural values and norms.
4. Social change refers to the modification which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium.
5. Interaction is an occasion when two or more people or things communicate with or react to each other.
6. Exchange is the basic type of social interaction. Wherever people interact in an effort to receive a reward or a return for these actions an exchange has been placed.

2.6 SUMMARY

- Social change may refer to the notion of social progress or sociocultural evolution, the philosophical idea that society moves forward by evolutionary means. It may also refer to paradigmatic change in the socio-economic structure.

- Social change involves alteration of the social order of a society. It may be consisted of social institutions, social behaviour or social relations.
- Social change may also refer to social revolution, such as the socialist revolution presented in Marxism, or other social movements such as women's suffrage or the civil rights movement. It may be driven by cultural religious, economic, scientific or technological forces.
- In modern world we are aware that society is never static, and that social, political, economic and cultural changes occur constantly.
- There are a whole range of classic theories and research methods available within sociology for the study of social change.
- There are four main characteristics of social change (Macdonis 1996).
 - o It happens everywhere, but the rate of change varies from place to place.
 - o Social change is sometimes international but often unplanned.
 - o Social change often generate controversy.
 - o Social change matters more than others.
- Social changes are accepted modes of life and these changes could occur due to so many reasons like changes in geographical conditions, cultures, composition environmental changes and many more factors.
- Cultural Change is a very vast areas to explore. It refers to changes made in cultural elements, both material and non-material. All important changes have cultural aspect within them.
- Cultural changes include change in technology like introducing advanced appliances, automobiles, machinery and many more. Moreover, it also refers to the change in ideology, beliefs and administrative system of a society.
- David Dressler and Donald Caens – “It is the modification or discontinuance of existing ‘tried’ and ‘tested’ procedures transmitted to us from the culture of the past as well as the introduction of new procedures.”
- Kingsley Davis- “Cultural changes embarrasses occurring in any branch of culture including art, science, technology, philosophy etc. as well as changes in the forms and rules of social organisation.”
- Discovery: It is a new perception of an aspect of reality that already exists.
- Invention: Invention is the combination or new use of existing knowledge to produce something that did not exist earlier.
- Diffusion: The term ‘diffusion’ is the spreading of cultural traits from group to another group.
- Acculturation: It means cultural modification of an individual group or people by adapting to or borrowing traits from another culture.

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- Assimilation: It is process of combination of two cultures into one culture with comprising cultural traits.
- Cultural change is a very broad and dynamic change whereas social change is only a part of cultural change.
- Cultural change include change in ideology, administration etc. and social change refers to changes in social relationship among people.
- Cultural change gives new directions to social change whereas social change is concerned about improvements made to uplift certain life styles.
- Social change refers to alterations or changes in social relationship among people. It includes changes in social structure or modifications made in a certain living style. On the other hand, cultural change includes change in technology like introducing advanced appliances, automobiles, machinery and scientific advancements.
- Change in sociological aspect refers to any significant alteration over time in behaviour patterns and cultural values and norms.
- The human composition of societies changes over time, technologies expand ideologies and values take on new components institutional function and structure undergo reshaping. Hence, no society remains complete static.
- A social structure is a nexus of present relationships. It exists because social beings seek to maintain it.
- Social change refers to the modification which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium.
- Interaction is an occasion when two or more people or things communicate with or react to each other.
- In relation with sociological aspects, a social interaction is a dynamic sequence of social actions between individuals (or groups) who modify their actions and reactions due to actions by their interaction partners.
- Social structures and cultures are founded upon social interaction.
- Social interaction is the process by which people act toward or respond to other people and is the foundation for all relationships and groups in society.
- Exchange: It is the basic type of social interaction. Wherever people interact in an effort to receive a reward or a return for these actions an exchange has been placed.
- Conflict: It is the struggle for agency or power in society.
- Coercion: The word coercion means 'force'. It is the practice of getting people to fall in line with what are wants through the use of force, threat, fear or punishment. In a broader sense in sociology, the term 'coercion' would be applied in the content of social order.

- The observation of society change depends on the time span studied, most short-term changes are negligible, when examined in the long run.
- Small scale and short-term changes are characteristic of human societies, because customs and norms change, new techniques and technologies are invented changes spur new adaptations and conflicts result in redistribution of power.

Various Types of Changes

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2.7 KEY WORDS

- **Culture:** It is the social behaviour and norms found in human societies.
- **Behaviour:** It is the way in which one acts or conducts oneself, especially towards others.
- **Society:** It is a group of individuals involved in persistent social interaction, or a large social group sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations.
- **Ideology:** It is a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy.

2.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What do you understand by social change?
2. List the main characteristics of social and cultural change.
3. Describe the sources of cultural change.
4. Write a short note on coercion.
5. Briefly explain short run and long run changes.

Long Answer Questions

1. Give a detailed description of the factors that differentiate social change from cultural change. How is one a part of the other? Explain how one type of change influences the other.
2. Elucidate how change is different from interaction.
3. Describe the different type of behaviours of social interactions.

2.9 FURTHER READINGS

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UNIT 3 RATE OF CHANGE AND SOURCES OF SOCIAL CHANGE

*Rate of Change and
Sources of Social Change*

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Structure

- 3.0 Introduction
- 3.1 Objectives
- 3.2 Whole Societies Versus Parts
 - 3.2.1 Description Versus Analysis
- 3.3 Rate of Change
 - 3.3.1 Direction Line
 - 3.3.2 Forms of Social Change
- 3.4 Sources of Social Change and Planned Change
- 3.5 Answers to Check Your Progress Questions
- 3.6 Summary
- 3.7 Key Words
- 3.8 Self Assessment Questions and Exercises
- 3.9 Further Readings

3.0 INTRODUCTION

As discussed earlier, society refers to people who live in a defined territory and share a common culture. By definition, the term ‘society’ is derived from the Latin word ‘socius’ which means companionship or friendship. An individual constantly feels the need to be a part of a society for his living, working and enjoying life. Society has become an essential condition for human living, and one is incomplete without the other.

Society is the largest group of people inhabiting a common way of life as a result of interacting on a regular, continuous basis and because they have acquired patterns of behaviour on which all, more or less, agree. Studying and researching on society is not new and goes as far back as we have records. The French Revolution, which began in 1789, symbolized this dramatic break with political and social tradition. French social analyst Alexis de Tocqueville (1805-1895) declared that the changes in society brought about by the French revolution amounted to ‘nothing short of the regeneration of the whole human race’.

Aristotle had said that man is a social animal. As social beings, men not only live together, but they also continually interact. Every man shapes his actions and conduct in relation to the behaviour of others with whom he comes into contact.

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3.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain whole societies versus parts
- Describe description versus analysis
- Discuss rate of change and direction
- Assess forms and source of social change
- Describe planned change

3.2 WHOLE SOCIETIES VERSUS PARTS

Sociology can be studied from different aspects by classifying the society on the basis of level of social interactions. There can be four categorizations on this basis including the macro, micro, meso and global sociology. While the macro-sociology examines society as a whole societies in terms of broad interactions and large scale dynamics and influence of institutions on the individuals present in the society, the micro-sociology concerns itself with the face to face interactions on the individual level. The structural-functional theory of sociology and its thinkers including Spencer and Durkheim viewed society as individuals and institutions making up parts for the collective whole which forms the society as it is. These are interrelated and interdependent parts interaction with each other for the social and biological needs to the entire society they constitute.

3.2.1 Description Versus Analysis

A program that focuses on the systematic study of human social institutions and social relationship includes instruction in social theory, sociological research methods, social organization and structure, social stratification and hierarchies, dynamics of social change, family structures, social deviance and control and applications to the study of specific social group, social institutions and social problems.

Social analysis is the practice of systematically examining a social problem, issue or trend often with the aim of prompting changes in the situation being analysed. Social analysis can address many burning issues through qualitative research or quantitative multivariate approaches. Social analysis frequently involves issues of equality and social justice, but the insight gained from social analysis techniques with other techniques provides good results.

Sociological analysis has to define the content and circumstances in which one type of rationality on or another is at work keeping in mind that one type is no more important than another.

Sociological analysis is therefore particularly concerned with the social impact of assessment and the perpetuation of educational and social disparity and

its cumulative affects in shaping ways in which individuals and groups in society came to be seen and to see themselves (Filer 1995). Social analysis has origins in the common stock of western knowledge and philosophy and has been carried out from as far back as the time of ancient Greek philosopher Plato.

Sociologists use a range of different approaches and techniques for analysis which are as follows:

- Quantitative Analysis: It is the study of society using numbers and statistics. e.g. considering people's income in relation to their education. Qualitative analysis is to study society by getting to know people and situations in detail, then describing them using words.
- Macro sociological analysis is looking at the 'big picture' that includes historical change over dozens or hundreds of years, the rise and fall of political systems or class hierarchies.
- Macro sociological analysis: involves looking at the one to one interactions between individuals.
- Network analysis means examining the patterns of social ties among people in a group and what those patterns mean for the group as a whole.

Sociology is an exciting and illumination field of study that analyses and interprets important matters in people's lives, their communities and the world. At the personal level sociology analyses the social causes and consequences of such things as love and affection, social and gender identity family conflicts, deviant behaviour aging and religious faith. At the societal level it analyses matters like crime and faith, poverty and wealth, prejudice and discrimination, schools and education, business firms, urban community and social movements. At the global level, it emphasizes on population growth and migration war and peace and economic development.

Sociologists emphasize the careful gathering and analysis of evidence about social life to develop and enrich understanding of key social processes. The research methods used are of varied nature. Sociologist observe the everyday life of groups conduct large-scale surveys, interpret historical documents, analyse census data study video-taped interactions interview participant of the groups and conduct laboratory experiments. The analysis in sociological aspect yield powerful insights into the social processes shaping human lives and social problems and prospects in the contemporary world. By better understand of social analysis, we also broaden our horizons regarding the forces shaping the personal experiences and outcomes of our own lives. The ability to see and understand this connection between broad social forces and personal experiences is extremely valuable academic preparation for living effective and rewarding personal and professional lives in a changing and complex society.

Descriptive study is a little limited in the sense that it only concerns itself with the study of the characteristics or features which describe the phenomenon or the

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societal aspect that is being studied. The descriptive analysis does not answer questions related to why, how, where or when behind the results or observations. In descriptive studies, the variables are uncontrolled, they are quantitative in nature and such results can form basis for further or more advanced studies.

3.3 RATE OF CHANGE

The rate of change is the speed at which change occurs in time and space. The rate of change has never been the same or uniform at all times. In the remote past change was observed to be very slow, whereas in the recent times change has become relatively very fast due to various factors such as technological inventions, diffusions and social revolutions. New scientific and technological revolution through new invention paved way for the rapid change e.g. Industrial revolution which was a great breakthrough in the system of production and distribution of good that has brought great and rapid changes in the modern times have been largely the result of scientific and technological invention.

Social and cultural revolution also contributes to the acceleration of social change aside from technological and material revolution. Revolutionary social changes are large scale change in the structure of a society or a state. Revolutionary change generally mean major or complete alteration in the entire basis of structure of a society including its various social institutions culture, ideas and belief systems. Many revolutionary movements for socialism democracy, nation-state/ self-determination are also responsible for acceleration of social change.

However, one should keep in mind that the latest of change that are aforesaid are not same for all societies, even within the same society, there are variations in the rate of change e.g. changes in urban areas are observed to be faster than those in rural areas. In the similar way, change will also be faster in the societies that are more open and receptive to change.

3.3.1 Direction Line

Direction refers to the path or way along with an individual, a society is moving, looking pointing or developing etc., social change has occurred in all the societies and in all periods of time. But the pattern and direction of social change differs from society to society.

Social change can take many different directions including linear, circular or fluctuating and up and down depending on various dominant factors. While linear change indicates a move towards future and progress, the circular change represents a pattern of social change which goes through certain stages only to return back to the original position to start again. The fluctuating change is a direction of social change which may be beneficial or negative for the society for the time being and future depending on other factors involved. The examples of these directions of social change include:

- Linear change: Development of transport and the resultant ease of migration in society due to the developments through cycle, car and then airplanes.
- Circular change: The change in fashion and styles which pervade our society and its use of commodities represent circular change.
- Fluctuating change: Population and its dynamics or demographics is the example of fluctuating change which puts a country at an advantage or loss.

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You will learn more about these theories of social change in Unit 5.

There are various factors which determine the direction of social change. These are:

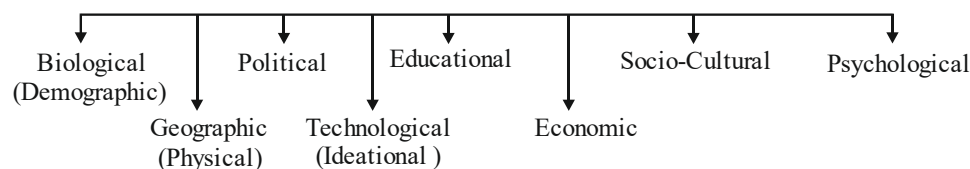


Fig. 3.1 Factors Affecting Direction of Social Change

1. Biological Factors (Demographic Factors)

Biological factors set limits to the social possibilities of human societies. In certain ways they help to determine the form and structure of these societies. Biological factors bring a lot of change for the society. Biology involves both quality and quantity of population. The change in the quality of population produces change in the society. It is concerned with the size and structure of human population. The social structure of a society is closely related with the change in the size, composition and distribution of the population. Biological factors may be further classified into two types. These are: (i) Non-human biological factors (ii) Human biological factors.

- The non-human biological factors include plants and animals. They affect the lives of people in varied ways. Human beings need plants and animals for survival like food, cloth, shelter, medicine and other purposes in many different ways as defined by one's culture. At the same time man also eliminates or keeps away harmful and poisonous plants and animals by any available means. Man also needs plants and animals indirectly for availing oxygen and other utilities through many processes including photosynthesis. Besides, the biological environment also keeps on changing as animal species gains ground at the cost of some other species in the course of his struggle for existence. The struggle for existence of the species is also conditioned by geographic factors. The changes in the ecological system affect man human lives and changes the course of his struggle for survival. But modern man has been able to overcome much of the instabilities through various means of gaining control over the environment such as domestication of species and other technological know-how.

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- Human biological factors do affect social change in two ways: the genetic character of a given population and the quantity, density and composition of population. Although the influence of genetic character has not been as important as the latter, it cannot be side-lined altogether. The intelligence level of Homo-sapiens from other lower animals is enough indication of the capability and potential of human faculty that bears on socio-cultural development. The human genetic character plays roles in the determination of numbers, composition and selection of population as one hand and hereditary quality of the successive generations. Human being are changing all the time. We are different from our parents in our physical make up, intelligence and behaviours. Every individual is not identical with the other either. Nevertheless, it is the change of genetic character of the human beings, except for the process of mutation and variations in genetic combination that determine the physical and mental make-up of human beings.
- Population change, unlike genetic factors is considered to be one of the most important factors of social change. Growth in population and also its composition have been affecting various aspects of socio-cultural lives with the invention of new technologies and enhanced knowledge of health care and sanitation the rate of death has decreased greatly over the past few centuries. The decrease in the death rate has caused an enormous increase in the size of population. Simultaneously, life expectancy and life span has also enhanced. Thus population change has itself become a social change and factor of further social and cultural change.

Migration brings about further change by creating a new environment setting after the contact of two or more alien people and cultures with numerous new problems. Migration could also affect to the processes of acculturation, cultural diffusion and social conflict. On the other hand food productivity would not improve that fast to be able to catch up with the growing population. There is a general tendency in India that population increases faster than the food productivity or food supply. Such incompatible situation could lead to other consequences, such as, an attempt to improve find productively be increasing the acreage under cultivation farming technology or other sources as are hand and migration famine, disease or war on the other. There would also be tendency for checking of population growth by possible means such as family planning among other. Thus a population change has itself become a social change and a factor of further social and cultural change.

2. Geographical Factors (Physical Factors)

Geographical changes have been significant factors of social change. There are several instances where social changes have been brought about by geographic factors.

Though physical environment is an important factor which deeply affects social life, still, it cannot be regarded as the only factor responsible for the growth

of human society. This extreme approach was laid down by some geographical setting ultimately governs the form of society (family marriage, economy, religious, government) and explains social change.

Now man is in the position to affect change in his environment. Humans adapt themselves to their environment but they have the capacities to transform their physical environment according to their needs and requirements. Bennett and Tumin aptly remarked. "It is perhaps as reasonable, if not more so to insist that man modifies his physical environment rather than the environment modifies man."

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3. Political Factors

State is the most powerful organization which regulates the social relationship. It has the power of legislating new laws, repeal old ones to bring social change in the society. Laws related to child marriage, widow remarriage, divorce, inheritance and succession, untouchability are some examples which have brought remarkable changes in the social structure of Indian society.

The type of political leadership and individual in power also influences the direction of social change. In many societies the political leadership controls the economy also scientific technological and non-technological changes are also dependent as political development which indirectly influence social change.

There is a direct relationship between the type of political organization and social change. In hunting and gathering societies, there were no political organization capable of mobilising the community as such there were minimum changes in the societies. In all other types of society, however the existence of distinct political agencies such as chiefs, kings and government strongly affect the course of development of society takes. A ruler may choose to channel resources into building up his castle.

Political development in the last two or three centuries has certainly influenced economic change as much as economic change has influenced politics. Government now plays a major role in stimulating rates of economic growth. In all industrial societies there is high level of state intervention in production.

4. Technological Factors

Technology has been considered as one of the important factors of social change. This is quite true particularly in the context of the contemporary world. This is for the fact that variation in technology affects social organization and structure of a society in a significant way. However the magnitude and the rate of change could differ from one period and situation to another depending on the availability and use of technology. For instance, change was very slow in the remote past (pre-historic age) when our forefathers used crude implements such as stone tools for their day-to-day activities and survival. With the invention of modern technology, things have become very different with both good and bad effects.

The introduction of machine technology after the inventions and discoveries of advanced and sophisticated sources of energy and capabilities has brought

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about drastic changes. In other words, modern technologies have resulted in revolutionary change be it industrial revolution, green revolution, technical revolution, and so on. All these revolutions have been largely responsible to the change in the mode of production, relations of production, old forms of social organizations and structure, old ideologies, attitudes beliefs and traditions. This is so, because man adapts to the change of material environment caused by technology.

The invention of gun power, atom bomb, and nuclear weapons have change the techniques of war. The opening-up of transport networks due to modern technologies have enabled people to be more mobile and accessible to other places which would otherwise be impossible in the distant past. The invention of writing and other modern communication system, such as telephones internet etc. have made it much easier for people to communicate with each other even in distant places. Likewise, new technologies in the area of modern medicines have also enormously improved the state of human health system and its environment.

Industrial revolution has also brought about many change in the society. The shift from agrarian to industrial production or from feudalism to capitalism have effected social changes effecting family relations, religion and other institutions including the state. In almost the same way green revolution does bring about changes in the society.

While modern technology has been a great boon to man there are also the other dark side of it. This is mainly due to change of the old ways of life and systems, destructive nature of the technologies being designed or misuse of technologies for destructive ends. For example the perceived ill effects of technology on the society and its social institutions can be observed in many ways. One such impact is the disintegration of community life and promotion of individualism. The abuse of modern technologies to humanity has been quite alarming indeed.

5. Educational Factors

Education is the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernize itself. Education can transform society by providing opportunities and experiences through which the individual can cultivate himself for adjustment with the emerging needs and philosophy of the changing society. A sound social progress need careful planning in every aspect of life social cultural, economic and political. Education must be planned in a manner which is in keeping with the needs and aspirations of people as a whole.

Indian Education Commission observed that realization of country's aspirations involves changes in the knowledge, skills, interests and values of the people as a whole. This is the basic to every programme of social and economic betterment of which India stands in need.

The functions of education in the direction of social change are outlined as follows:

- Assistance in changing attitude
- Assistance in creating desire for change

- Assistance in adopting social changes
- Overcoming resistance to change
- Analysis in change
- Emergence of new changes
- Leadership in social change
- Advances in the sphere of knowledge
- Perpetualizing eternal values
- Transmission of culture
- Stabilizing democratic values
- National integration
- Economic prosperity
- National development

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Role of teacher in the direction of social change

Teacher is the central figure in any formal educational system and regarded as an effective agent of social change. Any social change without a teacher is a mere figment of imagination. The teacher should know well the needs of the society and the nature and direction of social change. A teacher through his multifarious roles and activities, can accelerate the process of social change in a very powerful direction.

It is the task of the teacher to educate for change, to educate through change and to educate for orderly planned revolution and if necessary to educate through revolutionary action. —E.W Gordon

6. Economic factors

Economic factors of economic influences the most far-reaching is the impact of industrialisation. It has revolutionised the whole way of life, institutions, organizations and community life. In traditional production systems levels of production were fairly static since they were geared to habitual customary needs. Modern industrial capitalism promotes the constant revision of the technology of production a process into with science is increasingly drawn. The impact of science and technology can be easily seen in Indian family system and caste system.

7. Socio-Cultural Factors

Socio-cultural factors have been the most important casual factors of social changes. Man is the most important player of the social change. In fact, man is the originator and the main agent of socio-cultural changes. social changes have been caused by various human activities in the form of discovery, invention, diffusion, social movements and so as. Change is also caused by the attitudes and values of the people towards innovation in a particular society. There are also variations of attitudes of individual within the society. Some individuals would consider the values of the society more seriously than other fellowmen and vice-versa.

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Societies located at world crossroads areas of greatest intercultural contact always been centres of change. This is so because those societies in closest contact with other societies are more likely to change more rapidly through the process of diffusion. There are also other agents for intercultural contacts and diffusions such as war, trades, media and tourism. On the other hand, isolated areas are generally centres of stability conservatism and resistance of change. Ethnographic evidences show that the most primitive tribes have been found among the most isolated communities.

Discoveries and Inventions have contributed much to the process of social change. This truth is increasingly realised in modern times after the introduction of the modern- technological- know- how. Discoveries and interventions are processer of innovations that can alter society. While discoveries are the act of finding something that has always existed but that was not known earlier, inventions on the other hand are devices constructed by putting two or more things together in a new way.

The discovery of penicillin also prevented from various diseases. Again, the discovery of oil and other minerals have also brought great social changes. Similarly the inventions of alphabets, modern state etc. (material inventions) have made drastic change in society.

Diffusion, the process of the spread of culture from group to group, had been considered as the one of the main causes of social change. Diffusion takes place within societies and between societies through contact. This is why the process of diffusion becomes difficult to penetrate in a situation of isolation.

Social movement is certainly of the most important factors of social change. Social movement can be classified into two different forms:

1. Those movement organized to create some new social forms that are usually radical and liberal in nature.
2. Those movements concerned with maintaining or recreating older social forms that are generally conservative or reactionary. However, in both these cases, social change will depend much on the success of the movements and the impact it could cause to the society.

Revolutionary movements may be considered as a kind of social movement. Revolutionary movement also cause social change. The French revolution of 1789 witnessed the rise of French democracy, rise of modern civilian army and was a great eye-opener and model for many people in different parts of the world, who are struggling for liberation and justice. The Russian Revolution is also another example of revolutionary change that brought an end to monarchical government and class stratification in Russia.

8. Psychological Factors

Some sociologists emphasize on the psychological process in the formation of society and according to them, human relations based on the considerations of the individual mind and the group mind shape and mould social systems. Therefore,

when physical forces like floods, earthquakes and epidemics are considered as factors causing social change, the importance of the psychological factors in their regard cannot be ignored.

Human will, mentality and propensities keep their stamp upon social system whether under conditions in which democratic institutions are nourished or in times when autocratic regimes are upheld with the sanction of law. Sociologists have found in changing fashions in society an adequate justification of the view that the psychological factors do influence the direction of social change.

A consideration of the following points will further strengthen the sociologist's belief in the psychological factor concerning social change:

- a. The social processes that build up associative and dissociative attitudes in the individual and the group emphasize the importance of psychology in social change. The associative attitudes like accommodation, co-operation and assimilation can work important changes in society almost in the same way in which dissociative attitudes work in this regard. Dissociative attitudes like conflict in crude terms or competition in the more refined manner, help social change as they encourage development with the aim of establishing one's superiority, whether the consciousness of remaining above attaches to an individual or to a nation as a whole.
- b. Social values are not fixed and rigid and every society accommodates new conditions that arise with a shift in such values. Today generally accepted value is based on quantitative arguments rather than on qualitative ones. With the improvements in communication systems, ways of society can be uprooted and transplanted in another, and the latter society introduces changes at a faster speed than the former one.
- c. The basic philosophy of human life has never remained the same and over the ages man has been busy in scanning the attributes that make life purposeful.
- d. Man's fundamental instinct for aesthetics can prepare him and his society for social change. Human being has an innate flair for constantly reviewing his likings and fixtured and in their process he seeks to preserve the beautiful and the ethical at the same time discard the ugly and the morally deficient. His march from primitive conditions to present conditions of refinement cannot but convincingly establish the truth of this observation.

3.3.2 Forms of Social Change

According to David F Aberle, the four forms of social change include:

1. Alternative
2. Redemptive
3. Reformative
4. Revolutionary

These different forms are distinguished by how much change they advocate and whether they target individuals or the entirety of a society.

- 1. Alternative social change:** It operates at the individual level and seeks to change minor aspects of behaviour. Campaigns against texting and

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driving are an example of alternative social change in the sense that they advocate a small change in behaviour and advocate this change on a small scale.

2. **Redemptive Social change:** It functions on the individual level but advocates a dramatic change within the individual. The spread of religion is an example of redemptive social change. Recovery programs like Alcoholics Anonymous are also examples of redemptive social change as they advocate dramatic personal change for a specific portion of the population.
3. **Reformative Social change:** It seeks to enact a specific change on a broad scale. The movement obtain marriage rights for homosexuals is an example of reformative social change. This movement seeks a very specific set of changes but desires that changes on a wide scale.
4. **Revolutionary Social Change:** It indicates dramatic change on a large scale. Revolutionary movements seek to fundamentally restructure society. American Civil Rights movement and the Russian Revolution of the early 20th century are the ideal examples of revolutionary social change.

3.4 SOURCES OF SOCIAL CHANGE AND PLANNED CHANGE

Sociologists are always interested in studying the sources of social change, more specifically where changes come from. For instance what internal and external social forces worked towards the return to democracy or the Marcos dictatorial regime in the Philippines? What pressures, events or phenomenon influenced the transformation of a once traditional and sleepy town into a city brimming with life and activity? Why is it that in spite of these transformations still some aspect of the former culture are still preserved and practiced? There was no one cause. Several factors have to be considered to understand what, why and how social change occurs.

The sources of social change include the following:

1. **Shifting Population:** Population trends greatly influence social structure and social organization. The increase in population size, the migration of rural dwellers to urban areas, the changes in the number and proportion of male and female, the baby boom or bust have significant effects in bringing about positive and negative social changes. As Durkheim, observed the increase in population leads to division of labor and specialization to manage the scarce resources and to promulgate organic laws to maintain and regulate the social order. As anthropologists, have suggested, population growth forces the shift from the nomadic hunting and food gathering stage to simple agriculture and domestication of animals.

Sociologists have observed the migration of the rural folks to urban centres creates the problem of slums and squatters, urban blight and congestion and other social problems attendant to urbanization.

2. **Technological Innovation:** Technology is the knowledge and skill applied in practical ways to the material aspects of life. It refers to new ideas and outlooks, new means of producing goods and services to satisfy human needs and wants.

Technological innovation has profound influence in determining has led to social change from the beginning of human history.

In contemporary times, the invention of the television has enormous influence on the economic, social political commercial, educational, cultural and other institutional aspects of human social life all over the world. The wonders of television can be seen in every corner of world where electrical service is found. Television has opened new business and industries in addition to television manufacturing, marketing and advertising. It has supplied materials and parts to television makers, assembly lines service and maintenance, news casting, television broadcasting and information dissemination, tele viewing sport spectacles, movies and entertainment, and a vast array of other managerial and support system to control and exploit that product. Undeniably, the invention of the television has provided employment to millions of people around the world aside from the fact that is continuously provides information education, leisure and entertainment to all people of whatever race of creed.

3. **New Ideas and Cultural Values:** New Ideas and cultural values both can facilitate and constrain social changes. For instance the protestant ethic ideas of hard work, frugality and self-denial have facilitated behaviour patterns that are consistent with the requirements of modern capitalism. The post-materialist society, composed of educated and politically active young people, advocates values that promote the quality of human existence rather than the continued accumulation and consumption of material, goods and services.

However, new ideas and values can also restrain or resist, social change. New ideas and values generally fail to catch up with the changes in material culture leading to cultural lag as viewed by Ogburn. For example, many people especially in the scientific community accept the tremendous and seemingly miraculous effects of genetic engineering in agriculture and animal husbandry. For instance, it corrects genetic defects by providing the proper DNA code, however the critics in the traditional religious community assert that tampering with life and playing God do not seem morally right. In this instance, intense clash can be seen between traditional beliefs and values and new technological ideas in resisting or constraining social change.

4. **Diffusion:** It refers to the process by which changes comes about as culture spreads from one society to another through direct or indirect

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contact between members of two different cultures. Changes may come about in our or both the societies. Generally, it is the culture of the more powerful and the more culturally and technologically advanced society that is diffused in the underdeveloped societies. For example, the Spanish colonial administrations and missionaries transformed the pre-Spanish Filipinos from worshippers of 'Bethala' and other lesser deities and with a barangay form of government into Christianity and centralized from of national government. Colonial administrators, missionaries, soldiers and invading armies, migrant, traders, visiting scholars and artists, exchange professionals and students, foreign diplomats, peace corps voluntaries, overseas contract workers, and even tourists are all potential agents of diffusion.

Planned vs Unplanned Change

Social changes which occur without any planning, by accident, or by general course of nature are known as unplanned social change. Examples may include migrations following a natural disaster or calamity. In unplanned change, neither the participants nor the institutions have any control over the degree and the direction of change.

Planned social change, as the name suggests, refers to the concept of social change which is deliberately planned and meticulously carried out to meet the pre-determined objectives. The tools of planned social change are usually programs and projects launched by the social institutions and since these are carefully planned, the speed, direction and nature of change are usually within control of the enforcing agents. Examples include the erstwhile Five Year Plans which were launched by the now replaced Planning Commission in India.

Check Your Progress

1. What is social analysis?
2. Name any two types of social analysis.
3. Define network analysis.
4. What is revolutionary change?
5. Name the two types of biological factors.

3.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Social analysis is the practice of systematically examining a social problem, issue or trend often with the aim of prompting changes in the situation being analysed.
2. The two types of social analysis are quantitative analysis and macro sociological analysis.

3. Network analysis means examining the patterns of social ties among people in a group and what those patterns mean for the group as a whole.
4. Revolutionary change generally means major or complete alteration in the entire basis of structure of a society including its various social institutions culture, ideas and belief systems.
5. The types of biological factors are non-human biological factors and human biological factors.

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3.6 SUMMARY

- Bringing a whole society approach to stem proliferation will require involvement not only of governments but private policy makes, the medical profession and more.
- All aspects of society are engaged to prevent proliferation.
- A program that focuses on the systematic study of human social institutions and social relationship includes instruction in social theory, sociological research methods, social organization and structure, social stratification and hierarchies, dynamics of social change, family structures, social deviance and control and applications to the study of specific social group, social institutions and social problems.
- Social analysis is the practice of systematically examining a social problem, issue or trend often with the aim of prompting changes in the situation being analysed.
- Sociological analysis has to define the content and circumstances in which one type of rationality on or another is at work keeping in mind that one type is no more important than another.
- Social analysis has origins in the common stock of western knowledge and philosophy and has been carried out from as far back as the time of ancient Greek philosopher Plato.
- Sociologists use a range of different approaches and techniques for analysis.
- Quantitative Analysis: It is the study of society using numbers and statistics. e.g. considering people's income in relation to their education.
- Macro sociological analysis is looking at the 'big picture' that includes historical change over dozens or hundreds of years, the rise and fall of political systems or class hierarchies.
- Network analysis means examining the patterns of social ties among people in a group and what those patterns mean for the group as a whole.
- The analysis in sociological aspect yield powerful insights into the social processes shaping human lives and social problems and prospects in the contemporary world.
- The rate of change is the speed at which change occurs in time and space. The rate of change has never been the same or uniform at all times.

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- New scientific and technological revolution through new invention paved way for the rapid change e.g. Industrial revolution which was a great breakthrough in the system of production and distribution of good that has brought great and rapid changes in the modern times have been largely the result of scientific and technological invention.
- Social and cultural revolution also contributes to the acceleration of social change aside from technological and material revolution.
- Revolutionary social changes are large scale change in the structure of a society or a state.
- Revolutionary change generally means major or complete alteration in the entire basis of structure of a society including its various social institutions culture, ideas and belief systems.
- Direction refers to the path or way along with an individual, a society is moving, looking pointing or developing etc., Social change has occurred in all the societies and in all periods of time.
- Biological factors set limits to the social possibilities of human societies. In certain ways they help to determine the form and structure of these societies.
- Biological factors may be further classified into two types. These are: (i) Non-human biological factors (ii) Human biological factors.
- The non- human biological factors include plants and animals.
- Human biological factors affect social change in two ways: the genetic character of a given population and the quantity, density and composition of population.
- Population change, unlike genetic factors is considered to be one of the most important factors of social change.
- Migration brings about further change by creating a new environment setting after the contact of two or more alien people and cultures with numerous new problems.
- Geographical changes have been significant factors of social change.
- There are several instances where social changes have been brought about by geographic factors climate storms, social erosion, earthquakes, floods, brought, etc. definitely affect social life and induce social change.
- The type of political leadership and individual in power also influences the direction of social change.
- There is a direct relationship between the type of political organization and social change.
- Technology has been considered as one of the important factors of social change.
- The introduction of machine technology after the inventions and discoveries of advanced and sophisticated sources of energy and capabilities has brought about drastic changes.

- All these revolutions have been largely responsible to the change in the mode of production, relations of production, old forms of social organizations and structure, old ideologies, attitudes beliefs and traditions.
- Education is the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernize itself.
- Indian Education Commission observed that realization of country's aspirations involves changes in the knowledge, skills, interests and values of the people as a whole.
- Economic factors of economic influences the most far-reaching is the impact of industrialisation.
- Socio-cultural factors have been the most important casual factors of social changes. Man is the most important player of the social change.
- Societies located at world crossroads areas of greatest intercultural contact always been centres of change. This is so because those societies in closest contact with other societies are more likely to change more rapidly through the process of diffusion.
- Discoveries and Inventions have contributed much to the process of social change. This truth is increasingly realised in modern times after the introduction of the modern- technological- know- how.
- Some sociologists emphasize on the psychological process in the formation of society and according to them, human relations based on the considerations of the individual mind and the group mind shape and mould social systems.
- Reformatory Social change: It seeks to enact a specific change on a broad scale. The movement obtain marriage rights for homosexuals is an example of reformatory social change.
- Diffusion: It refers to the process by which changes comes about as culture spreads from one society to another through direct or indirect contact between members of two different cultures.

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3.7 KEY WORDS

- **Reformatory:** It is the improvement or amendment of what is wrong, corrupt, unsatisfactory, etc.
- **Biology:** It is the study of living organisms, divided into many specialized fields that cover their morphology, physiology, anatomy, behaviour, origin, and distribution.
- **Population:** It refers to all the people living in a particular country, area, or place.
- **Anthropologist:** It refers to someone who scientifically studies humans and their customs, beliefs, and relationships.

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3.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What is a society?
2. Write a note on sociology.
3. Define direction line.
4. Describe migration.
5. How does geographical changes influence social change?
6. What is planned and unplanned social change?

Long Answer Questions

1. What is social analysis? Describe the range of different approaches and techniques sociologists use for analysis.
2. What is rate of change? How does social and cultural revolution contribute to the acceleration of social change?
3. Explain the biological factors which determine the direction of social change.
4. What role does politics play in social change? Elaborate.
5. Write a detailed explanation on technological, educational, economic, socio-cultural and psychological factors of social change.
6. Discuss the forms of social change.

3.9 FURTHER READINGS

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BLOCK - II

FACTORS AND THEORIES OF SOCIAL CHANGE

*Various Factors of
Social Change*

UNIT 4 VARIOUS FACTORS OF SOCIAL CHANGE

NOTES

Structure

- 4.0 Introduction
- 4.1 Objectives
- 4.2 Demographic, Technological and Economic Factors of Social Change
- 4.3 Geographic, Political, Ideological and Ecological Factors of Social Change
- 4.4 Answers to Check Your Progress Questions
- 4.5 Summary
- 4.6 Key Words
- 4.7 Self Assessment Questions and Exercises
- 4.8 Further Readings

4.0 INTRODUCTION

Social change takes place in all societies and in all periods of time. So far, we have tried to identify and understand the factors that lead to social change. The reasons, the causes or the factors which are responsible for social change have been explained in detail. From the discussion of the nature of social change we know that there are some potential factors responsible for bringing social change. Hence, it is multi-causal. Cause refers to a set of related factors which, taken together, are both sufficient and necessary for the production of certain effect. Social change is a continuous and unending process in every society. All societies traditional and modern are constantly evolving.

Social change is a process of alteration with no reference to the quality of change and as it has been already established in previous units, changes in society are related to cultural changes. Several factors trigger social change as for instance demographic, political, social, cultural, economic and educational factors. You have been introduced to the same in the previous unit, there factors are further elaborated with examples in this Unit.

4.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain the geographic and demographic factors of social change
- Describe social change with respect to political and economic factors

- Examine the ideological and ecological factors of social change
- Analyse the technological factors of social change

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4.2 DEMOGRAPHIC, TECHNOLOGICAL AND ECONOMIC FACTORS OF SOCIAL CHANGE

In this section, let's discuss the demographic, technological and economic factors of social change.

Demographic change

Demography deals with the size, distribution, growth, and so on of population over a period of time. Demographic change is change in the patterns of fertility, mortality, age structure and migration. High fertility or high mortality can have important implications in any society. The same can happen if the rate of such indicators is too slow. High fertility might lead to large-scale instances of poverty and unemployment, and might affect the developmental efforts of a state. Over-population also leads to the greater use of natural resources and affects environmental sustainability. High birth and death rates bring about change in the attitude of people towards family and marriage. In India, demographic change in the form of high fertility led to the adoption of family planning programmes and following which there was a decrease in the population growth rate. The small family norm has introduced change in social relationships between a husband and a wife, parents and children, the status of women and so on.

Technological change

Human civilization has moved from using the most rudimentary technologies like the bow and arrow to using modern and highly sophisticated instruments. The invention of computers, the Internet, mobile phones, jet planes, the atomic bomb and discoveries of men like Vasco da Gama and Columbus have dramatically changed the socio-cultural space of the modern man. Ancient man walked on bare feet. Then came the bullock cart which made movement comparatively faster. Subsequent technological innovations brought about bicycles, automobiles, jet planes and so on. These have helped the movement of people faster than ever before. These technological changes have enormous societal implications. The introduction of high-yield seeds in the form of the Green Revolution in India ensured massive increases in food grains like rice and wheat and helped the country feed its own people. Dramatizing the fact that technological change may lead to social change, sociologist William F. Ogburn once attributed the emancipation of women to the invention of the automobile self-starter, which enabled women to drive cars, freed them from their homes and permitted them to invade the world of business. Modern means of entertainment and communication like TV, Radio, Internet, cell phones, and so on have drastically changed family life in India and substantially

affected the role of women in society. Not only are they empowered and emancipated, but today, a husband and wife are seen as partners in a relationship, rather than being in an unequal relationship of superiors and inferiors. Although technological changes have not spread equally everywhere in the country, the phenomenal improvement in this respect cannot be ignored.

Economic change

Economics plays a cardinal role in a man's daily life. The noted sociologist and philosopher, Karl Marx gave the most important theory to show how economy was a major factor in social change. Marx explained that economy constitutes the basic structure of society. This basic structure consists of the means of production (raw material, labour, machines and so on.) and the relationship of production (e.g. slave-master and slave, lord and serf, capitalist and worker). Other institutions like family, education, religion, polity, and so on, constitute the superstructure. Change in the means and relationship of production, consequently, leads to the change in various institutions, i.e., in the superstructure of society. This change in the relationship of production occurs as a result of a conflict between the oppressor and the oppressed class, the haves and the have-nots, the ruling and the ruled class. It was a result of this class conflict that society transformed from primitive communism to slavery, slavery to feudalism and from feudalism to capitalism. From capitalism, Marx predicted, two more societal changes would occur due to this class conflict- socialism and communism. The underlying philosophy of socialism is 'from each according to his capacity and to each according to his work' and of communism is 'from each according to his capacity to each according to his need'. Marx envisioned that the socialist society will be ruled by proletariats for a transitional period and gradually a classless communist society would emerge.

In India, a cursory look at 19th and 20th century society shows how society changed as a result of economic changes. Post-independence industrialization brought enormous changes in the lives of people. Not only did it change the occupation structure in Indian society—with a significant section of society moving away from agriculture to industry—but it also affected inter-personal relationships. The change from an agriculture based economy to an industrial economy also resulted in people from rural areas migrating to cities to work in factories. This drastically reduced the effect of caste/untouchability and also transformed joint families into nuclear households.

4.3 GEOGRAPHIC, POLITICAL, IDEOLOGICAL AND ECOLOGICAL FACTORS OF SOCIAL CHANGE

In this section, you will learn about the geographical, political, ideological and ecological factors of social change.

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Geographic Factors of Social Change

Certain geographic changes many times produce great social change. Climate, storms, earthquakes, floods, droughts etc. definitely affect social life and induce social change. Human life is closely bound up with the geographical conditions of the earth.

Human history is full of examples that flourish civilizations fell prey to natural calamities. The distribution of population over various regions, the variations in population densities, the agricultural production, flora and fauna, the joys and hardship all indicate a change when a change in the physical environment occurs our day to day requirements like clothes, food and living place all are influenced by the geographical conditions. Generally, changes in geographic conditions force people to migrate in large numbers and this brings major changes in social life and cultural values too. Human beings adapt themselves to their environment but they possess, the capacity to transform their physical environment according to their needs and requirements.

Political Factors of Social Change

The most powerful fraction of a nation is the organization which rules the country. It also controls the social relationships. It is well known that, the political organization has the most power in the country. It can amend laws, repeal the old laws in case of emergency and has the capacity of making brand new laws. Some of the laws which have drastic impact on the social change in society are child marriage, divorce, inheritance, succession, widow remarriage untouchability etc. They are greatly responsible for a huge change in the social structure of a society.

Law acts as an instrument of socio-economic and political change in the society. It protects the interest of the weaker sections of the society, particularly of those belonging to the scheduled caste, scheduled tribe and other backward castes in India.

The role of elections is also responsible for social change. The right to vote stimulates interest in public affairs and impart education to masses. It inculcates the sense of self-respect and responsibility among the citizens.

Ideological factors of Social Change

Social change is caused by ideological factors. Ideas rule the world. Philosophical, scientific and political ideas significantly influence social change. New scientific thoughts, new religious ideas, new philosophies revolutionize the world. Rise of Buddhism, communism and fascism have magically influenced new thoughts and human mind and changed its attitudes and values of life. Ideas like liberty, equality and fraternity, became a powerful force for bringing about a evolution as they did in case of French Revolution in 1789. Similarly ideologies like communism, socialism and democracy have great impact on changing the patterns and directions of society.

Ecological factors of Social Change

*Various Factors of
Social Change*

The Ecologists have emphasized the impact of ecology upon human society. Huntington has gone so far as to assert that an alteration in the climate is the role cause of the evolution and devolution of civilization and culture. It can't be decried that floods, earthquake, excessive rain, drought, change of season have significant impact on social relationship and these are modified by such natural occurrences.

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Check Your Progress

1. Define demographic change.
2. How did Marx envision the socialist society to be?
3. Name some of the laws which have drastic impact on the social change in society.

4.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Demographic change is change in the patterns of fertility, mortality, age structure and migration.
2. Marx envisioned that the socialist society will be ruled by proletariats for a transitional period and gradually a classless communist society would emerge.
3. Some of the laws which have drastic impact on the social change in society are child marriage, divorce, inheritance, succession, widow remarriage untouchability etc.

4.5 SUMMARY

- Demography deals with the size, distribution, growth, and so on of population over a period of time.
- Demographic change is change in the patterns of fertility, mortality, age structure and migration.
- High fertility or high mortality can have important implications in any society.
- High fertility might lead to large-scale instances of poverty and unemployment and might affect the developmental efforts of a state.
- The small family norm has introduced change in social relationships between a husband and a wife, parents and children, the status of women and so on.

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- Human civilization has moved from using the most rudimentary technologies like the bow and arrow to using modern and highly sophisticated instruments.
- Dramatizing the fact that technological change may lead to social change, sociologist William F. Ogburn once attributed the emancipation of women to the invention of the automobile self-starter, which enabled women to drive cars, freed them from their homes and permitted them to invade the world of business.
- Economics plays a cardinal role in a man's daily life. The noted sociologist and philosopher, Karl Marx gave the most important theory to show how economy was a major factor in social change.
- Marx explained that economy constitutes the basic structure of society. This basic structure consists of the means of production (raw material, labour, machines and so on.) and the relationship of production (e.g. slave-master and slave, lord and serf, capitalist and worker).
- Change in the means and relationship of production, consequently, leads to the change in various institutions, i.e., in the superstructure of society.
- In India, a cursory look at 19th and 20th century society shows how society changed as a result of economic changes. Post-independence industrialization brought enormous changes in the lives of people.
- Not only did it change the occupation structure in Indian society—with a significant section of society moving away from agriculture to industry—but it also affected inter-personal relationships.
- The change from an agriculture-based economy to an industrial economy also resulted in people from rural areas migrating to cities to work in factories.
- Social change is caused by ideological factors. Ideas rule the world. Philosophical, scientific and political ideas significantly influence social change.
- Ideologies like communism, socialism and democracy have great impact on changing the patterns and directions of society.
- The ecologists have emphasized the impact of ecology upon human society.
- Huntington has gone so far as to assert that an alteration in the climate is the role cause of the evolution and devolution of civilization and culture.

4.6 KEY WORDS

- **Civilization:** It refers to the stage of human social and cultural development and organization that is considered most advanced.

- **Untouchability:** It is the practice of ostracising a minority group by segregating them from the mainstream by social custom or legal mandate.
- **Communism:** It is a theory or system of social organization in which all property is owned by the community and each person contributes and receives according to their ability and needs.
- **Socialism:** It is a political and economic theory of social organization which advocates that the means of production, distribution, and exchange should be owned or regulated by the community as a whole.
- **Capitalism:** It is an economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state.

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4.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What is demographic change?
2. How has Marx described the role of economics in society?
3. Write a short note on the geographic and political factors of social change.
4. What are ecological factors of social change?

Long Answer Questions

1. Explain how changes in technology have led to a change in society.
2. Describe economic change. How does the Indian society change with the economic changes that take place?
3. 'Social change is caused by ideological factors.' Elaborate.

4.8 FURTHER READINGS

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UNIT 5 THEORIES OF SOCIAL CHANGE

*Theories of Social
Change*

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Structure

- 5.0 Introduction
- 5.1 Objectives
- 5.2 Linear or Evolutionary Theories of Social Change
- 5.3 Cyclical Theories of Social Change
- 5.4 Mono-Causal and Multi-Causal Theories
- 5.5 Equilibrium Theories
- 5.6 Answers to Check Your Progress Questions
- 5.7 Summary
- 5.8 Key Words
- 5.9 Self Assessment Questions and Exercises
- 5.10 Further Readings

5.0 INTRODUCTION

This unit discusses the mono-causal and multi-causal theories of social change. It also describes various other theories of social change such as Evolutionary, Cyclical, Linear and Equilibrium theory in detail. You were briefly introduced to these changes in Unit 3 under direction of social change.

Throughout history, a variety of reasons have been listed to explain why social change occurs. The problem of explaining social change was central to nineteenth century sociology. Many earlier theories of society that claimed to be scientific were in fact theories of change. They sought to explain the present in terms of the past.

Auguste Comte, the French sociologist, coined the term 'sociology' and described society as starting from the 'logical' stage, passing through a 'metaphysical' stage and finally reaching a 'positivistic' stage. In order to define and explain social change, many different theories were propounded. Theories of nineteenth century can be broadly divided into theories of social evolution (Saint-Simon, Comte, Spencer, Durkheim etc.) and theories of social revolution (Marx).

5.1 OBJECTIVES

After going through this unit, you will be able to:

- Examine the various theories of social change such as evolutionary, cyclical, linear, equilibrium
- Discuss mono-causal and multi-causal theories of social change

5.2 LINEAR OR EVOLUTIONARY THEORIES OF SOCIAL CHANGE

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There have been various theories and studies conducted to understand the phenomenon of social change in various eras by different thinkers. This section looks at one of the earliest theories of social change collectively known as linear theories of social change.

Linear theory refers to the theories of social change which discuss a society's progress or evolution in a linear direction. Earlier sociological thinkers believed that human societies were meant for development, that change was always progressive and led to further civilization and ethical enhancement of society. This theory is influenced by Darwin's general theory of evolution which states that natural species evolve through variation and natural selection, a process which is not essentially progressive.

The conception of evolution involves three essential characteristics:

- (i) Evolution is viewed as an irreversible process of unidirectional growth and development;
- (ii) Every society will go through a limited number of fixed stages of development;
- (iii) Evolution necessarily involves progress and every succeeding stage is considered to be better and higher than the preceding one.

Auguste Comte, considered by many to be one of the pioneers of sociology, through his theory on the 'laws of three stages' talked about social change in terms of evolution of the society (also referred to as the theory of socio-cultural evolution). According to Comte, societies can be seen developing through three different stages of evolution/development. They are:

- (i) The theological stage
- (ii) The metaphysical stage
- (iii) The positive stage

The theological stage refers to the belief in embodied deities. This stage was sub-divided into three sub-stages:

- (a) *Fetishism* is a major stage of the theological stage. Also known as animism, in this stage, people believe that inanimate objects have living spirits in them. For example, people worshipping non-living objects like trees, stones, water, volcanic eruptions.
- (b) *Polytheism* is the belief in many gods. In this stage, people believe that different gods control all natural forces; for example the god of rain, god of fire, god of air, god of water, god of earth.
- (c) *Monotheism* refers to the belief in one supreme God; everything is attributed to a single entity.

The metaphysical stage can be seen as an extension of the theological stage. In this stage, people believe that God is an abstract entity/ being. The basic belief is that an unseen force or abstract power guides and determines events in the world. Faith in a concrete God is rejected. For example, metaphysical notions can be seen at work in Hindu mythology's conception of the soul, of rebirth. The positive stage, or the scientific stage, refers to the rational scientific belief which is based on the methods of observation, experiment, and comparison. This belief by establishing cause and effect relationships relies upon the scientific method. It indicates an intellectual way of understanding the world as it stresses objectivity through classification of data and facts.

Comte was followed by Herbert Spencer, another major thinker of sociology in the 19th century. Spencer defined sociology as the study of the evolution of society and held that the final goal of societal evolution is complete harmony and happiness, as homogeneous systems or societies would grow to become heterogeneous.

Spencer's theories may be summarized as:

- Spencer applied the theory of biological evolution to sociology.
- According to Spencer, evolution had a direction and a goal or an end-point, which was the attainment of a final state of equilibrium.
- He stated that the human mind had evolved in a similar manner; according to him, the human mind evolved from formulating animal like animated responses to the process of reasoning and logic symptomatic of the thinking man.
- He believed that just as in the theory of biological evolution, society was the product of change from lower to higher forms; the lowest forms of life always evolved into higher forms.
- In the development of society, Spencer argued that evolutionary progression from simple, undifferentiated homogeneity to complex, differentiated heterogeneity was exemplified.
- He developed a theory of two types of society, which corresponded to this evolutionary progression -
 - (i) The militant
 - (ii) The industrial

For Spencer, militant society is structured around the relationships of hierarchy and obedience, mostly simple and undifferentiated. On the other hand, Industrial society is complex and differentiated, as it is based on voluntary, contractually assumed social obligations. Spencer conceptualized society as a social organism. This society, according to the universal law of evolution, evolved from a simpler state to the more complex state.

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Lewis H. Morgan in *Ancient Societies*, published in 1877, differentiated between three eras based on the relationship between technological and social progress:

- (a) *Savage era*- characterized by fire, bow, pottery;
- (b) *Barbaric era* - characterized by agriculture, metalworking and the domestication of animals; and
- (c) *Civilisation era* - exemplified the alphabet and writing.

Morgan rejected the Three-Age system of pre-history, namely, the Ages of Stone, of Bronze, of Iron, as being an insufficient characterization of progress. He further sub-divided the savage, barbaric and civilisation era into sub stages. This subdivision is seen in Table 5.1 below:

Table 5.1 Morgan's Subdivision

<i>Savagery:</i> <i>Natural</i> <i>Subsistence,</i> <i>at least 60,000</i> <i>years.</i>	<i>Lower</i>	First distinction of man from the other animals. <i>Fruits and Roots</i> , tropical or subtropical habitats, at least partial <i>tree-dwelling</i> , <i>gesture language</i> , <i>intelligence</i> , <i>Consanguine Family</i> .
	<i>Middle</i>	<i>Fish Subsistence</i> , <i>Use of Fire</i> , spread of man worldwide along shorelines, <i>monosyllabic language</i> , <i>Punaluan Family</i> .
	<i>Upper</i>	Weapons: bow and arrow, club, spear; addition of game to diet, cannibalism, <i>syllabical language</i> , <i>Syndyasmian Family</i> , <i>organization into gentes</i> , <i>phratries and tribes</i> , <i>worship of the elements</i> .
<i>Barbarism:</i> <i>Cultivation,</i> <i>Domestication,</i> <i>35,000 years.</i>	<i>Lower</i>	<i>Horticulture</i> : maize, bean, squash, tobacco; <i>art of pottery</i> , tribal confederacy, <i>finger weaving</i> , <i>blow-gun</i> , <i>village stockade</i> , <i>tribal games</i> , <i>element worship</i> , <i>Great Spirit</i> , formation of <i>Aryan and Semitic families</i> .
	<i>Middle</i>	<i>Domestication of animals</i> among the <i>Semitic and Aryan families</i> : goat, sheep, pig, horse, ass, cow, dog; milk, <i>making bronze</i> , irrigation, <i>great joint tenement houses in the nature of fortresses</i> .
	<i>Upper</i>	<i>Cultivation of cereals and plants</i> by the Aryans, <i>smelting iron ore</i> , poetry, mythology, walled cities, wheeled vehicles, metallic armor and weapons (bronze and iron), the forge, potter's wheel, grain mill, loom weaving, forging, <i>monogamian family</i> , <i>individual property</i> , <i>municipal life</i> , <i>popular assembly</i> .
<i>Civilization:</i> <i>Field</i> <i>Agriculture,</i> <i>5000 years.</i>	<i>Ancient</i>	<i>Plow with an iron point</i> , iron implements, animal power, <i>unlimited subsistence</i> , <i>phonetic alphabet</i> , <i>writing</i> , <i>Arabic numerals</i> , the military art, the city, commerce, coinage, <i>the state</i> , <i>founded upon territory and upon property</i> , the bridge, arch, crane, water-wheel, sewer.
	<i>Mediaeval</i>	<i>Gothic architecture</i> , <i>feudal aristocracy with hereditary titles of rank</i> , <i>hierarchy under the headship of a pope</i>
	<i>Modern</i>	Telegraph, coal gas, spinning-jenny, power loom, steam engine, telescope, printing, canal lock, compass, gunpowder, photography, modern science, religious freedom, public schools, representative democracy, classes, different types of law.

Morgan's theory influenced Marxist theorists like Engels, as he believed that any change in the form of technology can lead to social change - in social institutions, organisations or even in ideologies.

Emile Durkheim, in his book *Division of Labour in Society* (1893) talked about the concept of social solidarity. Here, he discussed evolution in terms of society progressing from mechanical solidarity to organic solidarity. The most important factor in this social growth was the division of labour. Mechanical solidarity can be seen in a society where division of labour is simple, people are self-sufficient, there is little integration, and to keep the society together force sometimes can be used. Organic solidarity refers to a society where there is more integration and interdependence due to a complex division of labour, and specialisation and cooperation is extensive.

Progress from mechanical to organic solidarity is based on-

- (a) The division of labour (from simple to complex);
- (b) Population growth and increase in population density;
- (c) On the development of more complex social interactions; and
- (d) On the increase in specialization in the workplace.

These theorists saw society moving in only one direction, i.e., towards progress and development in a manner of unilineal evolution, i.e., evolution in one direction.

The German sociologist and philosopher Ferdinand Tönnies discussed social evolution theory in terms of development. According to him, society moved from an informal society, where there are few laws and obligations, and people have many liberties to a formal rational, modern, society, dominated by traditions and laws which restrict people from acting as they wish.

Tönnies also pointed at the tendency of modern society to absorb all smaller societies into a single, large unit through standardization and unification (presently referred to as the process of globalization). Tönnies' work became an inspiration for the rise of theories on neo-evolutionism.

Tönnies:

- Rejected the linear ideas of evolution;
- Claimed that the social development or progress is not perfect;
- Asserted that the right direction for the evolution of society cannot be pointed out and that societies' do not necessarily follow the same paths; and
- Believed that instead of social progress, the evolution of society could even be called a regress as newer, more evolved societies develop only after paying high costs, resulting in decreasing satisfaction of individuals making up that society.

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The theories of Tonnies are also seen as the foundation of the social theory of neo-evolutionism. Briefly, Neo-evolutionism tries to explain the evolution of societies by drawing on Darwin's theory of evolution and discarding some dogmas of the previous social evolutionism. Neo-evolutionism is concerned with long-term, directional, evolutionary social change and with the regular patterns of development that may be seen in unrelated, widely separated cultures. Tonnies was one of the first sociologists to assert that the evolution of society was not necessarily going in the right direction, that social progress is not perfect, it can even be regressive since newer, more evolved societies are established only after paying a high costs, resulting in decreasing satisfaction of individuals making up that society.

5.3 CYCLICAL THEORIES OF SOCIAL CHANGE

The theory of social evolution views the evolution of society and human history as progressing in a distinctive linear course, whereas the cyclical theory of social change claims that events and stages of society and history are generally repeating themselves in cycles. According to the cyclical theory, growth and decay are both phases which affect every society from time to time.

The first cyclical theory in sociology under the title *The Mind and Society* (1935) was developed by Vilfredo Pareto; in it, Pareto discussed the notion of the circulation of elites (the few who rule the many in society). Although Gaetano Mosca in 1896 had commented on the many ruled by the few, but it was Pareto who came up with the term 'elites'. In his theory, Pareto propagated the superiority of elites (psychologically and intellectually), and emphasized that elites were the highest accomplishees in any field.

Pareto divides the elites into two types:

- (a) governing elites
- (b) non-governing elites

Pareto labelled the two groups as lions (those who rule by force, like in a military dictatorships), and foxes (those who rule by cunning and guile, example, politicians in democracies). According to his theory, every society is founded in aggression and therefore by 'lions', but as it settles down the need for their courage and strength declines. In due course, this necessity is replaced by even more persuasive need, the need for the subtler skills of the foxes, who then become the rulers. The rule of the foxes remains in place until the society's identity and sense of direction become so unclear that a requirement for the qualities of 'lions' rises once again. This is how society is ruled by elites in circulation.

Another cyclical theory of social change was developed by Pitirim A. Sorokin (1889–1968) in his *Social and Cultural Dynamics* (1937, 1943). Sorokin classified societies according to their cultural mentality, or cultural status which could be *ideational* (religious way of thinking, or reality as spiritual), *sensate*

(emphasizing the role of the senses in understanding reality, or reality as material), or *idealistic* (a synthesis of the two). He interpreted the contemporary West as a sensate civilization dedicated to technological progress and prophesied its fall into decadence and the emergence of a new ideational or idealistic era.

It is important to note that the concept of society moving in cycles was not new, similar ideas were conceptualized in ancient China and Egypt and in Babylon, as well as among the classical philosophers and historians. Cyclical theories have also contributed to the development of the comparative historical method in the social sciences.

The German Oswald Spengler's gave another cyclical theory of social change. His book *The Decline of the West* published in 1922 covered all of world history. According to Spengler's theory, the lifespan of civilizations was limited, ultimately all civilizations perished. In *The Decline of the West* Spengler rejected the division of history into the 'ancient-medieval-modern' rubric, which he saw as linear and Euro-centric. According to Spengler, the meaningful units for history are whole cultures which evolve as organisms. He recognized eight high cultures:

- (i) Babylonian
- (ii) Egyptian
- (iii) Chinese
- (iv) Indian
- (v) Mexican (Mayan/Aztec)
- (vi) Classical (Greek/Roman)
- (vii) Arabian
- (viii) Western or European-American

For Spengler, the lifespan of a culture, where each culture becomes a 'civilization' in its final stage, can be stated to be around a thousand years. He asserted that the Western world was ending and that we are witnessing the last season or the 'winter time' of Western civilization. Spengler's represents Western Man as a proud but tragic figure since what he strives for and creates, he secretly knows that the objectives may never be achieved.

Arnold Toynbee's ten-volume *A Study of History* came out in three separate installments published between 1934–1954. It can be stated that Toynbee's ideas and approach to history falls into the discipline of comparative history. In response to Spengler's theory:

- (a) Toynbee affirmed that a civilization may or may not continue to prosper, depending on the challenges it might face and in the way it responds to them.
- (b) He followed Oswald Spengler's book *The Decline of the West* in taking a comparative topical approach to independent civilizations.

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- (c) Toynbee rejected Spengler's deterministic view that civilizations rise and fall according to a natural and inevitable cycle in which they live for 1,000 years.
- (d) He identified historical civilizations according to cultural or religious rather than national criteria.
- (e) Thus, 'Western Civilization', was treated as a whole, and distinguished from both the 'Orthodox' civilization of Russia and the Balkans, and from the Greco-Roman civilization that preceded it. Western civilization comprised of all the nations that have existed in Western Europe since the collapse of the Western Roman Empire.
- (f) Toynbee identified 21 civilizations, of which by 1940 sixteen were dead and four of the remaining five were under severe pressure from Western Christendom - or the West.
- (g) According to Toynbee, the ideas and methods for meeting challenges in a society come from a creative minority. The ideas and methods developed by the creative minority are copied by the majority. Thus, meeting challenges in society entails generation of ideas by a minority and imitation by the majority. If either of those two processes ceases to function then the civilization breaks down.
- (h) In the breakdown of a civilization the society splits into three parts: the dominant minority, the internal proletariat (the working masses which are part of the civilization) and the external proletariat (the masses which are influenced by the civilization but are not controlled by it).
- (i) The disintegration of a civilization involves a *time of troubles*, for example a war between nations that are a part of the civilization. This *time of troubles* is followed by the establishment of a universal state, an empire. For Toynbee, the existence of a universal state such as the Roman Empire is evidence that the civilization has broken down.
- (j) Ultimately the universal state collapses and there follows an *interregnum* in which the internal proletariat creates a universal religion and the external proletariat becomes involved in a migration of peoples.

Linear theories of social change are very simplistic, and cyclical theories neglect the interrelations between civilizations, and have been criticized for conceiving of civilizations as natural entities with sharp boundaries.

Curvilinear Social Change Theory

When the variables under consideration are observed at certain periods, it implies curvilinearity. Although history does not repeat itself, it shows some particular trends, which help in generalizing some trends that can lead to a curve. Curvilinearity depends on the time period, and observational units of generalizable trend, which can show a curvilinear impression (as opposed to a cyclical trend). Models of one-directional change assume that change in a certain direction induces further

change in the same direction; on the other hand, models of curvilinear or cyclical change assume that change in a certain direction creates the conditions for change in another (perhaps even the opposite) direction. More specifically, it is often assumed that growth has its limits and that in approaching these limits the change curve will inevitably be bent. Ecological conditions such as the availability of natural resources, for instance, can limit population, economic, and organizational growth.

Shorter-term cyclic changes are explained by comparable mechanisms. Some theories of the business cycle, for example, assume that the economy is saturated periodically with capital goods; investments become less necessary and less profitable, the rate of investments diminishes, and this downward trend results in a recession. After a period of time, however, essential capital goods will have to be replaced; investments are pushed up again, and a phase of economic expansion begins.

All theories of social change generally assume that the path of social change is not random or arbitrary, but is, to a certain degree, regular or patterned. The three traditional ideas of social change have unquestionably influenced modern theories. Although, these theories are not scientifically based, they do not make an explicit distinction between decline and progress. In fact, from empirical observations, the qualities of decline and progress cannot be derived scientifically alone but are instead identified by normative evaluations and value judgments. If the study of social change is to be conducted on scientific and non-normative terms, then, only two basic patterns of social change can be considered: the cyclic, and the one-directional/ linear. Often the time span of the change determines which pattern is observed, as linear shows the trend over a small period as compared to cyclical which compare trends over a long period of time.

It would be pertinent here to emphasize that since social change is an abstract and complex phenomenon that occurs due to the interplay of various factors and forces, there cannot be one or two universal laws of pattern of change, whether cyclic or linear. To give an example, one part of culture may change progressively (like technology), but, at the same time, another part may show cyclical change (like fashion). Further, as neo-evolutionists claim, the change takes a parabolic curve where a certain institution regains its importance but with different ideology (e.g. promiscuity>monogamy>loose sex morality).

5.4 MONO-CAUSAL AND MULTI-CAUSAL THEORIES

Durable Inequality (1998) is a very ambitious work of social theory by one of our foremost sociologists, Charles Tilly. In many ways, it builds upon the grand master theorists of the nineteenth century through a language of the present. It is like the more structuralist versions of Marx. For Marx, however, class relations and class inequality have different characteristics, and different dynamics, depending on

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historically variable modes of production. For Tilly, inequality refers to the relations between paired and unequal categories that have differential access to value producing resources. Tilly in contrast to Marx, categorised inequality is perpetuated is durable in large measure because of various specified organizational properties and dynamics. There are no contradictions for Tilly, no dynamics of change that are internal to his model or vary by the specific historical conditions that one is attempting to analyse. This is, indeed surprising for a scribal to analyse. In Tilly's formulation, the characteristics and dynamics through which categorical inequality creates durable inequality appears trans-historical. It is not inequality under capitalism that seems to be focus, but rather than a universal theory of inequality across time.

In Biomedicine and Epidemiology

There is conceptual ambiguity surrounding the relationship between mono-causal and multi-causal theories in biomedicine and epidemiology. Mono-sources of focus on single, typically microbial, sources of illness and are most concerned with infectious diseases. By contract, multicausal theories allow for multiple factors to underpin a disease's etiology, including socio-economic and behavioural factors, and they usually focus on chronic non-communicable disease. However, if these theories are taken to be strictly distinct, this prevent the inclusion of both microbial and socio-economic factors single explanation of any particular disease. Multi causality of social change is one of the most important factors that hinder in the prediction of future. Change is caused by a multiple number of events and the exact contours of the future are unpredictable. the combination of multiple causes and its influence as one another is rather difficult to assess future.

There have been multiple research in the area for understanding the concept of causation for social change. Max Weber postulated two different types of causation for social change, namely, adequate and chance causation. The former implies that multiple interconnected factors are responsible for resulting into a certain social change and the lack of even one factor will result into some thing totally different. The latter, chance causation, states that only single factor is responsible for the occurrence of a social change or a particular event. The former type may be referred to as multiple causation while the latter can be referred to as the mono-causal theory of social change. Of course, the study of the multiple causation is complex and hard to arrive at given the significance of multiplicity of the factors, these are also hard to predict in comparison to the mono-causal theories.

5.5 EQUILIBRIUM THEORIES

The equilibrium theory states that people compensate or reciprocate their physical proximity to keep the message in balance.

A theoretical state of balance in a social system referring both to an internal balance between interrelated social phenomena and to the external relationship

the system maintains with its environment. It is the tendency of the social system when disturbed, to return to its original state, because any small change in a social element is followed by change in other related elements that conic towards the diminishing the first disturbance.

American sociologist, Jalcott Parsons postulated that all social systems tend to approximate a state of equilibrium, although no concrete system will actually reach a perfectly equilibrated state. According to Parsons, the fully equilibrated society served as a theoretical reference point rather than as a description of a real system. However, cultural change states that maintain the basic tendencies in social change and cultural systems are towards change rather than towards state of equilibrium.

A system is in equilibrium with respect to a given characteristic when there is a system of forces in play that push the system back to the equilibrium state when it is subjected to small disturbances or changes. For e.g., population of squirrels in a bounded forest may reach an equilibrium size that is balanced by excess reproductive capacity (pushing the population upward when it falls below the feeding capacity of the environment) and by excess mortality from poor nutrition (pushing the population downwards when it rises above the feeding capacity of the environment).

Theory of equilibrium is a term for a number of non-Marxist socio-historical conceptions that attempts to explain, on the basis of the principle of equilibrium, the ways society or its elements develop and function. The theory of equilibrium is taken from the natural sciences. These conceptions do not constitute a theory in the strict sense of the word; the concept of equilibrium is used as a general explanatory principle.

Attempts of consider society as a system in equilibrium first appeared in European social science in the 17th century as a result of the rapid development of mechanistic trends in the natural sciences. The philosophers of that era examined social problem from the point of view of ‘social physics’ or the ‘mechanics of the parsians’ and tended to reduce the problem of existence of a social order to that of an equilibrium between the various parts of society, one that resembled the equilibrium of the elements of the physical world. In detail in the 18th century in the utopian writings of C. Fourier., based on the methods be ‘discovered’ for calculating the equilibrium and harmonization of the parsians. He considered the idea of equilibrium applicable to the entire universe.

In the second half of the 19th century, the idea of equilibrium was developed by the positivist sociologists A. Comte, H. Spencer, A. Small and L. Ward, for whom the yardstick continued to be equilibrium of physical systems. The conceptual foundations of the theory were slightly modified in the early 20th century under the influence of organismic thinking. In 1920s, the theory of equilibrium found a number of adherents among Soviet mechanistic philosophers, including D. Sarab’ianou and I.I. Skuortsov – Stepanov.

Some elements of the theory of equilibrium have been reformulated since the late 1930s and the theory is being used as an explanatory principle rather than

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as a developed theoretical model. The model of dynamic equilibrium has become a tool for structural – functional analysis in bourgeois sociology. Where the idea of equilibrium assumes a hidden conservative ideological significance. Many bourgeois sociologists criticize the functionalistic theory of equilibrium, that it deals only with the ideal and balanced systems ignores intra-systematic sources of disequilibrium and is therefore not applicable to the analysis of processes of social change. These weaknesses stand out with particular clarity in empirically oriented trends in sociology – industrial sociology, research on ‘human relations’ in industry, management science.

Marxism – Leninism subjects the theory of equilibrium in principle as theoretical construct and exposes the conservative prejudices of the theory’s proponents. This does not signify a rejection of the concept of equilibrium and the related concept of stability, these concepts play an important heuristic function in the study of dynamically developing systems and constitute one of the bases for measurement. The problem is that it is impossible to construct a holistic explanation of processes in the systems under considerations on the basis of these concepts.

Check Your Progress

1. What influenced linear theory of social change?
2. State Darwin’s general theory of evolution.
3. Who developed the first cyclical theory in sociology? What was it called?
4. When is a system in a state of equilibrium?

5.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Linear theory is influenced by Darwin’s general theory of evolution.
2. Darwin’s general theory of evolution that natural species evolve through variation and natural selection, a process which is not essentially progressive.
3. The first cyclical theory in sociology under the title *The Mind and Society* (1935) was developed by Vilfredo Pareto.
4. A system is in equilibrium with respect to a given characteristic when there is a system of forces in play that push the system back to the equilibrium state when it is subjected to small disturbances or changes.

5.7 SUMMARY

- Linear theory refers to the theories of social change which discuss a society’s progress or evolution in a linear direction.

- Auguste Comte, considered by many to be one of the pioneers of sociology, through his theory on the 'laws of three stages' talked about social change in terms of evolution of the society (also referred to as the theory of socio-cultural evolution).
- According to Comte, societies can be seen developing through three different stages of evolution/development. They are:
 - (i) The theological stage
 - (ii) The metaphysical stage
 - (iii) The positive stage
- The theological stage refers to the belief in embodied deities. This stage was sub-divided into three sub-stages:
 - (a) *Fetishism* is a major stage of the theological stage. Also known as animism, in this stage, people believe that inanimate objects have living spirits in them. For example, people worshipping non-living objects like trees, stones, water, volcanic eruptions.
 - (b) *Polytheism* is the belief in many gods. In this stage, people believe that different gods control all-natural forces; for example, the god of rain, god of fire, god of air, god of water, god of earth.
 - (c) *Monotheism* refers to the belief in one supreme God; everything is attributed to a single entity.
- The metaphysical stage can be seen as an extension of the theological stage. In this stage, people believe that God is an abstract entity/ being.
- The positive stage, or the scientific stage, refers to the rational scientific belief which is based on the methods of observation, experiment, and comparison.
- Comte was followed by Herbert Spencer, another major thinker of sociology in the 19th century.
- Spencer defined sociology as the study of the evolution of society and held that the final goal of societal evolution is complete harmony and happiness, as homogeneous systems or societies would grow to become heterogeneous.
- For Spencer, militant society is structured around the relationships of hierarchy and obedience, mostly simple and undifferentiated. On the other hand, Industrial society is complex and differentiated, as it is based on voluntary, contractually assumed social obligations.
- Lewis H. Morgan in *Ancient Societies*, published in 1877, differentiated between three eras based on the relationship between technological and social progress.
- Emile Durkheim, in his book *Division of Labour in Society* (1893) talked about the concept of social solidarity. Here, he discussed evolution in terms of society progressing from mechanical solidarity to organic solidarity. The most important factor in this social growth was the division of labour.

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- Organic solidarity refers to a society where there is more integration and interdependence due to a complex division of labour, and specialisation and cooperation is extensive.
- The German sociologist and philosopher Ferdinand Tönnies discussed social evolution theory in terms of development. According to him, society moved from an informal society, where there are few laws and obligations, and people have many liberties to a formal rational, modern, society, dominated by traditions and laws which restrict people from acting as they wish.
- The theories of Tönnies are also seen as the foundation of the social theory of neo-evolutionism.
- Briefly, Neo-evolutionism tries to explain the evolution of societies by drawing on Darwin's theory of evolution and discarding some dogmas of the previous social evolutionism.
- The theory of social evolution views the evolution of society and human history as progressing in a distinctive linear course, whereas the cyclical theory of social change claims that events and stages of society and history are generally repeating themselves in cycles.
- According to the cyclical theory, growth and decay are both phases which affect every society from time to time.
- The first cyclical theory in sociology under the title *The Mind and Society* (1935) was developed by Vilfredo Pareto; in it, Pareto discussed the notion of the circulation of elites (the few who rule the many in society).
- Another cyclical theory of social change was developed by Pitirim A. Sorokin (1889–1968) in his *Social and Cultural Dynamics* (1937, 1943).
- The German Oswald Spengler's gave another cyclical theory of social change. His book *The Decline of the West* published in 1922 covered all of world history.
- When the variables under consideration are observed at certain periods, it implies curvilinearity.
- Although history does not repeat itself, it shows some particular trends, which help in generalizing some trends that can lead to a curve.
- Curvilinearity depends on the time period, and observational units of generalizable trend, which can show a curvilinear impression (as opposed to a cyclical trend).
- Models of one-directional change assume that change in a certain direction induces further change in the same direction; on the other hand, models of curvilinear or cyclical change assume that change in a certain direction creates the conditions for change in another (perhaps even the opposite) direction.

- All theories of social change generally assume that the path of social change is not random or arbitrary, but is, to a certain degree, regular or patterned.
- Durable Inequality is a very ambitious work of social theory by one of our foremost sociologists.
- The equilibrium theory states that people compensate or reciprocate their physical proximity to keep the message in balance.
- A system is in equilibrium with respect to a given characteristic when there is a system of forces in play that push the system back to the equilibrium state when it is subjected to small disturbances or changes.
- Marxism – Leninism subjects the theory of equilibrium in principle as theoretical construct and exposes the conservative prejudices of the theory's proponents.

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5.8 KEY WORDS

- **Metaphysical:** Relating to the part of philosophy that is about understanding existence and knowledge.
- **Theological:** Relating to the study of the nature of God and religious belief.
- **Classical:** Relating to ancient Greek or Latin literature, art, or culture.
- **Bourgeois:** Belonging to or characteristic of the middle class, typically with reference to its perceived materialistic values or conventional attitudes.

5.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Describe the linear theory of social change.
2. Who was Lewis H. Morgan?
3. Briefly explain Ferdinand Tönnies' social evolution theory.
4. Write a note on curvilinear social change theory.
5. What is equilibrium theory?

Long Answer Questions

1. Explain the three different stages of evolution as given by Comte.
2. How did Spencer describe sociology? Summarize his theories.
3. Elucidate Emile Durkheim's concept of social solidarity.
4. Critically analyse the major cyclical theories of social change.

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5.10 FURTHER READINGS

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UNIT 6 SOCIAL CHANGE IN INDIAN SOCIETY

*Social Change in
Indian Society*

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Structure

- 6.0 Introduction
- 6.1 Objectives
- 6.2 Indian Society and Social Change
- 6.3 Trends in Social Change
- 6.4 Process of Social Change
- 6.5 Answers to Check Your Progress Questions
- 6.6 Summary
- 6.7 Key Words
- 6.8 Self Assessment Questions and Exercises
- 6.9 Further Readings

6.0 INTRODUCTION

India with the long history and varied heritage is one of the traditional societies with its structure deep rooted in culture and customs. Until recently, India was characterized as a caste-ridden, inward looking and completely worm-out social system.

But today, India is making perceptible strides towards becoming a modern nation. Since independence, modernization of India has been an integral part of the national strategy. Conscious and sustained effects are being made for the overall development of India's economy, polity, social framework and cultural matrix.

This unit discusses social change in the Indian society and the trends in and process of change.

6.1 OBJECTIVES

After going through this unit, you will be able to:

- Describe social change in Indian society
- Explain the trends of change
- Assess the process of change

6.2 INDIAN SOCIETY AND SOCIAL CHANGE

India's transition towards modernization has been a slow and continuous process. It was during the early part of the nineteenth century that the traditional social structure of India underwent some changes. Few attempts were made to explain

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these early social changes in India through the concepts like Sanskritization, Urbanization and Hinduization.

Sanskritization

According to M.N. Srinivas (1952), sanskritization is a process of cultural mobility in the traditional social structure of India. It is the process of following the cultural attributes of higher status groups by the lower status groups by avoiding this traditional and cultural identity.

It is the process by which a low caste or tribal or other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently twice born caste. However, the mobility associated with Sanskritization results only in 'positional changes' in the system but does not lead to any significant structural changes. Hence the concept serves very little purpose in understanding the contemporary social change in the India society.

Urbanization

In the process of Urbanization, infrastructure of development are setup along with the settlement of the certain population in the urban areas. In simple language urban area is the center of every human necessity. Obviously, Urbanization is a process of developing rural areas into an urban area where people can enjoy almost all modern facilities and uplift their standard of living.

Hinduization

The term Hinduization refers to the process in which Hindu faith, values, practice, influence the faith and practices of the non-Hindu population or cultural group. The process of Hinduization is related to the extension of Hindu norms and values, religious and cultural practice, rites and rituals etc. to other non-Hindu groups. Hence, Hinduization is a process through which many tribal groups or other groups of people follow the Hindu religion, ritual, practices, gods and goddesses due to the close contacts with the Hindu followers.

Thus, it can be well said that drastic social changes have occurred in Indian society, they are still living on and will go on till society exists. Social change is a desirable state leading to better using conditions.

6.3 TRENDS IN SOCIAL CHANGE

India is a land of diversity with distinct race, culture, language, religion, ethnic group etc. During British rule these diverse groups of people were brought under the domain of British dominion and constituted into the single political unit. After the achievement of independence these groups of people continued to remain as the composite part of the pluralistic Indian society. Prior to incorporation to British rule they lived in their own way. They led an isolated, integrated a self-content

natural life. There was abundance of natural resources around them and they were not bothered about their livelihood. Their needs were very limited, and they set a limited goal for them for survival. They maintained closed interaction with outside world. The self-regulatory mechanism of their society was strong enough to maintain equilibrium and order the society. Their religion, custom and tradition played very important roles in regulating deviant behaviour of the society.

British government in India introduced different types of economic, political administrative, judiciary and education system as institutional organs with different types of norms, ideals, values and functions, which were completely alien for the Indian masses. They also brought new ways of western culture and civilization, science and technology, new ways of thinking and mode of living different from Indian society.

Till independence, the level of participation of the people in all these systems was very low. Only elite section of the society could participate or be involved in the new system. After independence the government of India retained all the institutions introduced by the British government with necessary modifications and enforced them by law and slowly the participation level increased high. The objective of free movement of India was primarily to establish democracy, economic and social equality, justice, welfare and development of the people. The introduction of new institutions brought many positive changes in the society, but at the same time, it also brought many complications in the societies.

Over the period of million years, our society has changed from the stone age to the computer age. Social change is an extremely slow but a continuous process. Virtual localities have replaced the social localities and now influencing social cultural as well as political life. Change of any sort cannot be related to quality but definitely linked to culture.

Some changes are good and other are bad for the society and adversely affecting our value system. Individualism is now a priority over family, there is a disintegration of joint families, economic independence and desire to live a better life is leading to Urbanization, status of women is changing but without a change in the mentality of society.

India has been ruled by various rulers. Mughals influenced the society to a great extent. They brought changes in religion, architecture and social set up. After this, a 150 years long British rule brought drastic changes in the Indian society. This was followed by globalization.

Social changes bring alterations in the society, family, social hierarchy etc. Unlike the western countries, Indian lived in extended family units. But Indian traditions started to get modernized in 1970 and with this our nation headed towards nuclear family structure. Instead of authoritarianism, individualism started playing its role in the family.

Independent, self or me behaviour which was once considered as selfish, is now followed by many. So, there is a change in thinking. Amidst of this change,

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some people really try to keep a balance between the family and ambitions and hence help in maintaining the cultural and traditional values.

India's caste as well as marriage system has also undergone an immense change. Earlier the society was extremely strict as far as inter caste or interstate marriage was concerned. With the increase in the level of education and globalization these have transformed to a great extent. Earlier societies were structured and stratified on the basis of caste and roles were defined according to the same. Individual achievements had no values against caste. With mobility from profession to another caste system diluted in India. Untouchability was abolished by the law of India. But there is still a long way to go.

Status of women in Indian is undoubtedly enhanced but still struggling to achieve a respected position in the society. Cases of rape, sexual assault, acid attack, child marriage, dowry, deaths, female infanticide are seen quite often. Girl child is given less attention, less nutrition less education. India ranks 95th among 129 countries in the global gender equality index. Some of the dark sides of social change are as underlined:

- Life expectancy has improved but infant mortality rate is still high in India and among the highest in the world.
- Most of the children under five in India are chronically malnourished.
- According to world banks a third of world's poor live in India.
- Agriculture provides employment to more than half of country's workers. But share of agriculture in GDP is less than 15%.
- Literacy level in India since independence has improved from 16% in 1951 to 74% in 2011. But quality of education is deteriorating as five out of every 10 students could not read a sentence. More than 50% of 14 years old are not able to solve simple math problems.

Social changes bring change in structure and functions of the society. The changes may be desirable or undesirable. Young Indians are sure are more confident, positive and ambitious but our society requires positive changes. A change that can change and make India a better place to live.

6.4 PROCESS OF SOCIAL CHANGE

Social change is constantly encountered in human life. This is because the society we live in itself changing all the time. The concept of social transformation is very closely related to social change. Social change is the aspect of occurrence of significant alterations in the organization and functions of social life rather than the regular, short term and predictable reoccurrences. It is again defined as any modifications in the established patterns of inter-human relationship and standard of conduct. A process is a series of steps that gradually leads to a result.

An American sociologist William Fielding Ogburn suggests that social change occur in culture and cultural evolutions is the result of the following process of social change which involves:

- A. Invention
- B. Accumulation
- C. Diffusion
- D. Adjustment

A. Invention

Linton says that 'an intervention is a new application of knowledge' when a thing which already exists in a culture comes to front and appear before the masses, is invention in social change. Invention occurs due to the following factors:

- **Mental Ability:** An invention requires mental ability of an individual in a society. Larger the population, greater would be the number of talented people. So, mental ability is a source for social change in society.
- **Demand:** A demand of the people for anything which is scarcity results in an invention, which leads to social change. Greater the demand of people for material object, faster would be the process of intervention.
- **Existence of cultural element:** If we compare small culture to large, small culture change slowly. When there are more cultural elements the invention will be faster. Cultural elements and resources are very important for an invention and social change.

B. Accumulation

In the result of innovation more new elements are added to a culture. These cultural elements combined with the old elements result in the process of accumulation. When the invention of new elements are combined to the already existing elements, the accumulation would be greater.

C. Diffusion

Cultural diffusion is an important source of social change. The process of diffusion starts when an invention or cultural element spreads from one culture to another. Fast means of communication and transportation made possible an invention or to diffuse a cultural element to another culture.

D. Adjustment

Adjustment is the last factor in the process of social change. After invention, accumulation and diffusion of cultural element the adjustments of an individual takes place in that culture. All the cultural elements are interrelated with one another but when a material change occurs in a culture it brings slow change in material culture. But with the passage of time the space fills and adjustment of new elements

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takes place in that culture. So, the invention of new elements becomes a part of the culture as a result of adjustment process of social change.

The process of social change is classified into various ages:

- A. The Old Stone Age
- B. The New Stone Age
- C. The Bronze Age
- D. The Iron Age

A. **The Old Stone Age:** Old stone age or the Paleolithic period began somewhere between 5,00,000 and 2,50,000 years ago. In this age, human beings lived entirely on hunting, fishing and gathering. The tools they fashioned from stone for this purpose were rudimentary in character. These tools only enabled them to live off nature and not to invest in it. Their requirements were met through trapping, hunting, plucking or digging. They were completely dependent on nature.

In cultural evolution, this period is described as a stage of savagery as depicted by Morgan.

B. **The New Stone Age:** The new Stone Age or the Neolithic period began some 10,000 to 12,000 years ago. In this age, human beings were able to increase and thus control to some extent, the supply of food. They did this by cultivating cereals off granaries or stone houses which imply that food was often produced in excess of current requirements. The cultural characteristics of this period correspond roughly with what Morgan called the barbaric age. During this age, pottery, the techniques of spinning wool, flax and cotton into threads came into use. Fashioned stone axes sharpened by grinding also made their appearance at this time.

C. **The Bronze Age:** The next revolution in tool making came with the Bronze Age about, 5,000 years ago. This period supported an urban population, skilled craftsmen, traders, priests and writers. Now the principal metals were used for making tools and weapons, this period is described as Bronze Age. The wheel also had been discovered. The application of the wheel revolutionized transportation and two-wheeled and four wheeled carts were being commonly used by this time for a variety of purposes. By this time, wind was also being used as a source of energy. In Bronze Age, there are evidences to suggest that land was systematically reclaimed from swamp and desert and record quantities of food stuffs were being produced artificial waterways also helped to protect society against the vagaries of the weather.

D. **The Iron Age:** This age commenced at around 1200 B.C. Unlike copper and tin which are quite rare and hence expensive, iron is one of the most common elements found in the earth's crust. In the beginning, it was

however a rare metal. The extraction of iron from ore follows more or less, the same technique as with the extraction of copper. Iron was used in India around 1000 B.C. and excavations show that iron weapons such as arrow heads, spearheads were used commonly in western Uttar Pradesh from about 800 B.C.

According to Gordon Childe, 'Cheap iron democratized agriculture and industry and warfare too. Any peasant could afford an iron axe to clean fresh land for himself and iron ploughshares where with to breakup stony ground.' In the past the superior weapons were rare and expensive. The discovery of Iron levelled these differences.

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Check Your Progress

1. Define Sanskritization.
2. What is Urbanization?
3. What is accumulation?

6.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. According to M.N. Srinivas (1952), sanskritization is a process of cultural mobility in the traditional social structure of India.
2. In the process of Urbanization, infrastructure of development is setup along with the settlement of the certain population in the urban areas.
3. In the result of innovation more new elements are added to a culture. These cultural elements combined with the old elements which results in the process of accumulation.

6.6 SUMMARY

- India's transition towards modernization has been a slow and continuous process. It was during the early part of the nineteenth century that the traditional social structure of India underwent some changes.
- According to M.N. Srinivas (1952), sanskritization is a process of cultural mobility in the traditional social structure of India.
- It is the process of following the cultural attributes of higher states groups by the lower status groups by avoiding this traditional and cultural identity.
- It is the process by which a low caste or tribal or other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently twice born caste.

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- The mobility associated with Sanskritization results only in ‘positional changes’ in the system but does not lead to any significant structural changes.
- In the process of Urbanization, infrastructure of development is setup along with the settlement of the certain population in the urban areas.
- Obviously, Urbanization is a process of developing rural areas into an urban area where people can enjoy almost all modern facilities and uplift their standard of living.
- The term Hinduization refers to the process in which Hindu faith, values, practice, influence the faith and practices of the non-Hindu population or cultural group.
- The process of Hinduization is related to the extension of Hindu norms and values, religious and cultural practice, rites and rituals etc. to other non-Hindu groups.
- British government in India introduced different types of economic, political administrative, judiciary and education system as institutional organs with different types of norms, ideals, values and functions, which were completely alien for the Indian masses.
- Till independence, the level of participation of the people in all these systems was very low. Only elite section of the society could involve in new system.
- After independence the government of India retained all the institutions introduced by the British government with necessary modifications and enforced them by law and slowly the participation level increased high.
- The objective of free movement of India was primarily to establish democracy, economic and social equality, justice, welfare and development of the people.
- India has been ruled by various rulers. Mughals influenced the society to a great extent. They brought changes in religion, architecture and social set up.
- Social changes bring alterations in the society, family, social hierarchy etc. Unlike the western countries Indian believes in the concept of extended family.
- But Indian traditions started to get modernize in 1970 and with this our nation led towards nuclear family structure. Instead of authoritarian individualism started playing its role in the family.
- An American sociologist, William Fielding Ogburn suggests that social change occurs in culture and cultural evolutions is the result of the following process of social change.
- Linton says that ‘an intervention is a new application of knowledge’ when a thing which already exists in a culture comes to front and appear before the masses, is invention in social change.

- In the result of innovation more new elements are added to a culture. These cultural elements combined with the old elements which results in the process of accumulation.
- Cultural diffusion is an important source of social changes. The process of diffusion starts when an invention or cultural element spread from one culture to another.
- Adjustment is the last factor in the process of social change. After invention, accumulation and diffusion of cultural element the adjustments of an individual takes place in that culture.

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6.7 KEY WORDS

- **Urbanization:** It is the population shift from rural areas to urban areas, the gradual increase in the proportion of people living in urban areas, and the ways in which each society adapts to this change.
- **Tradition:** It is the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way.
- **Democratization:** It is the transition to a more democratic political regime, including substantive political changes moving in a democratic direction.

6.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What is the nature of mobility associated with Sanskritization?
2. Write a short note on Hinduization.
3. List the various ages which are a part of the process of social change.

Long Answer Questions

1. Identify and analyse the trends in social change especially in context of India.
2. Elaborate the process of change as described in the unit.

6.9 FURTHER READINGS

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BLOCK - III
CONCEPT OF SANSKRITIZATION,
MODERNIZATION, SECULARIZATION

*Srinivas: Westernization
and Modernization*

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**UNIT 7 SRINIVAS:
WESTERNIZATION
AND MODERNIZATION**

Structure

- 7.0 Introduction
- 7.1 Objectives
- 7.2 Concept of Westernization, Sanskritization, Modernization and Secularization
- 7.3 Answers to Check Your Progress Questions
- 7.4 Summary
- 7.5 Key Words
- 7.6 Self Assessment Questions and Exercises
- 7.7 Further Readings

7.0 INTRODUCTION

Mysore Narasimhachar Srinivas was born on 16 November 1916 in Mysore. He was a well-known sociologist and social anthropologist. His contribution to the discipline of sociology is immense having done pioneering works in the field of caste and study of social change in India. He completed his honours degree in social philosophy from Mysore University, followed by a post-graduation degree from Bombay University under G.S. Ghurye. He moved to Oxford University and did his D. Phil under A.R. Radcliffe-Brown and E.E. Evans-Pritchard.

In this unit, you will study about the concept of Westernization, Sanskritization, Modernization and Secularization as given by Srinivas.

7.1 OBJECTIVES

After going through this unit, you will be able to:

- Describe Srinivas' concept of Sanskritization and Westernization
- Analyse the concept of modernization and secularization

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7.2 CONCEPT OF WESTERNIZATION, SANSKRITIZATION, MODERNIZATION AND SECULARIZATION

According to T. N. Madan, Mysore Narasimhachar Srinivas produced a fieldwork-based and richly documented Ph.D. dissertation on social organization among the Coorgs of Mysore in 1944, again at the University of Bombay (now Mumbai). In Oxford, he reworked on his dissertation, *Religion and Society Among the Coorgs of South India*, that was published in 1952. The work has been considered a milestone in the world of social anthropology. The study was based on structural-functionalism of Radcliffe-Brown. In this work, Srinivasan dissects the social and religious lives of the residents of Coorg and throws light on the interrelationships of the social actors and the basis of purity and pollution that become the foundation of social life. Religion has been sought to be understood by studying its contribution to maintenance of social order and has been reduced to seasonal rituals.

Srinivas was one of the first sociologists in India who took the actual village or a factory as a classroom for study and was not content with only a theoretical analysis. He wanted to study man in relation with his environment and wanted to study the various facets of cultural roles. T.N. Madan, a noted sociologist and Srinivas' friend for over three decades, states: 'He had the rare gift of conveying insightful observations in simple language. The term 'vote bank', the notion of the 'dominant caste', or the concept of 'Sanskritization' have become part of common speech. His scholarship was remarkable for its accessibility.' He was an institution builder, a creative researcher and a devoted teacher in a remarkable manner. He took up the challenge of building the department of Sociology at M.S. University, Baroda, in which he was involved starting from scratch in every respect. He joined the Institute of Social and Economic Change at Bangalore after leaving Delhi School of Economics.

M.N. Srinivas was one of the few who preferred to be a professor and remained one all his life rather than accepting the offer of a powerful and prestigious post in the government. Srinivas is best known for having coined the concept of 'Sanskritization'. According to him, caste is undoubtedly an all-India phenomenon in the sense that there are everywhere hereditary, endogamous groups which form a hierarchy, and that each of these groups has a traditional association with one or two occupations. Everywhere there are Brahmins, untouchables, and peasants artisan trading and service castes. Relations between castes are invariably expressed in terms of pollution and purity.

Srinivas wanted to explore and understand his countrymen not on the basis of European or American textbooks, not from the point of view of sacred texts, but from the field experience through observation. For this, he made extensive field work study of Coorg from 1940–42. In his study, he explained the concept

of functional unity by analysing the interaction of ritual context of different castes, particularly, Brahmins (priests), Kaniyas (astrologers and magicians) and Bannas and Panikas (low castes). In the context of the study of Rampura, he describes that the various castes in a village are interdependent. Srinivas also explained the basic concepts to understand our society, firstly *book view* and *secondly field view*.

According to him book view meant bookish perspective; he argued that religion, *varna*, caste, family, village, and geographical structure are the main elements that are known as the bases of Indian society. The knowledge about such elements is gained through sacred texts or from books. Srinivas calls it book view or bookish perspective. Book view is also known as Indology, which is not acceptable to Srinivas and he emphasized the field view.

According to Srinivas, field view meant fieldwork perspectives. He believed that knowledge about the different regions of Indian society can be attained through field work. This he called field view. Consequently, he preferred empirical study to understand our society. Srinivas took the path of small, regional studies rather than the construction of grand theories. In this context, field work plays an important role to understand the nativity of the rural Indian society. Srinivas also studies caste and religion (1952, 1959, 1962, and 1966) and highlighted not only their structural-functional aspects, but also the dynamics of the caste system in rural setting. He proposed concepts like ‘dominant caste’, ‘Sanskritization’, ‘Westernization’ and ‘secularization’ to understand the realities of inter-caste relations and also to explain their dynamics. The concept of ‘dominant caste’ has been used in the study of power relations at the village level. Srinivas presents the results of a number of studies on the structure and change in the village society. You will learn about Srinivas’ concepts of sankritization, westernization and secularization a little later in the unit.

Theory of Social Change

Change is the unchangeable law of nature. Society as a part of the vast universe is not an exception to this eternal law. The reality of social life is the reality of change. Change means alteration, modification, replacement, differentiation or integration within a phenomenon over a particular period of time, caused by a force. It refers to the amount of difference in condition of the object or phenomenon in any direction, between two points of time. Time factor is the measuring rod of the amount and direction of change. The primary concern of a sociologist is social change and not the physical, environmental or natural changes. Of course, physical and environmental changes are not exclusively out of the sociological purview. These are studied so far as they are causally related with social change. In the light of such discussion, social change may precisely be put as any alternation, modification or replacement in any aspect of society over a particular period of time, as a result of the operation of forces either endogenous or exogenous, or both. Society is commonly viewed from two different and yet co-related angles,

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i.e., *structural* and *functional*. According to this point of view, Kingsley Davis defines social change as 'any such alternations as occur in social organization, that is, structure and functions of society'. Structure refers to an orderly arrangement of parts or elements on the basis of certain principles. It consists of relatively stable interrelationships among its parts. For instance, the structure of an organization refers to the orderly and relatively stable arrangement of its various limbs like head, hand, leg, stomach, heart, etc. All structural elements are never permanently static. The interrelationships among individuals and group change; new types of relationships emerge; the old role-set gets transformed to a new role-set; the quality of role performance changes with personal succession; with the new types of relationships new regulative norms evolve; culture, value and ideologies keep on changing, with the growth of human knowledge and experience and its existence. This state of transition, which takes place because of any medication, alternation or replacement in these structural elements, is known as the process of social change.

The functional view of society is closely related to the structural view. Each of the constituent parts of a social system contribute more or less towards the maintenance and continuity of the whole system. The whole social system exists because its parts perform their roles. The function of one part is inter-related and interdependent with the other part. Various constituent elements like economics, political, educational and familial in their functional part constitute economic sub-system, political sub-system, educational sub system and the family sub-system. The functions of these sub-systems are again interwoven to make the whole social system. The functional view of society emphasizes on the following aspects:

- Pattern maintenance
- Tension management
- Process of adaptation to its social and non-social environment
- The way and means of goal attainment
- The process of integration among various parts
- The process of value consensus
- Each of these processes is related with a functional sub system of the society

Social change is a process by itself. Though change brings about modification and alterations, it is never a barrier between the old and new. Change is not a separating wall between the old order and the new order. Rather, the process of change is the intermediate continuity between the old social order and new social order. Change does not break and destroy the old structure. Through change, the old structure only gets transformed to suit the new conditions of living. The process of change helps the existing social structure to maintain its identity. For in the face of new circumstances, a social system may need to adapt its structure to some extent in order to survive. Change in the structure of the system may enable it to

maintain its integrity as a distinguishable system, whereas if it maintains the same structure too long it may lose its integrity as a system altogether.

*Srinivas: Westernization
and Modernization*

Sanskritization

While analysing the process of social change, and in particular in the context of Indian society, the process of Sanskritization, Westernization, modernization and secularization serve as important conceptual tools for M.S. Srinivas.

Srinivas made a sincere effort to analyse the process of social change in Indian society through his significant work, *Religion and Society among the Coorgs of South India* (1952). This book was probably the first such attempt to study change in the Indian context in a systematic manner. The term Sanskritization was coined by Srinivas during his study on the Coorgs. It was primarily meant to analyse the process of cultural mobility. According to him, Sanskritization is a process which has been occurring throughout Indian history and will continue to occur in the future. Srinivas defined Sanskritization as 'the process by which a low Hindu caste, or tribal or other group, changes its customs, ritual, ideology and way of life in the direction of a high and frequently "twice-born" caste'. As he stated, such changes are initiated by a claim to a higher position in the caste hierarchy than that the particular caste traditionally conceded to the claimant caste by the local community. The claim is made over a generation or two. Srinivas (1966) said that occasionally a caste claims a position in the caste hierarchy which its neighbours are not willing to concede. To illustrate this, he gives an example of the *Harijan* castes in Mysore. According to Srinivas, Harijans in Mysore will not accept cooked food and water from the Smiths who are certainly one of the touchable castes and therefore superior to Harijans even if their claim to be Vishwakarma Brahmins is not accepted. Similarly, the peasants or the '*Okkaligas*' and others such as Shepherds or the '*Kurubas*' do not accept cooked food and water from *Marka Brahmins*, who are certainly included among the *Brahmins*.

Srinivas further maintained that Sanskritization is usually accompanied by and often results in upward mobility for the concerned caste. However, the mobility associated with Sanskritization is only *positional* change in the system of caste hierarchy and does not lead to any *structural* change, i.e., a particular caste moves up in the local caste hierarchy and the neighbour caste comes down, but this takes place in the broader caste hierarchy as a whole. There is no change to the caste structure as such.

Sanskritization, moreover, as a process is not confined to the Hindu system but also happens to the tribal groups as well such as the *Bhils* of western India, the *Gonds* and *Oraons* of central India, and the *Pahadis* of the Himalayas. This usually results in the tribe undergoing Sanskritization claiming to be a caste and, therefore, Hindu. In the traditional system, the only way to become a Hindu was to belong to a caste, and the unit of mobility was usually a group and not an individual or a family. Thus, the main argument that Srinivas wants to place is that contrary to the theoretical and book view of the caste system, there is scope for

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mobility inside the caste structure. As he stated, 'The caste system is far from a rigid system in which the position of each component caste is fixed for all time. Movement has always been possible, and especially in the middle regions of the hierarchy. A caste was able, in a generation or two, to rise to a higher position in the hierarchy by adopting vegetarianism and teetotalism, and by Sanskritizing its ritual and pantheon. In short, it took over, as far as possible, the customs, rites and beliefs of the Brahmins, and adoption of the Brahminic way of life by a low caste seems to have been frequent, though theoretically forbidden. This process has been called Sanskritization.'

Originally, Srinivas used the term 'Brahminization' to describe the process of mobility inside the Hindu caste system. However, looking at the broader nature of the process later, he used the term Sanskritization to denote inter-caste mobility. The term 'Sanskritization' is a much broader concept than 'Brahminization' because not only does it encompass non-Brahmin models like Kshatriyas model, Jat model, Vaishya model and models of other 'twice-born' castes but also denotes a wide spectrum of values and lifestyles (Hasnain 2006, 601). Srinivas said that Sanskritization was no doubt an awkward term, but it was preferred to Brahminization for several reasons: Brahminization is subsumed in the wider process of Sanskritization though at some points Brahminization and Sanskritization are at variance with each other. For instance, the Brahmins of the Vedic period drank 'Soma', an alcoholic drink, ate beef and offered blood sacrifices. Both were given up in the post-Vedic times. It has been suggested that this was the result of Jain and Buddhist influence. Today, Brahmins are by and large vegetarians; only the *Saraswat*, *Kashmiri* and *Bengali* Brahmins eat non-vegetarian food. All these Brahmins are, however, traditionally teetotalers. In brief, the customs and habits of the Brahmins changed after they had settled in India. Had the term Brahminization been used, it would have been necessary to specify which particular Brahmin group was meant, and at which period of its recorded history. Again the agents of Sanskritization are not always Brahmins. It is not only the Brahmins, but also local 'dominant castes' who have been the models of imitation. Srinivas defines 'dominant caste' as one that 'yields economic or political power and occupies a fairly high position in the hierarchy'. Traditionally, the castes having high ritual status were enjoying high political and economic power. However, later new factors began affecting dominance, i.e., Western education, jobs in the administration and urban source of income became significant in contributing to the power and position of a particular caste. The dominant castes thus, enjoy high status in the local hierarchy. The people belonging to lower castes look at them as their reference groups and imitate their life-styles and rituals and, therefore, the dominant castes gradually became a source of socio-cultural change in the local caste system and a different model of Sanskritization.

Different castes have been found changing their traditional cultural practices while aspiring for higher positions in local hierarchy. The process of Sanskritization has many consequences. As Hasnain remarked, it may result in the erosion of

cultural autonomy of the women folk which includes erosion in the freedom to choose life-partner and prevalence of a rigid sexual morality. Changes in the family structure include a movement towards the orthodox Hindu joint family and the concomitant stronger authority of father, monogamy and a stronger caste organization with increased tendency of ostracism. A rigid commensality also prevails along with changed food habits prohibiting beef and pork and consumption of liquor while giving importance to higher education and adopting dowry practice instead of token 'bride-price'. Besides, in the sphere of religion, it frequently results in the donning of sacred thread, giving up animal sacrifice at the time of wedding and increased emphasis on pilgrimages and other orthodox rituals.

However, Sanskritization means not only the adoption of new customs and habits, but also exposure to new ideas and values which have found frequent expression in the vast body of Sanskrit literature, both the sacred as well as secular. *Karma, Dharma, Papa, Maya, Samsara* and *Moksha* are some of the most common Sanskritic theological ideas, and when a group becomes Sanskritized, these words occur frequently in their talk. As Srinivas stated, the spread of Sanskritic theological ideas increased during the British period. The advancement in science and technology and especially communication technology carried Sanskritization to areas which were inaccessible earlier and also the spread of literacy in the country carried it to lower caste groups who were mostly illiterate before. Besides, the introduction of Western political institutions like the parliamentary democracy has also played a phenomenal role in increasing the instances of Sanskritization in the country.

It is pertinent to mention that there are several other processes which are technically different from Sanskritization but have often been confused with it. For example, S.L. Kalia discussed about the process of 'tribalization' that occurred in Jaunsar-Bawar of Uttar Pradesh and in Bastar region of Madhya Pradesh in which high-caste Hindus temporarily residing among tribal people take over the latter's mores, rituals and beliefs which are in many respects antithetical to their own. Besides, a study by D.N. Mazumdar gives evidences of an opposite process that shows the members of higher castes abandon their rituals, dressing patterns and traditional modes of life and even taking up the professions traditionally practiced by the lower castes. He called this process as 'De-Sanskritization'. According to Mazumdar, the shrinkage of distances between castes is not due to Sanskritization but its reverse. The lower castes are not moving towards the higher but the higher castes are abandoning their lifestyles.

Y. Singh (1977) observed that the process of Sanskritization though apparently cultural, reflects many complex motivational urges for social mobility. An important element in this process is the manifest rejection of the norms of institutionalized inequality fostered by the traditional caste-stratified system. It leads, however, to a paradox: Sanskritization reinforces the normative system which is represented by caste stratification, but it also, at least in principle, violates its basic tenet, i.e., the acceptance of the principle of hierarchy. For this reason, many

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sociologists have seen in the process of Sanskritization a latent form of class conflict which results from the peculiar structural constraints of Indian society. Srinivas made this point indirectly while analysing his concept of ‘dominant caste’.

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Westernization

M.N. Srinivas also discussed another process of social change known as Westernization. Westernization means a process whereby societies increasingly adopt Western culture, lifestyles, technology, food patterns, language, alphabet, religion, ideas, and philosophy and value systems. Srinivas used the term ‘Westernization’ particularly to indicate the change that took place in Indian society during British rule in the 19th and early 20th centuries. He stated that ‘Westernization 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.’ Westernization as a process started having its impact substantially on the elites of the country since they had access to modern and British education, especially English. Brahmins and other higher castes who were enjoying power and position in society with the tradition of learning, eagerly took to secular education system that the British imparted with English as the medium.

Srinivas wrote that British rule produced radical and lasting changes in Indian society and culture. It was unlike any previous period in Indian history as the British brought with them new technology, institutions, knowledge, beliefs and values. New technology and the revolution in communication enabled the British to integrate the country as never before in its history. During the 19th century, the British slowly laid the foundations of a modern state by surveying land, settling the revenue, creating a modern bureaucracy, army, police, instituting law courts, codifying the law, developing the communications like railways, post and telegraph, roads, canals, establishing schools, colleges and so on. They also brought with them the printing press that made a significant impact on Indian society since publication of books and journals transmitted modern and traditional knowledge to a large number of people.

Srinivas went on to make distinctions between Westernization and two other related processes: industrialization and urbanization. According to him, although there were cities in the pre-industrial world, they differed from post-industrial revolution cities. For one thing, they needed large rural population for their support, so that ancient and medieval countries remained dominantly agricultural in spite of a few big cities. Again, while the Industrial Revolution resulted in an increase in the rate of urbanization, and highly urbanized areas are generally highly industrialized areas, urbanization is not a simple function of industrialization. For Srinivas, while most of the Westernized people are usually found in big cities, it will be wrong to equate Westernization with urbanization. Even in a country like India, there are people in rural areas who are as much and may be more westernized than many of their urban counterparts.

Westernization resulted not only in the introduction of new institutions like press newspapers, journals, elections, and so on, but also in fundamental changes in the old institutions. For example, although India had schools long before the British came to India, they were fundamentally different from the schools introduced by the British in that they were restricted to only upper-caste elites and transmitted mostly traditional knowledge. Besides, there were certain value preferences implicit to the process of Westernization as well. One of the important values is 'humanitarianism'. This meant an active concern for the welfare of humanity irrespective of caste, class, religion, age and sex. It encompassed both equalitarianism and secularization. Humanitarianism resulted in many administrative measures taken by the British to fight epidemics, famines, and building schools, hospitals, and so on and also brought in several civil and procedural laws that put an end to certain inequalities that existed in Hindu and Islamic personal laws. Moreover, Christian missionary activities were remarkable in making humanitarian efforts especially in the form of providing education and health facilities. According to Srinivas, the missionaries were the bitter critics of the Hindu social customs like caste, untouchability, low status of women and child marriage. This led to reinterpretation of Hinduism at both ideological and institutional levels and the conversion of the lower castes like '*Harijans*' to Islam and Christianity. Such factors were instrumental in producing a changed attitude among the Hindu elites towards the traditional caste system and untouchability.

According to Srinivas, the increase in Westernization does not retard the process of Sanskritization; rather both go on hand in hand and to some extent, increase in Westernization accelerates the process of Sanskritization. For instance, the postal facilities, railways, busses, and media which are the fruits of Western impact on India rendered more organized religious pilgrimages, meetings, caste solidarities, and so on. As mentioned before, Sanskritization and Westernization are concepts that analyse the process of cultural change and have no scope for systematic explanation of changes in the social structure. Srinivas pointed out that to describe the social changes occurring in modern India in terms of Sanskritization and Westernization, we need to describe it primarily in cultural and not in structural terms.

According to Jena and Mohapatra, the process of Westernization had its impact on both the 'little' and 'great traditions'. Its influence on little traditions is termed as primary westernization and on great tradition as secondary westernization.

- **Primary Westernization:** Primary westernization means changes induced by the influence of the West on Indian traditions. Initially, Western culture made its impact on peripheral aspects of Indian culture. It created a sub-cultural pattern limited to a very specific group of people within a particular geographical area. Thus, during the early periods of British rule, the West's influence was localized and peripheral. For example, in British trade centres, like Bombay, Madras and Calcutta, there emerged a new commercial middle-class, the social composition of which differed

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from place to place. In Calcutta, they were ‘*Baniyas*’ (Merchants), in Madras, it was the Brahmins, whereas in Bombay they were mostly *Parsis*. These commercial middle-classes served as middle-men between native Indians and the British traders. This class was not westernized to any significant extent though they adopted Western dress, language and ways of living. In their basic psychological disposition, they were quite Indian. According to the Indian sociologist Professor Yogendra Singh, they can be termed as ‘quasi-westernized middle men’. Towards the early part of the 19th century, another group emerged: a group of English-educated professionals who played a major role in the process of Westernization. These English-educated people took up the values and ideologies of western culture like humanism, equality, and so on. Different socio-cultural reform movements started in this period spearheaded by these English-educated classes to campaign against the sati-system, untouchability, child marriage and other social evils. The role of movements like the *Brahmo Samaja*, the *Prarthana Samaja*, and so on, was very important in this context. Such reformist movements, though local in spread, influenced the British administration and many progressive laws were passed as a result, e.g., the prohibition of sati, child marriage, introduction of widow remarriage and so on. The expansion of modern education, transportation and communication served as a prelude to greater Westernization in the basic structural pattern of Indian society. Western cultural traits of humanism, rationality and equality started stimulating Indian minds which later on brought about changes in the ‘great tradition’ of Indian society.

- **Secondary Westernization:** Towards the end of the 19th century and the beginning of the 20th century, the process of Westernization started taking firm roots in the Indian social structure. Western culture emerged as the basic ideology. Many social reformers justified the adoption of the Western cultural spirit in order to make Indians feel the necessity of liberty, freedom and equality. The cumulative effects on the changes in ‘little tradition’ and many other economic, political as well as administrative policies also affected the ‘great traditions’ of the country. Gradually, a new structural pattern with many new institutions started replacing many of its old institutions. Some such changes in the ‘great tradition’ of the country included introduction of the universalistic legal system, the expansion of modern, scientific and universal education, urbanization and industrialization, development in transport and communication, and the growth of the sense of unity and nationalism.

Modernization

Modernization is one of the most important concepts in developmental sociology. During the 1850s and 1860s, modernization became one of the dominant themes

of research. Modernization deals with the effects of economic development on traditional social structures and values. The process of modernization is related to industrialization, urbanization, high standard of living, development of civilization, and a broadness of viewpoint. According to the sociologist, Eisenstadt, 'From a historical point of view modernization is a process of change towards those type of social, economic and political systems which were developed in Western Europe and North America from the 17th to 19th century, and after that spread over to South America, Asia and Africa during the 19th and 20th century'. In social science disciplines, modernization refers to the transition from a 'pre-modern' or 'traditional' type of society to a 'modern' society. Many sociologists associate modernization with the spread of education, urbanization and industrialization. According to the sociologist, Diana Kendall, urbanization is a process which has accompanied modernization and the rapid process of industrialization. In sociology, modernization is also linked to the process of rationalization. In a modernized society, the individual becomes much more important, gradually replacing the family or community as the primary unit of society. As societies experience the process of modernization, the importance of religion and traditional values becomes less important and people start thinking more about reason and rationality. The term modernization is less value-loaded than its predecessor—Westernization. Most developing countries were proud of their cultural heritage and deeply attached to it. While they were attracted to Western culture, they had no plans to abandon their own life-styles and value systems. The term Westernization thus, elicited adverse reactions. Unlike Westernization, the concept of modernization recognized the strength of roots; it did not pose any overt threat to the cultural diversity of the people aspiring for rapid change. To the elite of the Third World, the ideal of Westernization was difficult to swallow; they accepted modernization readily because it did not appear to offend their own cultural dignity.

According to Daniel Lerner in his book, *The Passing of Tradition Society* (1958), there are three features of modernization which are core to a modernized personality—empathy, mobility and high participation. Empathy is the capacity to see things as others see them. All societies possess this capacity in some measure, but to sharpen and strengthen, it can make a qualitative change in human interaction. The second attribute, mobility, does not only imply geographical mobility; rather it is used in a more comprehensive sense. Unlike traditional societies which had ascribed status, modernized societies have open status system and largely give emphasis to achievement rather than birth. The third attribute—high participation—refers to the increased role of individuals in realizing social goals and objectives in more active ways. The character of modern society is rational in cognitive aspects, universalistic in membership aspects, functionally specific in substantive definitional aspects, neutral in affective aspects, individualistic in goal orientation aspect and hierarchical in stratification aspects. According to Jena and Mohapatra, units of society tend to be more specialized and self-sufficient in a modern society and there is increasing evidence of role differentiation, solidarity and integration.

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Singh remarked that modernization symbolizes a rational attitude towards issues, and their evaluation from a universalistic and not a particularistic view point, (when it involves an emotional response to problems), orientation is empathic and not constrictive. Modernization is rooted in a scientific worldview. It has deeper and positive association with levels of diffusion of scientific knowledge, technological skill and technological resources in a particular society. However, what may be essential to modernization is the commitment to scientific worldview, the internalization of humanistic and philosophical viewpoint of science or contemporary problems and not merely the volume of technological advancement. It is possible that a society, like an individual, might command a maximum of scientific skills and resources but a minimum of its necessary psychic and emotional requisites. It is otherwise possible that a successful scientist may be a failure as a 'modern' human, and a most affluent or technologically advanced society may also be the one which is most tyrannical. He further mentioned that the distinction between modern values and traditional values may be maintained on the grounds, that modern values, like science, being evolutionary and universal, might not be typical to any one particular cultural tradition, whereas traditional cultural values may be particularistic and typical. Modernization in its essential attributes or in ideal-typical forms is a universal-cultural phenomenon. Like science, modernity is not an exclusive possession of any one ethnic or cultural group, but it belongs to the humanity as a whole.

Yogendra Singh analysed modernization in Indian context of change in a very systematic manner. According to him, the sources of change can be endogenous or exogenous. Endogenous sources of change are the sources within the social system and exogenous sources are those coming from outside. Besides, change takes place in 'tradition' and 'social structure'. Tradition, according to Singh, is characterized by hierarchy, holism, continuity and transcendence and is divided into great tradition and little tradition. As has been stated previously, the former is the cultural belief and value systems that are practiced throughout the country, while the latter comprises the folk cultural beliefs and oral traditions and localized adoption of the great tradition. Both Hinduism and Islam in India featured holism, hierarchy, continuity and transcendence. Modernization of great tradition in both these cases referred to a pattern of change from hierarchy to equality, from holism to individualism, from continuity to historicity and from transcendence to rationalism and secularism. In India, following the process of Westernization, there was educational modernization, emergence of universal legal system, advancement in communication systems and transportation, expansion of urban centres and modern political institutions. Similarly, in the sphere of little tradition, two forces of change, Sanskritization and Islamization (conversion to Islam) came through.

Further, Singh analysed change in social structure which he divided into macro and micro-structure. The change in macro-structure refers to the change in the political, industrial and urban structures. For example, the elites in India came from homogenous backgrounds before independence. However, the post-independence era saw changes in the macro-structure, so much so that elites

started coming from different socio-cultural backgrounds. The change in the micro-structure refers to the change in caste, family, communities, and so on. The modernization of caste for example was seen in its association with politics without losing its social functions. Voting behaviour is largely influenced by the caste of the candidate contesting the election. Hence, Singh claimed that India's modernization process is very unique and it is being instituted through the adaptive changes in the traditional structures rather than structural breakdown.

For a clear understanding, Jena and Mohapatra give the following indicators of modernity:

- A degree of self-sustaining growth in the economy or at least growth sufficient to increase both production and consumption regularly.
- Increasing use of inanimate sources of power to meet human requirement and to solve human problems.
- A noticeable degree of both individual and collective effort to achieve the technological advancement.
- A measure to mass participation in the political affairs or at least a sort of democratic representation in defining and choosing policy alternatives
- A diffusion of secular-rational norms in the culture
- An increment of mobility in the society—understood as personal freedom of physical, social and psychic movement
- The emergence and growth of specific functional organizations and attendant changes in social structures and values
- A corresponding transformation in the model personality that equips the individuals to function effectively in a social order.

Ram Ahuja cites the following problems of modernization:

- The first paradox of modernization is that a modern society must change in all ways at once but such a regular, coordinated pattern of growth cannot be conceivably planned. A certain amount of social unrest is, therefore, inevitably created. For example, mass educational system demands that trained individuals must be absorbed in occupational roles commensurate with their training and knowledge. However, it is not always possible to provide jobs to all educated people. This leads to unrest among the educated unemployed people.
- Structural change is uneven during periods of modernization. For example, industries may be modernized but family system, religious system, and so on remain conservative. These discontinuities and patterns of change affect the established social and other structures and produce lags and bottlenecks.
- Modernization of social and economic institutions creates conflicts with traditional ways of life. For example, trained doctors pose a threat to

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traditional medicine men. Similarly, machine-made finished products pose a threat to traditional hand-made crafts and the livelihood of the artisan communities.

- Most often roles adopted by people are modern, but values continue to be traditional.
- There is a lack of co-operation among agencies which modernize and among institutions and systems which are modernized. This often leads to cultural lag as well as institutional conflicts.
- Modernization raises the aspiration of people, but many times social systems fail to provide opportunities to them to achieve those aspirations. This creates frustrations, deprivations and social unrest.

Secularization

Secularization is another important process of social change in the modern Indian context. It refers to the transformation of a society identified with religious values, ideas and institutions towards non-religious ideas, values and institutions. As societies progress and modernize, the people follow values of reason and rationality; while religion, religious scriptures and institutions lose their influence on people and their social life. Thus, secularization is a process where societies lose their religious significance. The sociologist Max Weber opined that scientific and technological advancement would weaken peoples' belief on religion and supernatural powers. Rationality will also overpower superstitious beliefs and dogmas. Weber called this process the 'disenchantment of the world'.

The term 'secularization' was first used in Europe in 1648. It was then understood as the process of transferring the Church's properties to the control of rulers. The British sociologist Bryan Wilson defined secularization as 'a process where religious thinking, practice and institutions lose social significance'. Similarly, the Austrian-born American sociologist Peter Berger defined secularization as 'the process by which sections of society and culture are removed from the domination of religious institutions and symbols. Further, M. N. Srinivas wrote that 'the term secularization implies that what was previously regarded as religious is now ceasing to be such and it also implies the process of differentiation which results in the various aspects of socio-economic, political, legal and moral becoming increasingly distinct from each other.' Yogendra Singh remarked that secularism is a sub-process of modernization.

M.N. Srinivas wrote elaborately on the process of secularization in his analysis of social change in Indian society. According to him, British rule brought with it a process of secularization of Indian social life and culture, a tendency that gradually became stronger with the development of communications, growth of towns and cities, increased spatial mobility and the spread of education. The two World Wars and Gandhi's civil disobedience campaigns, both of which socially

and politically mobilized the masses, also contributed to increased secularization. Following independence, the Constitution also recognised India as a secular state and maintained that all citizens are equal before law. Comparing both Sanskritization and secularization, Srinivas opined that of the two, secularization is the more general process, affecting all Indians; while Sanskritization affects only Hindus and tribals. As he mentioned, broadly, it would be true to say that secularization is more marked among the urban and educated sections of society and Sanskritization among the lower Hindu castes and tribes. Quoting the, *Encyclopedia of the Social Sciences*, he elaborated that one of the essential elements of secularization is rationalism, a comprehensive expression applied to various theoretical and practical tendencies which aim to interpret the universe purely in terms of thought, or which aim to regulate individual and social life in accordance with the principles of reason and to eliminate as far as possible or to relegate to the background everything irrational.

The main ingredients of secularization are discussed as follows:

- **Decline in religiosity:** Religion is based on a distinction between the sacred and the profane in which the term sacred is associated with faith in a mythical or supernatural power. However, the process of secularization in contrast implies a gradual decline of religious feelings. In a perfectly secularized society, religious considerations are replaced by rationalistic considerations. Thus, as the process of secularization proceeds, the social institutions and individual actions become increasingly free from the influence of religion.
- **Rationality:** With the gradual decline of religious controls, there takes place a corresponding increase in rationalism in the process of secularization. People start thinking about the problems of their day-to-day life. Reason takes the place of faith. Instead of taking everything for granted, people try to find out the cause of happenings in their individual as well as social life. A tendency towards establishment of cause and effect relationship becomes increasingly popular.
- **Empiricism and commitment to scientific world views:** The process of secularization results in growth in empiricism and scientific world view. Human knowledge is based on observation, experimentation and verification. Experience and experimentation governs the human consciousness. Beliefs, faiths and mythical orientation are increasingly replaced by the scientific knowledge derived from empirical observation.
- **Process of differentiation:** The growth of empiricism and rationalism necessarily results in a corresponding differentiation in the social structure. Different aspects of social life come to be differentiated from each other. Each such aspect, for example, economic, legal, political and moral sub-systems becomes increasingly distinct. Each sub-system gets further differentiated which results in increasing specialization and professionalization.

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To sum up, it can be said that secularization is a process which brings change in the approach of people towards things where rationality and reason increasingly influence their attitude and orientations and where religious and superstitious beliefs have less control on human behaviour.

As stated, the process of secularization in India started with British contact. However, there is a difference between the Western model of secularization and the Indian model of secularization. The Indian experience of secularization is a unique one. In the West, especially in Europe, secularization meant isolating the Church/religion from public life/control. Thus, the Western model is without religion. However, the Indian model of secularization is with religion. The Indian Constitution mentions in its 'Preamble' that it is a 'secular' country where each and every religion will be treated by the state equally and that there would not be any state religion. The Constitution also defines that every individual has the freedom to practice, profess and propagate any religion. It has been instituted as one of the fundamental rights of Indian citizens. The right to freedom of religion is guaranteed under Article 25 of the Constitution of India. Article 25(1) states, 'Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion.' Article 25 (2) says, 'Nothing in this article shall affect the operation of any existing law or prevent the State from making any law: (a) Regulating or restricting any economic financial, political or other secular activity which may be associated with religious practice; (b) Providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.' Thus, this Article in the Constitution of India guarantees that every person in India shall have the freedom of conscience and shall have the right to profess, practice and propagate religion, subject to the restrictions that may be imposed by the state on some grounds.

Check Your Progress

1. Who coined the concept of 'Sanskritization'?
2. What is field view?
3. Name the two angles used to view society.
4. Define structure.
5. What does the term Westernization indicate?
6. Name the three features of modernization as given by Lerner.

7.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

*Srinivas: Westernization
and Modernization*

1. Mysore Narasimhachar Srinivas coined the concept of 'Sanskritization'.
2. According to Srinivas, field view meant fieldwork perspectives. He believed that knowledge about the different regions of Indian society can be attained through field work. This he called field view.
3. Society is commonly viewed from two different and yet co-related angles, i.e., structural and functional.
4. Structure refers to an orderly arrangement of parts or elements on the basis of certain principles. It consists of relatively stable interrelationships among its parts.
5. Srinivas used the term 'Westernization' particularly to indicate the change that took place in Indian society during British rule in the 19th and early 20th centuries.
6. According to Daniel Lerner in his book, *The Passing of Tradition Society* (1958), there are three features of modernization which are core to a modernized personality—empathy, mobility and high participation.

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7.4 SUMMARY

- According to T. N. Madan, Mysore Narasimhachar Srinivas produced a fieldwork-based and richly documented Ph.D. dissertation on social organization among the Coorgs of Mysore in 1944, again at the University of Bombay (now Mumbai).
- In Oxford, Srinivas reworked on his dissertation, *Religion and Society Among the Coorgs of South India*, that was published in 1952. The work has been considered a milestone in the world of social anthropology.
- In this work, Srinivasan dissects the social and religious lives of the residents of Coorg and throws light on the interrelationships of the social actors and the basis of purity and pollution that become the foundation of social life.
- Srinivas was one of the first sociologists in India who took the actual village or a factory as a classroom for study and was not content with only a theoretical analysis.
- Srinivas is best known for having coined the concept of 'Sanskritization'.
- According to him, caste is undoubtedly an all-India phenomenon in the sense that there are everywhere hereditary, endogamous groups which form a hierarchy, and that each of these groups has a traditional association with one or two occupations.

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- According to Srinivas, field view meant fieldwork perspectives. He believed that knowledge about the different regions of Indian society can be attained through field work. This he called field view.
- The concept of ‘dominant caste’ has been used in the study of power relations at the village level.
- Society is commonly viewed from two different and yet co-related angles, i.e., *structural* and *functional*.
- This state of transition, which takes place because of any medication, alternation or replacement in these structural elements, is known as the process of social change.
- Structure refers to an orderly arrangement of parts or elements on the basis of certain principles. It consists of relatively stable interrelationships among its parts.
- The functional view of society is closely related to the structural view. Each of the constituent parts of a social system contribute more or less towards the maintenance and continuity of the whole system.
- The function of one part is inter-related and interdependent with the other part. Various constituent elements like economics, political, educational and familial in their functional part constitute economic sub-system, political sub-system, educational sub system and the family sub-system.
- Srinivas defined Sanskritization as ‘the process by which a low Hindu caste, or tribal or other group, changes its customs, ritual, ideology and way of life in the direction of a high and frequently “twice-born” caste’.
- Sanskritization, moreover, as a process is not confined to the Hindu system but also happens to the tribal groups as well such as the *Bhils* of western India, the *Gonds* and *Oraons* of central India, and the *Pahadis* of the Himalayas.
- Originally, Srinivas used the term ‘Brahminization’ to describe the process of mobility inside the Hindu caste system. However, looking at the broader nature of the process later, he used the term Sanskritization to denote inter-caste mobility.
- Y. Singh (1977) observed that the process of Sanskritization though apparently cultural, reflects many complex motivational urges for social mobility.
- M.N. Srinivas also discussed another process of social change known as Westernization. Westernization means a process whereby societies increasingly adopt Western culture, lifestyles, technology, food patterns, language, alphabet, religion, ideas, and philosophy and value systems.

- Srinivas used the term ‘Westernization’ particularly to indicate the change that took place in Indian society during British rule in the 19th and early 20th centuries.
- Westernization resulted not only in the introduction of new institutions like press newspapers, journals, elections, and so on, but also in fundamental changes in the old institutions.
- According to Srinivas, the missionaries were the bitter critics of the Hindu social customs like caste, untouchability, low status of women and child marriage. This led to reinterpretation of Hinduism at both ideological and institutional levels and the conversion of the lower castes like ‘*Harijans*’ to Islam and Christianity.
- Primary westernization means changes induced by the influence of the West on Indian traditions.
- During the 1850s and 1860s, modernization became one of the dominant themes of research. Modernization deals with the effects of economic development on traditional social structures and values.
- The process of modernization is related to industrialization, urbanization, high standard of living, development of civilization, and a broadness of viewpoint.
- According to Daniel Lerner in his book, *The Passing of Tradition Society* (1958), there are three features of modernization which are core to a modernized personality—empathy, mobility and high participation.
- Secularization is another important process of social change in the modern Indian context. It refers to the transformation of a society identified with religious values, ideas and institutions towards non-religious ideas, values and institutions.

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7.5 KEY WORDS

- **Caste:** It refers to each of the hereditary classes of Hindu society, distinguished by relative degrees of ritual purity or pollution and of social status.
- **Social mobility:** It refers to the movement of individuals, families, or groups through a system of social hierarchy or stratification.
- **Missionary:** It refers to a person sent on a religious mission, especially one sent to promote Christianity in a foreign country.
- **Exogenous:** It refers to having an external cause or origin.
- **Endogenous:** It refers to having an internal cause or origin.

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7.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the life and works of Mysore Narasimhachar Srinivas.
2. Briefly explain the theory of change.
3. What does functional view of society emphasize on?
4. What is modernization? What are the indicators of modernity?

Long Answer Questions

1. Give a detailed description of 'Sanskritization' in context of India.
2. Analyse the concept of Westernization in the Indian context. What is primary and secondary Westernization?
3. What is secularization? Analyse the main characteristics of secularization.

7.7 FURTHER READINGS

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UNIT 8 GLOBALIZATION AND PRIVATIZATION

*Globalization and
Privatization*

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Structure

- 8.0 Introduction
- 8.1 Objectives
- 8.2 Globalization and Privatization and their Socio-Economic Impact
- 8.3 Political Aspect of Globalization in India
- 8.4 Answers to Check Your Progress Questions
- 8.5 Summary
- 8.6 Key Words
- 8.7 Self Assessment Questions and Exercises
- 8.8 Further Readings

8.0 INTRODUCTION

Globalization refers to the growing integration of societies, economies and cultures around the world. In recent times, it has become one of the most hotly debated topics and key area of research among the policy-makers, statesmen, corporate, politicians and academia. Globalization literally means the process of transformation of local/regional phenomena into global ones. It is described as a process by which people around the world are amalgamated and unified to form a single global society. Rapid economic growth and poverty reduction in China, India and other developing countries that were poor two decades ago, has set up profound prospects for globalization. However, at the same time increased inequality, exploitation, marginalization and environmental degradation, and now global warming have also been the result of the process of globalization, have also generated significant national and international opposition to the very process of globalization.

8.1 OBJECTIVES

After going through this unit, you will be able to:

- Analyse the socio economic and political impact of globalization and privatization on India
- Assess the political aspect of globalization in India

8.2 GLOBALIZATION AND PRIVATIZATION AND THEIR SOCIO-ECONOMIC IMPACT

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Anthony Giddens defines globalization as, ‘The intensification of world-wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice-versa. This is a dialectical process because such local happenings may move in an obverse direction from the very distanced relations that shape them. A local transformation is as much a part of globalization as the lateral extension of social connections across time and space.’ Similarly, Held defined globalization as ‘the processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents’. According to pro globalization journalist and author Thomas Friedman, ‘Globalization is the integration of markets, finance and technologies in a way that is shrinking the world from a size medium to size small and enabling each of us to reach around the world farther, faster, and cheaper than ever before.’

Globalization is a very complex process and it involves multiple factors. Likewise, the impact of globalization on societies and cultures is bound to be different in different time periods and places. The socio-cultural repercussions of globalization vary from place to place and country to country and even in the same country from time to time. Owing to its multiplicity and complex nature, different scholars have interpreted globalization differently looking at its both positive and negative outcome. Those sceptical to the process of globalization, see it as a ‘calculated imperialist design of hegemonization in economic, political, ecological and cultural terrains, threatening loss of economic, self-reliance and political sovereignty, erosion of democratic structure and damaging of plural cultural identities’. They argue that globalization process leaves the poor countries with little capabilities to compete with developed and rich countries and the motto of the multinationals is to grab power and profit rather than the welfare of the masses. Contrary to what has been said and promised as the free-market mantra, liberalization policies have wrongly and unjustly bestowed all economic power on big corporate houses, like the Transnational Corporations (TNCs) which benefit from the global trade. Poor farmers from impoverished countries of Asia, Africa and Latin America fail to compete in the global economy and live in most disadvantaged conditions. Adding to it, Ritzer and Ryan point out that in the globalization era there is a fear that indigenous culture is being undermined and overwhelmed by either a global culture or one associated with another nation especially America, something that is called as Americanization. According to Kelvin Robins, the development of the world market has far-reaching consequences for cultures, identities and life-styles where there is focus on a single- commodity world and where local cultures and identities are uprooted and replaced with symbols from the publicity and image departments of multinational corporations.

Samir Amin in similar vein argues that the global capitalist system has proved to be exploitative and destructive for the Third World countries. This creates underdevelopment, marginalization, disintegration, exclusion, polarization and inequality of income and wealth. Therefore, rejecting the apparent inevitability of globalization in its present form, he advocates that underdeveloped countries in the Third World need a new strategy of development and asserts the need for each society to negotiate the terms of its inter-dependence with the rest of the global economy.

On the other hand, there are different groups of scholars who argue in favour of the globalization process saying that, it opens up the geographical borders to transnational trade leading to global competition. As they say, developments linked with globalization have opened up boundless possibilities for human development, enormous new opportunities and enhanced quality of life for many people in the third world countries. The neoliberal economist Jagdish Bhagwati, while advocating for free trade and globalization observes that ‘freer trade is associated with higher growth and that higher growth is associated with reduced poverty, therefore, growth reduces poverty’. Illustrating India and China, he argues that ‘according to World Bank estimates, real income (gross domestic product) grew at an annual average rate of 10 per cent in China and 6 per cent in India during the two decades ending in 2000 and the Asian Development Bank data show, poverty declined from an estimated 28 per cent in 1978 to 9 per cent in 1998 in China and poverty fell from 51 per cent in 1977–78 to 26 per cent in 1999–2000 in India according to an official Indian source. He says, this is in contrast to what happened in India during the quarter of a century prior to the economic reforms and the abysmally low annual growth rate of 3.5 per cent. During that period, the poverty rate remained stagnant, fluctuating around 55 per cent’. Bhagwati’s claim of poverty reduction in India as a result of globalization has been challenged by many in India. Many protagonists of globalization argue that the process brings emancipation and is instrumental in eradicating orthodox practices and superstitious beliefs. It gives the spirit of freedom and rationality. It brings immense dynamism in human life and promotes vertical mobility. In religious sphere, it promotes ethics and rationality. Economically speaking, globalization promotes interdependence between national and international markets. In political sphere, globalization brings activism, and encourages active concern to remove poverty, malnutrition, environmental degradation and terrorism.

To discuss the case of India, it can be stated that after the country gained freedom, Mahatma Gandhi, the father of nation, favoured the revival of rural economy and cottage industries and endorsed his economic theory of ‘*Sarvodaya*’ meaning the universal uplift or progress of all the people. The Mahatma and his followers viewed urban industrial development more as a polluting blight than a liberating force of modern society, while hand labour and locomotion by foot were encouraged as the healthiest sources of economic strength. Further, India’s rural masses were taught to take pride in the simplicity of their daily lives and to use

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their idle time in productive handicraftsmanship. However, country's first Prime Minister Jawaharlal Nehru and most of his party colleagues favoured to develop industries and make India economically self-sufficient and a progressive nation. Nehru, who was convinced with the Five-Year Plans of the then Soviet Union, initiated the same in India in 1950 being the first chairman of the Indian Planning Commission. Since then the Government of India has been pursuing its developmental agendas through successive Five-Year Plans. However, during the last part of the 20th century several critical macro-economic situations erupted in the country due to the longstanding controlled economic regime by the Government and many more reasons following which in 1991, the Government of India followed structural adjustment policies (SAP) of the IMF and the World Bank and instituted economic reforms bidding farewell to its earlier suppressive 'license raj'. In fact, in June 1991, India came close to defaulting on its international debt commitments, with balance of payments deficit running high, foreign exchange balance going precariously low (enough for only 13 days of normal imports) and high fiscal deficit which prompted major reforms in 1991 through liberalization. The strategies involved 'a sharp devaluation of the rupee; removal of quantitative restrictions on imports, reduction of import tariffs and a unification of the exchange rate as the rupee was made convertible for current-account transactions and on the domestic front the strategies like removing the system of industrial licensing, minimizing the number of items in the list reserved for the small-scale producers, etc. were also followed and besides the programme also saw fiscal reforms though the maintenance of important subsidies, particularly on the agricultural front, continued to plague the budget'.

Since liberalization was introduced in Indian economy and with the onset of the process of globalization, Indian society and culture have witnessed several changes. Although in several sectors, the impact of globalization has been fruitful and encouraging, its harmful and damaging repercussions have raised concerns at various levels. The integration of Indian economy with that of the world economy has helped in raising the country's exports. Many Indian companies have become successful business players in foreign countries. Nonetheless, at the same time, poverty, malnutrition, gender inequality, and other social indicators have become greater challenges before the country. The intervention of multinational corporations in the forest lands and the natural habitats of indigenous peoples has affected their livelihood and also raised environmental concerns. Although globalization is an irreversible process and one cannot stop it, planned measures can be taken to minimize the negative consequences and harvest its advantages.

Social Effects of Liberalization

- **Class Stratification:** Class structure in India has shifted as there has been a major increase of middle/upper- middle income groups, and their purchasing power has also gone up.

- **Emphasis on Private Sector:** There has been a change of culture away from state sector in favour of the private sector. In India, public sector jobs got importance, but now private sector jobs are seen as more efficient and well-paying and more professional. Although, some state or public sector companies have shown continued growth, like ONGC, SAIL, and so on.
- **Increase in Inequalities:** The gap between rich and the poor has increased in recent times, as rich keep getting richer, while the poor have remained the same or have become poorer. According to recent economic surveys, the gap between the rich and the poor at present is the highest it has ever been in Independent Indian history. According to another statistic, India has the highest number of hungry children in the world and at the same time has a huge proportion of children who are obese.
- **Very Slow Growth of Jobs:** Liberalization has apparently failed to address employment growth. India's population growth has not been able to match growth in job opportunities.
- **Loss of Traditional Livelihoods:** Many traditional skills and handicrafts have no use in modern society. Moreover, development activities in the countryside have resulted in displacement and loss of livelihood for many. This displacement has disproportionately affected the landless poor and the tribal population of the country.
- **Increasing Social Conflict:** The urban-rural divide as well as the gap between the rich and the poor has resulted in many social conflicts taking place in India. For example, forceful land acquisition of multi crop land in Uttar Pradesh and Gurgaon resulted in huge protests. The increasingly displacement of the tribal population has made many of them alienated with the Indian republic. Many of them have joined Naxalite insurgency in the hope that the Maoists would provide them justice. As unemployment has increased, crime has correspondingly increased as well, especially in small towns. These small towns are full of educated young men without any job prospects. The increasing movement of women outside their homes has also resulted in a backlash from Indian patriarchy; many sociologists theorize that the disturbing rise in crimes against women can be explained by the fact that as women have become increasingly more assertive in asking for their rights, it has resulted in a backlash from Indian men.
- **Lack of Social Welfare Policies:** Capitalism believes in profit motive, and the survival of the fittest. It does not believe in providing any welfare policies for the poor. As a result, every single welfare measure of the government of India is criticized by the corporate sector as hurting growth. Since the corporate sector has enormous influence over the policies of the government, many welfare measures get scuttled or are curtailed.

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- **Continued Blockage of Opportunities:** The political class still exercises its authority, as everything requires too many people, too much paper work, too many permissions from multiple authorities.
- **Increase in Corruption:** Excessive regulations and approval requirements mandated spending programs, monopoly of certain goods and service providers by government controlled institutions, bureaucracy with discretionary powers, enormous influence of a few 'crony capitalist' business houses, and lack of transparent laws and processes, have all led to an increase in corruption at all levels in government machinery. Every few days, new scandals and scams keep getting exposed.
- **Globalization:** With the reduction of trade barriers, free flow of capital, free movement of technology, India became a part of the interconnected world. It also meant that India became affected external factors as was seen in the 2008 global economic crises. Our share market also reacted to global markets', and our currency weakened.
- **Exploitation of Weaker Sections:** Due to the policies' favoring economic growth by the government, big Multi-national companies (MNCs) want to extract maximum profit by exploiting natural resources ignoring the sentiment of the local people. Some examples include mining by POSCO and Vedanta in Odisha, TATA land acquisition in Singur, and so on. These big projects affect tribals and backward communities who have to face displacement and loss of livelihood.
- **Westernization:** Western values due to western education presently influence the younger generation in every aspect, like dressing and speech. This has also had negative effects like the establishment of conservative reactionary and other violent groups based on religious lines leading to all sorts of social tension and an increase in crime against women. For example, Khap Panchayats and honour killings.
- **Increase in Urbanism:** As a result of city centric development and the neglect of agriculture, people have started migrating to cities from rural areas in search of jobs. This has led to population pressure in bigger cities that do not have the infrastructure to deal with the influx of population. Lack of low-cost housing facilities have led to an increase in slums in all big cities in India.
- **Change in Family System:** Nuclear families have replaced the joint family system of traditional Indian society, as housing units are small, and young couples want their independence and their own space.
- **Women Empowerment:** Women in the post liberalization era have gotten far more employment opportunities, as compared to before. Today, it is not a very uncommon sight to see working women everywhere, leading to their economic independence and empowerment.

- **Loosening of Traditional Taboos:** Indian society had always had restrictions on inter-community relations. Now, people go out to eat, and do not bother who cooked their food, sit next to each other in public transport like bus/metro.
- **Inter-Caste Relations:** Inter-caste marriages have become common, and backward castes' have also done well to rise to the new challenges. Although, inter caste riots can still happen but overall, due to modern education caste prejudices have reduced at the individual level.
- **Caste based Stratification Replaced by Class:** Indian society had been divided among caste lines, this is increasingly no longer the case. Nowadays, if a man is economically rich, his caste does not matter.
- **Communication Revolutionized:** In recent times, with the coming of mobile phones and Internet, the ways in which communication occurs has become revolutionized. People do not have to wait for years to get a landline number on the government network, they can get a number by paying money and giving their identification.
- **Entertainment Revolutionized:** At the beginning of 1991, there was one television channel, namely, Doordarshan. Today we have numerous national and international television channels vying for attention. Similarly, we have been spoilt for choice with enough radio channels as well.
- **Social Schemes:** Many social schemes like MNREGA, Right to Education, Pension Schemes, Scholarships for Students, have become possible with the increase in GDP growth rate in the last twenty years.
- **Increase in Pollution:** Pollution levels have gone up, whether it be air, water or noise pollution as a result of industrialization. Moreover, illegal and rampant mining in Goa, Karnataka and parts of central India have damaged the environment irrevocably.
- **Reduction of Agricultural land:** Because of land pressures due to rapid population rise, the amount of land available for agriculture has declined as land has been taken away for residential and industrial purposes.

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8.3 POLITICAL ASPECT OF GLOBALIZATION IN INDIA

The 21st century has been witnessing phenomenal changes in nation-states. With increasing linkages through modern means of transportation and communication, barriers among nations are shrinking and the world is truly becoming a 'global village'. As you have studied, international migration has increased many folds in the last few decades and the United Nations estimates that presently about 3 percent of the world's population are from migrant communities. Regional economic integration is another important phenomenon of our time. As you know, the

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European Union (EU) and Association of South East Asian Nations (ASEAN) are the two most successful examples of regional economic integration. Inspired by the success of these organizations, every region of the world has come up with some kind of regional agreement. Moreover, the appearance and growth of certain worldwide common concerns such as environmental problems, global terrorism and so on also pose a challenge to nations-states.

Today, world politics has become less state centric because of these challenges. States are losing their autonomy to decide on many matters within their own territory. The emergence of supra national actors and international nongovernmental organization have ‘eroded’ the sovereignty of nation states. The newly emerging international regimes and supranational institutions are making rules and regulations which bind nation states. There is an added problem that relates to democracy and accountability since these international regimes and institutions dictate terms to governments within the territory of the nation state. Democracy essentially means that people themselves directly or indirectly decide about their governance matters. However, today many matters are decided by international institutions, which are not directly accountable to people. This eventually leads to a larger threat to democratic values and processes. Thus, many have argued that the ideology of neo-liberalism, which many of these international institutions adhere to, has the tendency to ensnare democracy. Moreover, critics also argue that globalization leads to the erosion of national identity. “Two ways in which globalization is claimed to generate pressures on national identity are the increased mobility of populations across the world and advances in global communication networks”. Thus some scholars believe that nation-states are ceding ground very quickly. David Beetham, for instance, argues that the very forces that strengthened nationalism in the previous era will cause its eventual downfall in the coming one.

Most scholars of globalization agree that the process tends to undermine the core elements of nation-states in various ways such as sovereignty and autonomy. Sovereignty has been considered an essential part of nation-state since the evolution of modern nation-states itself. The Treaty of Westphalia in 1648 established that states should be sovereign over a given territory clearly marked by borders. Among many other things, sovereignty involves four characteristics. Sovereignty is:

- *Supreme* in the sense that the state does not answer to any higher authority
- *Comprehensive* in the sense that the state exercises power over every aspect of life without exception
- *Unqualified* in the sense that one state cannot interfere with the affairs of other states
- *Exclusive* in the sense that the state does not share its authority with any other party

In other words, sovereignty empowers states to manage domestic affairs without the involvement of any external power and also to play a role in international

affairs according to its own wisdom. Over the years, the power of the state has expanded in many different domains of life. However, in the age of globalization, this exclusive domain of the state has been challenged by variety of factors. Let us discuss some important features of globalization that limits the power of nation-states to act according to their own wish and thus signals the end of sovereignty:

Global Politics: As globalization has intensified over the last three decades; it has become increasingly difficult to continue the popular fiction of the ‘great divide’ of treating political life as having two quite separate spheres of action - the domestic and the international – both of which operate according to a different logic with different rules, actors, and agendas. This concept can be understood with the help of an example- The policies of the WTO and IMF should be part of international relations without much involvement of domestic actors, but we often see the involvement of civil society organizations raising voices against policies of these organizations at the domestic front. Thus, the division of domestic and international politics is disappearing.

Global Commons: Daniel Bell in his book ‘*The Coming of Post-Industrial Society: A Venture in Social Forecasting*’ (1973) observed that the ‘nation-state’ was both too big to handle regional problems and too small to adequately deal with the truly global conundrums of the latter half of the twentieth century. This idea has found extensive acceptance in the decades since, particularly with the emergence of global problems. There can be no doubt that no single state can protect its citizens from global warming or the depletion of the ozone layer or any other environmental danger. It can only be solved through cooperation at the global level.

Global Governance: The phenomenon of global governance is used to describe a complex web of states, international institutions, transnational networks and agencies (both public and private) that function, with variable effect, to promote, regulate, or intervene in the common affairs of humanity. This evolving global governance complex comprises the multitude of formal and informal structures of political coordination among governments, intergovernmental and transnational agencies to realize common purposes or collectively agreed goals through the making or implementing of global or transnational rules, and the regulation of trans-border problems. The second half of the twentieth century witnessed the growth in international arrangements occupying almost every aspect of human life- human rights, sanitation, drug control, the use of intellectual property rights, etc. Today, nation-states need to abide by the rules and regulations formulated by international and regional organizations, which has become a major determinant of erosion of their sovereignty.

Global Economy and Trade: As a result of globalization, the emerging economic order is truly global because it is non-territorial. As a result of the de-regularization of the economies of various nations, investors can choose where and when to invest or withdraw capital from any part of the world. In terms of financial investment and trade, the world is now a single place. This is the case

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because states agreed to take apart their economic regulations (such as tariffs or investment limits) and regional blocs like EU, NAFTA and ASEAN have practically eliminated their borders when it comes to trade. This deregulation of the trade and financial transactions further undermines the sovereignty of states who can no longer control flows of goods or finances and give more power to new forms of economic organizations like transnational corporations and banks. In addition, institutions like the International Monetary Fund, the World Bank and the World Trade Organization have also been pushing economic reforms in countries in the direction of greater deregulation. As a consequence, there is now a growing influence of transnational corporations (TNCs) and transnational banks (TNBs) in the policy formulation processes of nation-states. For example, the great scholar of political economy, Susan Strange, believed that globalization was predominantly an economic transformation where ‘the impersonal forces of world markets,’ i.e., technology, finance capital and transnational actors, were responsible for ‘the declining authority of states’ since the end of the Second World War.

Global Culture: Globalization has also brought in a ‘global culture’ that severely affects the sovereignty of nation-states. Scholars have explained this phenomenon in a number of ways. We can categorize them according to the ‘homogeneity’ and ‘heterogeneity’ arguments. The homogeneity argument holds that the world is sharing a more or less singular global culture. This is reflected in George Ritzer’s famous argument for the “McDonaldization of society,” and is understood as the expansion of predominantly American values across the globe. On the other hand, the heterogeneity argument involves the idea that the “global culture” involves an increasing ethnic and cultural plurality and that the diversity of modern societies undermines the power of the nation-state from within, weakening its integrative functions and leading to a crisis of legitimacy. This new trend towards diversity is also related to the notion of multicultural citizenship, which leads states to lose their monopoly over the idea of nation. Thus, the expansion of a global culture undermines the state’s ability to protect its ‘national’ culture, which is further weakened by the arrival of the consumer culture.

Global Civil Society: The ‘Global civil society’ refers to the vast collection of groups operating across borders and beyond the reach of governments. In recent decades, a plethora of NGOs, transnational organizations, advocacy networks and citizens’ groups have come together to play a significant role in mobilizing, organizing, and exercising political power across national boundaries. This has been facilitated by the speed and ease of modern global communications and a growing awareness of common interests between groups in different countries and regions of the world. Recently, civil society has been playing a prominent role in policy formulations of the governments of different parts of the world. For example, the campaigns of different civil society groups in India have pressurized the state to bring in the Right to Information Act, Right to Education Act, National

Rural Employment Guarantee Act, etc. Thus, civil society also curtails the sovereignty of a nation-state.

Globalization and Nation-States: A Critical Assessment

While there can be no denying the existence of globalization or its impact on the nation-state in contemporary society; its degree is a matter of debate. The process of globalization is not only multi-dimensional, but also multi-directional, involving different facets that are often in conflict with each other. This multi-directionality holds true in terms of globalization's effect on the autonomy and sovereignty of nation-state as well: while some aspects of the nation-state have been weakened, others have not.

Let us discuss some aspects that prove the continued dominance of nation-states:

- Nation-states are still considered the only unit for any kind of multilateral arrangement. Nation-states enter into any international agreement by their own choice and technically have the right to withdraw from them
- Various global threats that have been put forward as an indication of globalization are actually created, and are expected to be solved, by nation-states and other modern institutions
- Social movements which are seen as an element of contemporary globalization actually consists of a mixture of local transnational movements and NGOs, and attempt to affect inter-governmental agencies based on national and international networks. Moreover, those social movements which are centered on the politics of identity usually operate within national politics and act upon governments, thereby strengthening the nation-state system.
- The mixing of values, ideas and images is usually perceived as a threat to national cultures with its transformative effects on, among other things, political culture. However, at the same time, this hybridization of cultural elements often sets off a desire for the renewal and consolidation of national cultures, a defense often undertaken by state institutions.

Thus, one cannot assume that the phenomenon of globalization will result in the death of nation states. One tends to agree with the four conclusions drawn by the sociologist Michael Mann in relation to the impact of globalization on the nation-states. According to Michael Mann,

- Globalization has differential impacts on different states in different regions
- Some global trends weaken, others strengthen nation-states
- Some national regulations alter international and transnational regulations
- Some trends concurrently strengthen both the nation-state and transnationalism

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Check Your Progress

1. Define globalization.
2. Name two successful examples of regional economic integration.
3. What is democracy?
4. State the Treaty of Westphalia, 1648.

8.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Globalization is ‘the processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents’.
2. The European Union (EU) and Association of South East Asian Nations (ASEAN) are the two most successful examples of regional economic integration.
3. Democracy essentially means that people themselves directly or indirectly decide about their governance matters.
4. The Treaty of Westphalia in 1648 established that states should be sovereign over a given territory clearly marked by borders.

8.5 SUMMARY

- Anthony Giddens defines globalization as, ‘The intensification of world-wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice-versa.’
- Giddens says about globalization, ‘This is a dialectical process because such local happenings may move in an obverse direction from the very distanced relations that shape them. A local transformation is as much a part of globalization as the lateral extension of social connections across time and space.’
- Held defined globalization as ‘the processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents’.
- According to pro globalization journalist and author Thomas Friedman, ‘Globalization is the integration of markets, finance and technologies in a

way that is shrinking the world from a size medium to size small and enabling each of us to reach around the world farther, faster, and cheaper than ever before.’

- The socio-cultural repercussions of globalization vary from place to place and country to country and even in the same country from time to time.
- Those sceptical to the process of globalization, see it as a ‘calculated imperialist design of hegemonization in economic, political, ecological and cultural terrains, threatening loss of economic, self-reliance and political sovereignty, erosion of democratic structure and damaging of plural cultural identities’.
- Contrary to what has been said and promised as the free-market mantra, liberalization policies have wrongly and unjustly bestowed all economic power on big corporate houses, like the Transnational Corporations (TNCs) which benefit from the global trade.
- Poor farmers from impoverished countries of Asia, Africa and Latin America fail to compete in the global economy and live in most disadvantaged conditions.
- Ritzer and Ryan point out that in the globalization era there is a fear that indigenous culture is being undermined and overwhelmed by either a global culture or one associated with another nation especially America, something that is called as Americanization.
- Samir Amin in similar vein argues that the global capitalist system has proved to be exploitative and destructive for the Third World countries. This creates underdevelopment, marginalization, disintegration, exclusion, polarization and inequality of income and wealth.
- On the other hand, there are different groups of scholars who argue in favour of the globalization process saying that, it opens up the geographical borders to transnational trade leading to global competition.
- The neoliberal economist Jagdish Bhagwati, while advocating for free trade and globalization observes that ‘freer trade is associated with higher growth and that higher growth is associated with reduced poverty, therefore, growth reduces poverty’.
- To discuss the case of India, it can be stated that after the country gained freedom, Mahatma Gandhi, the father of nation, favoured the revival of rural economy and cottage industries and endorsed his economic theory of ‘*Sarvodaya*’ meaning the universal uplift or progress of all the people.
- Since liberalization was introduced in Indian economy and with the onset of the process of globalization, Indian society and culture have witnessed several changes.

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- Although in several sectors, the impact of globalization has been fruitful and encouraging, its harmful and damaging repercussions have raised concerns at various levels.
- Although globalization is an irreversible process and one cannot stop it, planned measures can be taken to minimize the negative consequences and harvest its advantages.
- The 21st century has been witnessing phenomenal changes in nation-states. With increasing linkages through modern means of transportation and communication, barriers among nations are shrinking and the world is truly becoming a 'global village'.
- As you have studied, international migration has increased many folds in the last few decades and the United Nations estimates that presently about 3 percent of the world's population are from migrant communities. Regional economic integration is another important phenomenon of our time. As you know, the European Union (EU) and Association of South East Asian Nations (ASEAN) are the two most successful examples of regional economic integration.
- The newly emerging international regimes and supranational institutions are making rules and regulations which bind nation states.
- Democracy essentially means that people themselves directly or indirectly decide about their governance matters.
- Most scholars of globalization agree that the process tends to undermine the core elements of nation-states in various ways such as sovereignty and autonomy.
- Sovereignty has been considered an essential part of nation-state since the evolution of modern nation-states itself.
- The Treaty of Westphalia in 1648 established that states should be sovereign over a given territory clearly marked by borders.
- Daniel Bell in his book '*The Coming of Post-Industrial Society: A Venture in Social Forecasting*' (1973) observed that the 'nation-state' was both too big to handle regional problems and too small to adequately deal with the truly global conundrums of the latter half of the twentieth century.
- Globalization has also brought in a 'global culture' that severely affects the sovereignty of nation-states.
- The 'Global civil society' refers to the vast collection of groups operating across borders and beyond the reach of governments.

8.6 KEY WORDS

- **Poverty:** It means not having enough material possessions or income for a person's needs.
- **Hegemonic:** It refers to ruling or being dominant in a political or social context.
- **Liberalization:** It refers to the removal or loosening of restrictions on something, typically an economic or political system.
- **Migration:** It is the movement of people from one place to another with the intentions of settling, permanently or temporarily at a new location.
- **Supranational:** It means having power or influence that transcends national boundaries or governments.

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8.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the socio-cultural repercussions of globalization?
2. Write a short note on liberalization.
3. State the characteristics of sovereignty.
4. What is global governance?
5. What is global politics and global commons?

Long Answer Questions

1. What is globalization? Describe its process and features. Is globalization always favourable? Assess.
2. Analyse the socio-economic impact of globalization on India.
3. Critically examine globalization and its impact on nation-states.

8.8 FURTHER READINGS

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UNIT 9 DIFFERENT TYPES OF MOVEMENTS

*Different Types of
Movements*

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Structure

- 9.0 Introduction
- 9.1 Objectives
- 9.2 Information Technology and the Network Society
- 9.3 Social Movements: Ideology and Mass Mobilization
- 9.4 Impact of Revolutionary and Reform Movement
- 9.5 Answers to Check Your Progress Questions
- 9.6 Summary
- 9.7 Key Words
- 9.8 Self Assessment Questions and Exercises
- 9.9 Further Readings

9.0 INTRODUCTION

In this unit, you will study about information technology and the network society. Various social movements are also discussed in this unit.

The term information technology is generally associated with the use of computer and internet for the purposes of communication. But this is not a complete and accurate definition of Information Technology. In fact, the term incorporates all the technologies used for communication like orthographic text, radio, television including specially devised telecommunication technologies. Information has been used for ages for accumulated data of all types. The internalisation of information is said to be knowledge.

A social movement is a mass movement and a collective attempt of people to bring about a change, or to resist any change. The concept central to any social movement is that people intervene in the process of social change, rather than remaining mere passive participants. Social movement can occur at the individual level or the societal level and can advocate for either minor or radical changes.

9.1 OBJECTIVES

After going through this unit, you will be able to:

- Describe information technology and the network society
- Explain the features and causes of social movements
- Assess the impact of revolutionary and reform movements

9.2 INFORMATION TECHNOLOGY AND THE NETWORK SOCIETY

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Information Technology is transfer of accumulated information through which one or combination of media and the use of modern technologies.

Information Technology has influenced the various facets of our lives. It is difficult to find one area which is unaffected by it. The influence of ICT is also on the way we think and adopt lifestyles, which has enormous effects on our societies.

In the era of globalization, Information Technology has come to occupy a pivotal place. Changes are being brought about globally under the impact of liberalization and privatization. One of its positive impact is the increasing use of ICT in various spheres. ICT initiatives are bringing the global community closer. We are entering the age of paperless, borderless and interactive world of electronic governance. Since 1980s the role of ICT in various domains is gaining prominence. One gets access to any type of information just by a click.

With the help of ICT it has become possible to share an enormous amount of information at one place. ICT performs three major roles in the social sector. These are of knowledge provider, employment provider and education provider.

ICT as knowledge provider

ICT has come as a boon to the poor nations and less privileged people because world-wide identical information can be accessed within seconds. The information available on the Internet can be accessed from any part of the world. Even the best libraries in any region cannot afford to procure all the books published. Earlier there was difficulties in accessing information. With the advent of Internet, now everyone can get identical and up-to-date information. As soon as a piece of information is uploaded on the Internet, everyone gets access to it. It was a common complaint earlier that the most recent books could be afforded by only the most affluent, but with coming of the Internet everyone is able to get the information. Initially all information provided on the Internet was not in the reach of all the people, it was the right of some of elite groups only, but now-a-days for every individual all the information is only a click away.

ICT as employment provider

ICT has made possible for people to work from one part of the world to employees from other parts of the world. ICT contributes to employment and income generation and poverty reduction. It enables people and enterprises to capture economic opportunities by increasing process efficiency, promoting participation in expanded economic networks and creating opportunities for employment. It enhances the economic productivity across region and geographic location. ICT can enhance rural productivity. ICT enables solution sharing between local people

and communities, providing access to practical information on small business accounting, weather trends and farming best practices. Timely access to market information through communication networks also helps. Farmers make appropriate decision about what crops to plant and where to sell their produce and buy inputs.

ICT improves business process efficiency and productivity. Businesses can reduce operational costs by decreasing material, procurement and transaction costs, resulting in lower prices for intermediate and finished goods, and they can also use more and better information to improve the value of their output. For e.g. ICT provides an e-trading platform to utilities companies, which may also help both the sellers and buyers by simplifying their procurement processes and thereby reducing cost.

ICT facilitates global connectivity, resulting in new ways of creating and delivering products and services on a global scale. New business models and market configurations enable big ICTs, including business process outsourcing value chain integration and disintermediation, provide developing countries with access to new markets and new sources of competitive advantage from which to drive income growth.

ICT can contribute to the better employment opportunities in developing countries through improved labour market facilitation and direct employment. E.g. Tata Haat, a portal designed to serve in rural India, provides job opportunity information on local web-sites in local languages. In addition, ICT acts as an employment provider to thousands of women and men.

ICT as Educator provider

One of the major implications of ICT is witnessed in the field of education. Now-a-days, learners have started taking courses offered on-line. This means course contents are put on the Internet and learners access the site and study the course material on their own. The providing institution on admission gives a password to the learner and learner can access the site and read the content. ICT facilitates the provision of avenues for education.

ICT in education is the mode of education that use information and communication technology to support, enhance and optimize the delivery of information.

Researches have proved that ICT can lead to an improved student learning and better teaching methods. A report of National Institute of Multimedia Education showed that an increase in the use of ICT in education with integrating technology to the curriculum has a significant and positive impact on student's achievements. The results specifically showed that the students who are continuously exposed to technology through education has better knowledge, presentation skills, innovative capabilities and are ready to take more efforts into learning.

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The mobile learning (m-learning) as a form of e-learning is a rising trend where the education has outgrown the physical constraints of the classrooms and acquired mobility. Students access information whenever and wherever they want, and institutes that provides such advanced technological terrains is rising in number day by day.

Policy makers accept that ICT in education can help the students to compete in the global economy by being part of a skilled workforce and facilitate social mobility by:

- Enhancing learning experiences and providing new sets of skills,
- Reading more students with Massive Open Online Courses (MOOCs).
- Facilitating the training of faculties,
- Minimising costs and saving time associated with information delivery and automating regular day to day tasks,
- Improving the administration of institutions to enhance the quality and efficiency of service delivery.

According to UNESCO, 'Measuring ICT in education is therefore important to inform policy makers in setting national priorities and developing ICT in education policy.'

Making use of ICT in education creates an easy-to-manage learning environment where the delivery of information is much smoother and the learning easier.

ICT is definitely the path to take for institutions, especially in developing nations like India, as our growth is directly aligned with technology and the field of education is no exception. And assuring higher quality education for its students will define whether the institutions should move forward or perish.

9.3 SOCIAL MOVEMENTS: IDEOLOGY AND MASS MOBILIZATION

A social movement is a mass movement and a collective attempt of people to bring about a change, or to resist any change. The concept central to any social movement is that people intervene in the process of social change, rather than remaining mere passive participants. Social movement can occur at the individual level or the societal level and can advocate for either minor or radical changes.

A social movement is a large group of people who are organized to promote or resist some social change. Social movements are a type of group action. They are large informal groupings of individuals or organizations that focus on specified political or social issues. Other words, they carryout, resist or undo a social change.

Social movements possess a considerable measure of internal order and purposeful orientation. In fact, it is the organization that strengthens the movement

to challenge the established, institutions. A social movement can be described as a persistent and organized effort on the part of a relatively large group of people to bring about or resist change. However, the number of people participating is not the criteria for describing any movement as a collective action.

Eminent sociologists have defined social movement as:

Social movements can be viewed as collective enterprises to establish a new order of life. They have their inception in the condition of unrest and derive their motive power or one hand from dissatisfaction with the current form of life, and on the other hand, from wishes and hopes for a new scheme or system of living

–Herbert Blumer

A social movement is a collectivity or a collective enterprise the individual person experiences a sense of membership in an alliance of people who share his dissatisfaction with the present state of affairs and his vision of a better order.

–Encyclopedia Britannica

Rather than seeing social moments as experiences of extremism, violence and deprivation, they are better defined as collective challenges based on common purposes and special solidarities, in sustained interaction with elites, opponents and authorities.

–Sidney Tarrow

Mass movements mobilize people are alienated from the going system, who do not believe in the legitimacy of the established order and who therefore are ready to engage in efforts to destroy it the greatest number of people available to mass movement will be found in those sections of society that have the fewest ties to the social order.

–William Kornhauser

A movement is not merely a perpetuated crowd, since a crowd does not possess organizational and motivational mechanisms capable of sustaining membership through periods of inaction and waiting. Furthermore, crowd mechanisms cannot be used to achieve communication and coordination of activity over a wide area such as a nation or continent

–Macmillian

Movements are something that people create to press for social change. Sociological definitions of movements stress on qualities like collective and innovative behaviour, the shifting and fluid boundaries of movement membership and the willingness of members to disrupt order a little or a lot.

Social movements are generally seen as phenomena of the modern era and industrialized society whether located in the 'First' world or not. Industrialization and Urbanization, technological advancements and ongoing democratization have allowed people to push for change collectively and question the legitimacy of the

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existing order. Social movements can be defined as collective challenges based on common purposes.

All social movements are collective actions, but all collective actions need not necessarily be social movements. A social movement may lead to or transform itself into a revolution. A social movement may or may not be a mobilization of people against the state or system of governance and may or may not involve violence.

Social movements generally mobilize member or participants to seek redressal of a grievance, or to struggle for the specific goals and objectives. They often involve only a particular section of a population and manifest themselves only in a part of society. Social movements refer to a sustained, and continuous collective action over a long period of time. Social movements generally aim at resulting in social change.

Features of Social Movements

Some of the features of social movement are as follows:

- The sense of belonging and group consciousness is very important for a social movement. Such consciousness can be brought about through active participation of the group members.
- Social movements lead to the creation of an entirely new social economic and political order.
- Most of the social movement tend to develop a new set of ideas, which become obligatory for the members of the group of the people to adopt and follow.
- It is obvious that the social movement involve collective action rather than individual action.
- Social movements may be organized or unorganized.
- Social movements may be peaceful in nature or they may also turn violent.
- The aim of a social movement is to bring about or resist social change in the society.
- The life of the social movement is not certain. This is because it may continue for a long period or it may die out soon.

Causes

Social movement do not just happen. It is social unrest which gives rise to a social movement. The social unrest may be caused by following factors:

• Cultural Drifts

The society undergoes constant changes. The values and behaviour are changing all the time in civilized societies. In the course of cultural drift, most people develop new ideas. To get these ideas operative in the society they organize a movement.

• Social Disorganization

A changing society is disorganized because changes in different parts of the society do not take place simultaneously. One part is changing more rapidly than the other thereby producing numerous lags. Industrialization has brought about Urbanization which in turn has caused numerous social problems.

Social disorganization brings confusion and uncertainty because the Old traditions no longer form a dependable guide to behaviour and individuals become rooters. They feel isolated from society. Feeling of indifference gets rooted among them. Individual feel insecure, confused and frustrated which ultimately leads to social movements.

• Social injustice

When people feel injustice, they become alienated and frustrated. Such feelings work as fertile social for social movements. The feeling of injustice is not limited to the miserable poor. Any group, at any status may come to feel itself the victim of social injustice. Social injustice is a subjective value judgement. A social system is unjust when it is so perceived by its members. Thus, social situation arises. In a stable and well-integrated society, the chances of social movements are rare.

Theories of Social Movements

1. Mass Society Theory
2. Deprivation Theory
3. Resource Mobilization Theory
4. Structural Strain Theory
5. New Social Movements Theory

Stages of Social Movements

1. Emergence
2. Coalescence
3. Bureaucratization
4. Decline

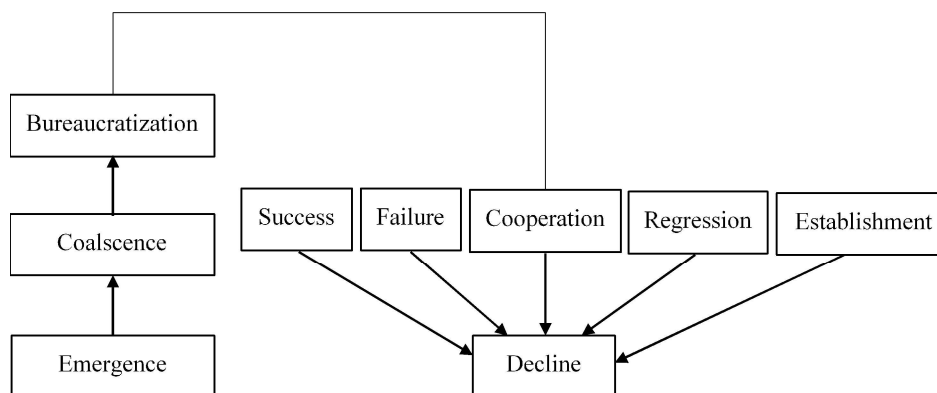


Fig. 9.1 Stages of Social Movements

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Types of Social Movements

In 1966, cultural anthropologist David F. Aberle identified following kinds of social movements:

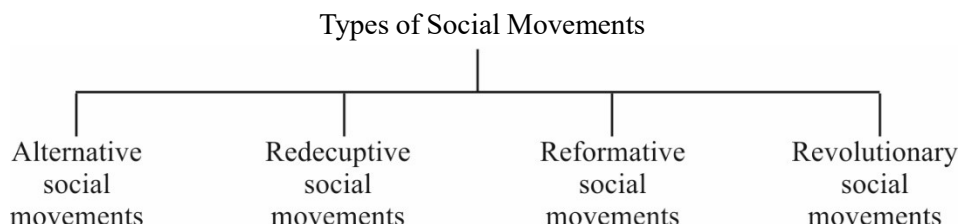


Fig. 1.2 Types of Social Movements

- **Alternative social:** These movements are do-it-yourself efforts that seek to change some aspects of an individual's behaviour
- **Redemptive social movements:** A redemptive social movement is one that seeks total personal transformation and is typically religion in nature.
- **Reformative social movements:** Reformative social movement is a social movement that seeks to change only some specific aspects of how society functions.
- **Revolutionary social movements:** A revolutionary movement is a specific type of social movement dedicated to carrying out a revolution. Charles Tilly defines it as 'a social movement advancing exclusive competing claims to control of the state, or some segment of it.'

Social movement primarily takes the form of non-institutionalized collective political action which strives for political or social change. While in India many such movements have withered over the centuries. It is understood that people living in dissatisfied and disorganized societies paved the way for social movements. Modern society is more affected with social movements than the earlier societies.

9.4 IMPACT OF REVOLUTIONARY AND REFORM MOVEMENT

The interests of the sociologists in studying the reform movements can be explained by the fact that a reform is sought to be introduced in a society and as sociology is mainly the study of society, all social reforms fall under the purview of sociology. This explanation, however, is not a very convincing one because everything that we do has an obvious bearing on the kind of society we form. So, sociology cannot concern itself with everything that happens in the society. However, social reform movements become sociologically relevant because it is a social movement that has an obvious impact on the society.

Let us discuss the important concepts regarding social reform movements.

Nature of Social Reform Movements

*Different Types of
Movements*

The nature of social reform movements can be best understood by comparing them with revolts. A condition of dissatisfaction with the existing conditions of society precedes both social reform movements and revolts. Similarly, a group of persons directs its concerted action towards the attainment of its clearly defined objectives. Both social reform movements and revolutionary movements make an appeal to the non-active members of the society to reject the legitimacy of the present order and to seek legitimacy for their ideology.

Reformists are more or less satisfied with the basic values of governing society, but are dissatisfied with some of its norms and institutions and thus want to change them. Revolutionaries, on the other hand, are dissatisfied not with any one particular aspect of society but with the basic values themselves. Again, the reformists look to the existing political authority for legitimacy as also for implementation of the reforms, while the revolutionaries are out to destroy the existing political authority. However, violence is not a necessary accompaniment of revolt. It is possible to bring about a revolution without bloodshed. On the other hand, a social reform movement may involve violence.

A social reform may invite the ire of many conservative and orthodox groups of the society. We may cite the cases of the Nadars and the Mahars in this context. The Mahars were a community in Maharashtra. They were considered to be untouchables. Under the leadership of Dr. B.R. Ambedkar, they were able to free themselves from the shackles of caste bias. In 1956, about eighty per cent of the Mahar community converted to Buddhism to get rid of the stigma that was attached to their community. Their efforts paid off and today they do not face any social or cultural biases. Similarly, the Nadar community of Tamil Nadu was another community that faced social discrimination. They were considered to be belonging to the lower caste and were not allowed to associate themselves with the so called higher castes. This led to confrontations in the society and there was a social reform movement in which the Nadars fought for their rights and privileges.

Conditions under which Reformist Claims are Made

When a certain section of the society is dissatisfied with some of the social, political or economic norms and institutions, they seek ways for articulating their dissatisfaction. Such an articulation of reformist demands has a meaning only in societies in which the authority structure not only permits such articulation, but is also willing to act upon it if found rational and desirable. The political climate which allows this has existed in the US, UK, and also during the British rule in India. However, societies in which even a reformist sentiment is not permitted, open expression and association are prevented and shared dissent either fails to emerge as a collective action demanding change or is forced into secret and illegal activity. For example, prior to Independence of India, there had been several revolutionary attempts in the country. However, these revolutions failed to gain

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popular support because a section of the Indian society was already engaged in making reformist demands, and the British government was not only prepared to listen to these demands but was also ready to act upon them as exemplified by the abolition of *sati* and the education of women, etc.

Social Composition of the Leadership of Reform Movements

A point of view was prevalent for a considerable period of time that the leadership of reform movements comes from the 'displaced elites', for example, the abolitionist movement in the US and the social reform movement led by Raja Ram Mohan Roy in India. In both these movements, members of the erstwhile elite groups had provided leadership. The rationale for the 'displaced elite' theory is that if there is a loss of status in one dimension of social hierarchy, it is sought to be compensated for by acquiring a higher status in another dimension.

However, the 'displaced elite' theory can explain the leadership composition of only some reform movements and not all. For example, the leadership of the movements for the upliftment of the Harijans in India was not provided by the elite class but by the leaders belonging to the lower strata of caste hierarchy. The leaders such as Dr. Ambedkar and Jyotirao Phule did not belong to the upper echelons of the society. However, it is to be noted that the Harijan leaders who led the reform movement occupied a high status in their own groups.

Why did most of the leaders of reform movements belong to the high status group? The reference group theory explains it. This theory points out that when an individual is dissatisfied with his present conditions or status, he tends to emulate another individual or group of higher status as his model to improve his condition. All reform movements are characterized by dissatisfaction with the present conditions and a desire to improve them. This desire can be translated into behaviour relatively easily if the leadership comes from a person or a group which has a high status.

Impact of the Religious Reform Movements

The religious reform movements helped many Indians to come to terms with the modern world. In fact, they arose to recast the old religions into a new modern world to suit the needs of the new social groups of society. Thus, pride in the past did not prevent Indians from accepting the essential superiority of the modern world in general and modern science in particular. As a result of a new outlook, many Indians began to acquire a modern, worldly, secular and national outlook in place of a narrow one dominated by considerations of caste and religion, though the latter tendency by no means came to an end. Moreover, people began to think in terms of promoting their physical and cultural welfare in the world in place of passively accepting their lot and waiting for improvement life after death. These movements also ended India's cultural and intellectual isolation from rest of the world and enabled Indians to share in the stream of the world ideas.

However, the two negative aspects of the reform movements may also be noted. Firstly, all of them catered to the needs of the small percentage of the population, the urban middle and upper classes. The second limitation which later became a negative factor was the tendency to look backwards, an appeal to past greatness and a reliance on scriptural authority. Appeals to past greatness created false pride and smugness while the habit of finding a 'Golden Age' in the past acted as a check on the full acceptance of modern science and hampered the efforts to improve the present. But most of all, these tendencies tended to divide Hindus, Muslims, Sikhs and Parsees as also the high caste Hindus from the low caste Hindus. Any overemphasis on religion in a country containing many religions was bound to have a divisive effect. Moreover, the reforms put a one-sided emphasis on the religious and philosophical aspects of the cultural heritage. These aspects were, moreover, not a common heritage of all the people. On the other hand, the branches like music, science and technology, etc. in which all sections of people had contributed equally, were not sufficiently emphasized. The Hindu reforms invariably confined their praise of the Indian past to its ancient period. These reforms looked upon the medieval period as essentially an era of decadence. It was not only unhistorical but also socially and psychically harmful. It tended to create the notion of two separate groups of people. As a result, the past became the heritage of a few. To some extent the process of evolution of a composite culture that had been going on for centuries, received a check, though in other spheres national unification of the Indian people was accelerated. The evil aspects of the phenomenon became apparent when along with the rapid rise of national consciousness; communal consciousness had begun to rise among the middle classes. Many other factors were certainly responsible for the birth of communalism in modern times but undoubtedly, the nature of religious reform movements also contributed towards it.

Fundamentals of Revolutionary Movements

A revolutionary movement may be defined as a social movement in which a large group of people participate to bring about a desired change in the existing social, economic, or political conditions. This change is almost always drastic and major. For example, the Communist-led Chinese Revolution transformed China's economy completely by shifting the ownership of the country's basic industries from private individuals to the state. Revolutionary movements often use a wider range of means to accomplish change, such as legal protest demonstrations, non-violent civil disobedience and violent protests.

Although a revolutionary social change can be brought about through non-violent means, such as peaceful labour strikes and democratic elections, yet most successful revolutionary movements have been accompanied by some level of violence on the part of both the participants and government or groups opposing revolution.

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Necessity and Freedom: The Core Basis of a Revolutionary Change

The analysis of revolutionary change is the central theme of Marxist thought. The Marxist theory of revolutionary change is mainly based on the contributions of Karl Marx and Friedrich Engels. Marx stated: 'Philosophers have only interpreted the world, the point however is to change it.' Changing the world involves changing the society as the physical world is governed by its own laws, and it is not amenable to change through human effort. Physical world is subject to 'necessity'; so the idea of 'freedom' can only be realized in social life.

As elucidated by Engels, necessity connotes the condition under which the human life is governed by immutable laws of nature, like the law of gravitational force, which exist independently of man's will. Man can acquire scientific knowledge of these laws and apply them to his own benefit, but cannot change them at his will. The human life is governed by 'necessity' up to a certain point in historical development, i.e. till the emergence of stateless and classless society. After this, it enters the era of 'freedom'. Freedom denotes a stage when man becomes capable of creating and recreating his social life at his will. Marx and Engels have described this point of historical development as man's leap from the kingdom of necessity to the kingdom of freedom, which is the core basis of a revolution.

Mechanism of a Revolutionary Change

Marx and Engels have elucidated the mechanism of revolutionary change by their twin principles of: dialectical materialism and historical materialism.

Dialectical Materialism

Dialectical materialism indicates the philosophical basis of revolutionary change. It may be recalled that G.W.F. Hegel, the famous German philosopher, believed that 'idea' or 'consciousness' was the essence of the universe. It was the force behind all historical development. Marx rejected this view and postulated that 'matter' was the essence of the universe, which embodied the force behind all manifestations of social change. For Marx, any stage of social life represented the corresponding material conditions. Thus Marx advanced his theory of 'materialism' against Hegel's theory of 'idealism'.

Hegel had tried to explain the mechanism of revolutionary change through a dialectical method. Marx sought to combine Hegel's dialectical method with his philosophy of materialism. The term dialectical originally referred to the process whereby ideas are formed and clarified in the course of an intellectual debate. A proposition or thesis is first advanced, and then challenged by a counter-proposition or antithesis. Since both are apt to be partly true, the normal outcome of the ensuing discussion is a revised proposition, or synthesis, that combines the valid elements of each.

Hegel believed that the social institutions only reflect the ideas behind them and that it is the movement of ideas through the dialectical process, which is

responsible for the development of social institutions. Hegel saw the nation-state as the highest stage of social evolution, as the embodiment of truth, 'the God on earth' and the perfect form of social institutions. Even though Marx adopted the mechanism of social change – the framework of thesis, antithesis and synthesis – still he refused to recognize the 'idea' or consciousness as the real force behind social evolution. Instead, Marx believed that the social institutions are shaped by the material conditions of life, which are determined by the mode of economic production in society. Thus, Marx sought to replace Hegel's 'dialectical idealism' by his own 'dialectical materialism'.

Historical Materialism

It is important to note that dialectical materialism represents the philosophical basis of Marxism, whereas historical materialism represents its empirical basis. In other words, dialectical materialism is the subject of philosophical speculation, but historical materialism is a subject of social and historical investigation like an empirical science. In broad terms, historical materialism implies that at any given time the economic relations play a significant role in paving a path for its development and in tailoring social, political, intellectual, and ethical relationships. In other words, all types of social relations prevailing at any stage of historical development are determined by the prevailing economic conditions.

Marx begins by stating a simple truth that man's survival depends upon his efficiency in the production of material things. As the process of material production holds the key to man's social life, changes in this process are responsible for any historical development. Marx's description of historical development is based on the concept of historical materialism. As Marx himself observed, 'in the social production of their life men enter into definite relations that are indispensable and independent of their will, relations of production which correspond to a definite stage of development of their material productive forces. The sum total of these relations of production constitutes the economic structure, the real basis on which rises a legal and political superstructure.'

Marx anticipated a more profound social revolution by which the rising proletariat would displace the middle class from power as the middle class had displaced the older feudal class. This revolution would pave the way for the termination the era of the exploitation. As Sabine has further elucidated: 'The rising class, too, must have its philosophy, and as the philosophy of the middle class was in substance a claim to the natural rights of property, so a proletarian philosophy must be a socialist claim to the human rights of men without property. But just because the proletariat lay at the bottom of the social structure, with no class below it to be exploited, a proletarian revolution would not merely transfer the power to exploit but would abolish exploitation. It would be the first step to a society without distinctions of social class and a true beginning of history as a record of full human self-realization.'

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Typologies of Revolutionary Movements

Revolutionary movements may be grouped under the following two categories:

1. Left-wing revolutionary movements

A left-wing revolutionary movement is one which seeks to bring about a change in the most important social, political and economic institutions so as to effect a change in the prevailing social, political and economic relations in the society. Such a movement generally involves a redistribution of the most useful resources between the rich and the poor. A good example of a left-wing revolutionary movement is the Naxalite movement in India.

2. Right-wing revolutionary movements

The chief aim of a right-wing revolutionary movement is the reinstatement of old values and institutions. Right-wing revolutionary movements usually value the goals of conserving the prevailing social order and traditional authority over the goal of forming an egalitarian society by affecting institutional changes. Just as social movements in general are difficult to categorize as either totally liberal or totally conservative, many revolutions include both leftist and rightist characteristics. For example, the leaders of a revolutionary movement aimed at achieving greater social equality through radical transformations of a society's economic and political systems (leftist characteristics) might attempt to appeal for mass support by arguing that the redistribution of wealth they propose would help reinforce traditional morality (a rightist element) by eliminating extreme poverty as a cause of social evils, such as prostitution, drug abuse, and predatory crime.

Critical Factors of Revolutionary Movements

The factors that can influence the development of revolutionary are as follows:

- (i) **Mass frustration resulting in popular uprisings among urban or rural populations:** A fairly large group of people in a society become extremely dissatisfied, which leads to mass-participation protests and rebellions against state authority.
- (ii) **Dissident elite political movements:** The divisions among elites (groups that have access to wealth or power of various types or are highly educated and possess important technical or managerial skills) pit some elite members against the existing government.
- (iii) **Unifying motivations:** The existence of powerful motivations for revolutions that cut across major classes and unify the majority of a society's population might be the goal of a revolution.
- (iv) **A severe political crisis paralyzing the administrative and coercive capabilities of the state:** A state crisis often occurs in the nation experiencing or about to experience the development of a revolutionary

movement. The crisis, which may be caused by a catastrophic defeat in war, a natural disaster, an economic depression, or the withdrawal of critical economic or military support from other nations, or by any combination of these factors, may deplete the state of loyal personnel, legitimacy in the eyes of the public, and other resources. The state then becomes incapable of carrying out its normal functions and cannot cope effectively with an opposition revolutionary movement.

- (v) **A permissive or tolerant world context:** The governments of other nations sometimes do not intervene effectively to prevent a revolutionary movement from developing and succeeding in a nation.

Unifying Motivations for Revolutionary Movements

It is extremely rare for a revolution to succeed without the backing of substantial members from most major social classes in a society. In other words, for a revolution to succeed, several classes must join forces. Thus, there must be a shared motivation for revolution that cuts across class lines. Although the concept of redistributing wealth in favour of the poor often manifested in some form of socialist ideology, yet this has motivated many of the leaders of leftist revolutions. The effective mass appeal of such a goal is usually limited in great part to the members of a society's lower classes. Only a minority of the more affluent classes are likely to rally in support of a revolution intended solely to benefit the poor.

Broad cross-class participation in revolutionary movements has generally been the product of nationalism or of the development of widespread hatred towards a particular dictatorship. For example, the Egyptian Revolution of 2011 unified Egypt cutting across social, economic and political boundaries. The revolution was marked by a unified attempt to end the oppressive regime of the Egyptian President, Hosni Mubarak.

Nationalism, as a motivating factor that unifies diverse social classes behind the goal of revolution, is most likely to emerge in reaction to direct colonial rule or indirect colonial domination through a local regime perceived to be operating on behalf of foreign rather than national interests. Sometimes the effects of colonization are so thoroughgoing that the overtaken society ends up with a native ruling class not only culturally similar to the imperialist power but also politically loyal to it and economically dependent on it. Neo-colonialism is the continuing state of political and cultural dependency and economic exploitation present in a former colony even after formal political independence has been declared. The revolutionary movements that have been organized with the explicit goal of overturning colonial or neo-colonial governments have been called national liberation movements. The national liberation movements in China, Vietnam, Cuba and Nicaragua were organized mainly around socialist goals, while the Iran Revolution was organized primarily around religious goals.

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Check Your Progress

1. Define social movement.
2. State one feature of social movements.
3. Why does Social disorganization bring confusion?
4. State one limitation of reform movements.
5. Define revolutionary movement.

9.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. A social movement is a mass movement and a collective attempt of people to bring about a change, or to resist any change.
2. Social movements lead to the creation of an entirely new social economic and political order.
3. Social disorganization brings confusion and uncertainty because the Old traditions no longer form a dependable guide to behaviour and individuals become rooters.
4. One limitation of reform movements was the tendency to look backwards, an appeal to past greatness and a reliance on scriptural authority.
5. A revolutionary movement may be defined as a social movement in which a large group of people participate to bring about a desired change in the existing social, economic, or political conditions.

9.6 SUMMARY

- Information Technology is transfer of accumulated information through which one or combination of media and the use of modern technologies.
- Information Technology has influenced the various facets of our lives. It is difficult to find one area which is unaffected by it. The influence of ICT is also on the way we think and adopt lifestyles, which has enormous effects on our societies.
- ICT enables improved business process efficiency and productivity.
- ICT facilitates global connectivity, resulting in new ways of creating and delivering products and services on a global scale.
- One of the major implications of ICT is witnessed in the field of education. Now-a-days, learner have started taking courses offered on-line.

- ICT in education is the mode of education that use information and communication technology to support, enhance and optimize the delivery of information.
- A report of National Institute of Multimedia Education showed that an increase in the use of ICT in education with integrating technology to the curriculum has a significant and positive impact on student's achievements.
- The mobile learning (m-learning) as a form of e-learning is a rising trend where the education has outgrown the physical constraints of the classrooms and acquired mobility.
- According to UNESCO, 'Measuring ICT in education is therefore important to inform policy makers in setting national priorities and developing ICT in education policy.'
- A social movement is a mass movement and a collective attempt of people to bring about a change, or to resist any change. The concept central to any social movement is that people intervene in the process of social change, rather than remaining mere passive participants.
- Social movement can occur at the individual level or the societal level and can advocate for either minor or radical changes.
- A social movement is a large group of people who are organized to promote or resist some social change. Social movements are a type of group action. They are large informal groupings of individuals or organisations that focus on specified political or social issues.
- Social movements possess a considerable measure of internal order and purposeful orientation. In fact, it is the organisation that strengthens the movement to challenge the established, institutions.
- Social movements are generally seen as phenomena of the modern era and industrialized society whether located in the 'first' world or not.
- Industrialization and Urbanization, technological advancements and ongoing democratization have allowed people to push for change collectively and question the legitimacy of the existing order.
- All social movements are collective actions, but all collective actions need not necessarily be social movements. A social movement may lead to or transform itself into a revolution.
- The sense of belonging and group consciousness is very important for a social movement. Such consciousness can be brought about through active participation of the group members.
- Social movements lead to the creation of an entirely new social economic and political order.

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- Social movement do not just happen. It is social unrest which gives rise to a social movement.
- A changing society is disorganized because changes in different parts of the society do not take place simultaneously.
- Social disorganization brings confusion and uncertainty because the Old traditions no longer form a dependable guide to behaviour and individuals become rooters.
- The interests of the sociologists in studying the reform movements can be explained by the fact that a reform is sought to be introduced in a society and as sociology is mainly the study of society, all social reforms fall under the purview of sociology.
- The nature of social reform movements can be best understood by comparing them with revolts. A condition of dissatisfaction with the existing conditions of society precedes both social reform movements and revolts.
- Both social reform movements and revolutionary movements make an appeal to the non-active members of the society to reject the legitimacy of the present order and to seek legitimacy for their ideology.
- Reformists are more or less satisfied with the basic values of governing society but are dissatisfied with some of its norms and institutions and thus want to change them.
- Revolutionaries, on the other hand, are dissatisfied not with any one particular aspect of society but with the basic values themselves.
- The religious reform movements helped many Indians to come to terms with the modern world. In fact, they arose to recast the old religions into a new modern world to suit the needs of the new social groups of society.
- The two negative aspects of the reform movements must be noted. Firstly, all of them catered to the needs of the small percentage of the population, the urban middle and upper classes.
- The second limitation which later became a negative factor was the tendency to look backwards, an appeal to past greatness and a reliance on scriptural authority.
- A revolutionary movement may be defined as a social movement in which a large group of people participate to bring about a desired change in the existing social, economic, or political conditions.
- The analysis of revolutionary change is the central theme of Marxist thought.
- The Marxist theory of revolutionary change is mainly based on the contributions of Karl Marx and Friedrich Engels.

- Marx stated: ‘Philosophers have only interpreted the world; the point however is to change it.’
- Dialectical materialism indicates the philosophical basis of revolutionary change. It may be recalled that G.W.F. Hegel, the famous German philosopher, believed that ‘idea’ or ‘consciousness’ was the essence of the universe.

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9.7 KEY WORDS

- **Information Technology:** It is the study or use of systems (especially computers and telecommunications) for storing, retrieving, and sending information.
- **Neo-colonialism:** It is the use of economic, political, cultural, or other pressures to control or influence other countries, especially former dependencies.
- **Nationalism:** It refers to identification with one’s own nation and support for its interests, especially to the exclusion or detriment of the interests of other nations.
- **Dialectical:** It is a way of discovering what is true by considering opposite theories.

9.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a note on information technology and network society.
2. Mention the features of social movements.
3. List the theories and stages of social movements.
4. Write a short note on the conditions under which reformist claims are made.
5. Briefly explain the typologies of revolutionary movements.

Long Answer Questions

1. How do eminent sociologists define social movements? What do you understand of social movements? What are its causes?
2. Explain the nature of social reform movements.
3. Assess the impact of the religious reform movements.
4. Discuss the mechanism of a revolutionary change.

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9.9 FURTHER READINGS

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BLOCK - IV
CHANGING CONCEPT OF DEVELOPMENT

*Changing Ideas of
Development*

**UNIT 10 CHANGING IDEAS OF
DEVELOPMENT**

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Structure

- 10.0 Introduction
- 10.1 Objectives
- 10.2 Economic Growth
- 10.3 Human Development
- 10.4 Social Development
- 10.5 Answers to Check Your Progress Questions
- 10.6 Summary
- 10.7 Key Words
- 10.8 Self Assessment Questions and Exercises
- 10.9 Further Readings

10.0 INTRODUCTION

‘Development’ can be defined as ‘the capacity of a state to increase its human resource with the aim of achieving higher outcome of production for the satisfaction of the basic needs of majority of its citizens and empowering them to make demands on the government’. This view of development is purely a later adjustment of the initial view of the concept which was much more economics based.

In the 20th century, development has been synonymous with economic, social, and political changes in the world. Countries around the world have been variously labelled as underdeveloped, less-developed, developing, and developed, based on various social, economic, political criteria.

10.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss economic growth
- Explain human development
- Analyse social development

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10.2 ECONOMIC GROWTH

Michael Todaro defines development as follows:

- Development is not purely an economic phenomenon but rather a multi-dimensional process involving reorganization and reorientation of entire economic and social system.
- Development is process of improving the quality of all human lives with three equally important aspects.

The three objectives of development according to Todaro are as follows:

- (i) Raising peoples' living levels, i.e., incomes and consumption, levels of food, medical services, education through relevant growth processes.
- (ii) Creating conditions conducive to the growth of peoples' self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect.
- (iii) Increasing peoples' freedom to choose by enlarging the range of their choice variables, e.g., varieties of goods and services.

In the 1950s and the 1960s, the development debate focused on the economic aspect of development. Development of the country was assessed through GDP (gross domestic product) or GNP (gross national product); a higher GDP/ GNP meant a higher per capita income for its citizens.

The first UN Development decade was launched by the General Assembly in December 1961 and it ended in 1970. It called on all member states to intensify their efforts to mobilize support for measures required to accelerate progress toward self-sustaining economic growth and social advancement in the developing countries. At the end of this decade, there was not much improvement in terms of economic growth, and the General Assembly concluded that one of the reasons for the slow progress was the absence of a framework of international development strategy.

Economic development generally refers to the sustained, concerned actions of policymakers and communities that promote standard of living and economic health of a specific area. Quantitative and qualitative changes in the economy can also be referred to as the economic development. Such actions can involve multiple areas including development of human capital, critical infrastructure, regional competitiveness, environmental sustainability, social inclusion, health, safety, literacy, and other initiatives. Economic development differs from economic growth. Where, economic development is a policy intervention endeavor with aims of economic and social well-being of people, economic growth is a phenomenon of market productivity and rise in GDP. As economist Amartya Sen points out, 'economic growth is one aspect of the process of economic development.'

An increase in the amount of the goods and services produced by an economy over time is economic growth. It is traditionally measured as the per cent rate of increase in GDP or gross domestic product. It refers to a nation's wealth or increase in goods and services over a period of time.

Factors for Economic Growth

- (a) **Capital investment:** Economic growth requires investment by government and private businessmen into various industries. Investment allows private businessmen to make money through profits, but profits not only benefit the principal investor, or the people employed in those industries but also the nation in terms of taxes, which then can be used for welfare activities or infrastructure development.
- (b) **Economic infrastructure:** The economic growth should be sustained by a suitable climate. The country should be peaceful, without any crisis (riots, natural disasters) and the state should support the economy with helpful, friendly policies on labour, taxation, effective bureaucratization/ less red-tape, committed workforce.
- (c) **Skilled population:** If the population of a country has the ability, experience and knowledge to make full use of the resources available to them, their economic growth will be on the higher side.
- (d) **Use of science and technology:** Advances in technology can only help when the conditions are ideal and suitable for its use. The state should promote education of science and encourage scientific discoveries and innovations. Technology's usage requires a skilled workforce in the country.
- (e) **Relative roles of government and the private sector:** The government has to provide the environment conducive for the growth of economy through laws which encourage investments in a lawful society. The private sector has to abide by the laws, provide welfare policies to its employees, and conduct its business rightfully without indulging in crony capitalism.

Historical Path of Economic Growth

- (i) Increase in productivity due to technological innovation led to economic growth.
- (ii) During the Industrial Revolution, the rapid economic growth that resulted was in surplus of the population growth.
- (iii) For markets, raw materials and cheap labour rich countries of Western Europe went in search of colonies around the world, which led to colonialism.
- (iv) Machines replaced human labour.
- (v) Railroads, steam ships and steam-powered factories, were the main sources of productivity improvement in the late 19th century.

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- (vi) One of the several causes of the Great Depression of the 1930s was mass production in the 1920s, which created overproduction in the economy.
- (vii) Growth post the Second World War was due to the building of highway infrastructures and capital investments in manufacturing and chemical industries, as well as the discovery of vast amounts of oil around the world, especially in the Middle East.
- (viii) Economic growth in Asia has been strong since 1970s, starting with Japan and spreading to Korea, China, the Indian subcontinent and other parts of Asia. Since the late 1980s, Japanese economic growth has slowed down.

Let us now study the characteristics of a high economic growth society, which may exist in different degrees in different societies:

- (a) **Humanistic values:** Humanistic values are held high and valued in the society. Basic human rights and freedoms are now protected in most of the countries of the world.
- (b) **Freedom:** Rights like the freedom of movement, freedom of religion, occupational freedom, and so on, are universal rights enjoyed by citizens all over the world.
- (c) **Private property:** The concept of private property, which can be owned and can be sold at the owners' prerogative, is a feature of mostly all societies.
- (d) **Materialism:** Materialism is a feature of most capitalist societies, where people are spoilt by number of choices available for all products.
- (e) **Reason:** The growth of science and reason in present day knowledge societies due to scientific advancements and technological innovations have led to reductions in myths and superstitions.

Theories of Economic Growth

Classical growth theory had theorists like Adam Smith, Jean-Baptiste Say, Ricardo and Mill.

Adam Smith's magnum opus *The Wealth of Nations* (1776) was a precursor to the modern academic discipline of economics. In this and other works, Smith expounded how rational self-interest and competition can lead to economic prosperity. Smith was an advocate of the free market theory, which supported non-interference by the state in the economy. Division of labour led to increase in productivity. Jean-Baptiste Say came with the law that 'supply creates its own demand', i.e., all the output produced in the society will be purchased by average income of the society. While David Ricardo advocated free trade among countries and individuals should possess specialized skill. These theorists belonged to the era when society was going through lots of changes, especially the change from feudalism to the industrialization.

The neoclassical growth model had theorists like Robert Solow and Trevor Swan who emphasized technological changes, even more than capital accumulation. The neoclassical model makes three important predictions. They are as follows:

- (i) First, increasing capital relative to labour creates economic growth, since people can be more productive given more capital.
- (ii) Second, poor countries with less capital per person grow faster because each investment in capital produces a higher return than rich countries with ample capital.
- (iii) Third, because of diminishing returns to capital, economies eventually reach a point where any increase in capital no longer creates economic growth. This point is called a *steady state*, and countries can overcome this steady state and continue growing by investment in new technology.

Endogenous growth theory had theories of economist Paul Romer and Robert Lucas, Jr. in the late 1980s and early 1990s. Their theory included a mathematical explanation of technological advancement. This model also included a new concept of human capital, the skills and knowledge that make workers productive. Unlike physical capital, human capital has increasing rates of return. Therefore, overall there are constant returns to capital, and economies never reach a steady state. Growth does not slow as capital accumulates, but the rate of growth depends on the types of capital a country invests in. Research done in this area has focused on what increases human capital (e.g., education) or technological change (e.g., innovation).

Schumpeterian growth theory is named after the 20th-century Austrian economist Joseph Schumpeter. His approach explains growth by innovation as a process of creative destruction that captures the dual nature of technological progress: in terms of creation, entrepreneurs introduce new products or processes in the hope that they will enjoy temporary monopoly-like profits as they capture markets. In doing so, they make old technologies or products obsolete.

Negative Effects of Economic Growth

- (a) Economic growth leads to exhaustion of raw materials or natural resources.
- (b) Unchecked economic growth can lead to environmental degradation (due to water/air/land pollution), which causes serious problems of health, livelihood and so on, for people all over the world. For example, rampant unchecked mining in India has devastated the local ecology of areas in Goa, Karnataka and Jharkhand.
- (c) Economic growth leads to the widening of the gap between the rich and the poor, and between rich and poor nations. For example the period of highest GDP growth in independent India (1990s-2010s) has also resulted in the biggest increases in inequality in Indian history.

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- (d) The unwavering pursuit of economic growth has led to problems related to global warming and climate change. Global warming has occurred due to the release of harmful gases in the atmosphere leading to the melting of glaciers, weather cycles going out of control, and many animal species becoming extinct or on the brink of extinction.

10.3 HUMAN DEVELOPMENT

Human development is a model of development which goes beyond the mere analysis of national income or GNP while calculating a country's development indicators. This is a method that focuses on people. Human development talks about a situation where people can fruitfully develop their potential and maintain a productive and constructive lifestyle according to their own interests and needs.

People are the real assets of a country. Development of a country should mean the development of its people. Human development in this context, therefore, talks about the choices that people should have to lead healthy and productive lives under improved human conditions. It is a much broader concept than economic growth or GNP of a country, although economic growth is also an important factor for a country aspiring to become developed.

In earlier times, in economics, the term 'human development' was largely associated with the formation of human capital and its acquisition was achieved through various modes of activities that ranged from providing on-job training through health promotion, imparting formal education or adult education and even through migration. In other words, the concept of human development had been closely linked with the concept of economic growth. The World Development Report (WDR) in 1980, while acknowledging the improvement that had taken place in some countries, in terms of critical social indicators like education, literacy, life-expectancy, and so on, adopted the view that investment in human development was necessary for poverty alleviation. It also identified four factors that were deemed important for implementing the human development programmes in any country, namely, political support, financial support, efficient administration and the effective demand by the people for goods and services. Later, the United Nations Development Programme (UNDP) in its first report on human development in 1991 attempted to address the issue and combined the three important aspects of development, i.e., economic growth, economic opportunities and people's participation. However, with the passage of time, the UNDP keeps adding on new dimensions and new indicators to the concept of human development, like development, sustainability and women empowerment.

If a country invests in its people, it will lead to empowerment which ultimately develops human capabilities. The basic indicators for human development are long and healthy lives, education, proper access to the resources one needs for a

healthy life and access to various social services that are needed for a decent standard of living. Without these basic facilities, people may not access opportunities or may not avail their choices. According to the Human Development Report of 1999, the real objective of development is to increase people's development choices. Income is one aspect of these choices—and an extremely important one—but it is not the sum-total of human existence. Health, education, a good physical environment and freedom to name a few components of well-being may be just as important. As the report suggests, growth in income and an expansion of economic opportunities are necessary preconditions of human development. However, the aim should be to make growth participatory, i.e., allowing for private initiative and broad-based people's involvement; distributive, that is, benefiting all people; and sustainable since raising future production may demand current sacrifices. Further widening and clarifying the concept of human development, the report suggests that there should be development *of* the people, *by* the people and *for* the people.

Development *of* the people refers to the fact that every society must invest in the education, health, nutrition and social well-being of its people, so that they can play their full role in the country's economic, political and social life. With more emphasis these days placed on the market and technological advancement, the development *of* the people will make an increasingly critical contribution to economic success. Development *by* the people refers to the fact that through appropriate structures of decision-making, people must participate fully in the planning and implementation of development strategies which should provide sufficient opportunities for income and employment growth, so that human capabilities are properly used, and human creativity is given its fullest expression. Again, development *for* the people underlines that it must satisfy everyone's needs and provide opportunities for all. Only then development can be regarded as human-oriented. Thus, the report very clearly mentions that development increases people's choices. However, while enhancing the choices of one individual or one section of society, it should not restrict the choices of another. Human development looks for the equity in human relationships. Besides, improving the lives of the present generation should not mortgage the choices for the future generation. This shows that human development advocates a sustainable way of development.

The United Nations Development Programme (UNDP) influenced by the scholars like Amartya Sen, created a Human Development Index (HDI) that combines the indicators like health, life expectancy, literacy, political participation and access to resources. Sen argues that development can be seen as a process of expanding real freedoms that people enjoy which contrasts with the narrow view of development that identifies it with growth or Gross National Product (GNP) or personal income or with industrialization or with technological advancement or with social modernization. As Sen argues, the growth of GNP and personal income can be important means that can expand individual freedom. However, freedom depends also on other determinants like proper arrangements for schooling or

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education, proper health care system, civil and political rights. According to Sen, 'Development requires the removal of major sources of un-freedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over activity or repressive state.' Thus, it is clear from the above discussion that the concept of human development is multi-dimensional and complex with its meaning evolving from time to time. However, the motto of human development is to address the problems of people. It not only talks about development, but it also talks about development of the people.

10.4 SOCIAL DEVELOPMENT

The concept of social development subsumes comprehensive social planning, economy, ecology and sustainable development. It is both a normative and an operational concept. It has been enriched by individualist, collectivist, statist and communitarian belief, ideas, themes and traditions. The concept of social development was articulated for the first time by J.F.X. Paiva in 1977. According to him, social development requires structural change in the society, socio-economic integration, institutional development and institutional renewal.

The 1995 edition of the *Encyclopedia of Social Work* describes the concept of social development in terms of its realistic focus and holistic, systematic and ecologically oriented approach for seeking advancement of individuals as well as societal institutions. Social development in this sense refers to a goal, a process, an action and interaction for better and greater society. It involves correction or renewal of existing institutions, creation of more responsive institutions and recognition of both macro and micro factors and their interaction in development. Its salient features are distributive justice, cooperation, people's participation, equity, recognition of inadequacy of economic growth without social justice or the dysfunctionality or transferring, borrowing or imposing of modern technology. Thus, in a broader sense, the concept of social development refers to the well-being of individuals, groups, communities and masses of people in an eco-friendly environment. When we talk about social development, social justice and political factors play important role in it. According to Jone and Pandey, social development is a planned institutional change to bring about a better fit between human beings on one hand and social policy and programmes on the other. Such aspects as participation of citizens in their own development, income distribution and social integration were considered key variables in it.

According to Prof. Singh, the term 'social development' was first used in a seminar of the Indian Council of Social Welfare in 1973 which explored the theme of social development and voluntary action. Social development was regarded as a pre-condition of development and was seen as the realization of social and economic well-being of man in society ordered by the rule of social justice and

equality of members. Social objectives were also referred to in this context together with the notion of social justice, reduction of income inequalities and concentration of economic power, development of backward areas, renewal of regional imbalances, improved level of living, expansion of employment, equitable distribution of benefits, welfare of disadvantaged sections of population and social economic integration. In this context, it can be mentioned here that looking at its people-centric approach, several human development reports have remarked that human development is synonymous with social development while some other looking at the wider scope of the concept regard it as much broader than the notion of human development.

The Human Development Report, 1997 brought certain important issues related to human development into light and discussed components like 'income poor' and 'capability' poor. Income poor are different from capability poor. Capability poor are those who do not get opportunities to better their lives. Capability is measured through indicators like nutrition and health, percentage of child births unattended by trained medical personnel, literacy and gender equality. Thus, the concept of social development includes all such parameters of development.

S.C. Dube has given certain indicators of the concept of 'social development'. They are discussed as follows:

- (a) Social development is a shift in emphasis from the individual to larger collectivities, including the poor who constitute the majority.
- (b) It is a modification in the strategies of planning and implementation to take account of the interface between economic and cultural objectives.
- (c) The concept is a redefinition of social goals in terms of the satisfaction of human needs and improvements in the quality of life.
- (d) The formation of indicators to evaluate social progress and to assess emerging social trends.
- (e) The setting up of monitoring mechanisms to ensure that growth level is sustainable and at no point exceeds the outer limits.
- (f) The anticipation of growth-related and other problems and preparedness to handle them quickly and also effectively.
- (g) The idea of social development is understood as a creation of ethos in which it is possible to question and rethink the appropriateness and adequacy of existing social formations and to work towards their restructuring.

Thus, it can be said that social development has, as Jena and Mohapatra have described, three major aspects: normative, evaluative and operative. The normative aspect of social development includes proper assessment of contemporary social situation, finding out key problem areas, proper arrangement

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for quantitative as well as qualitative increase in distributive mechanisms, education, public health, public order, population control, and so on. The evaluative aspect refers to an individual's ability to determine what is right and hence pleasurable for society. The essential thing is that there should be a sense of joy and fulfillment in doing things for society and contributing towards its enrichment, even if this involves withholding self-gratification. The operative aspect, on the other hand, emphasizes upon the operationalization of such transformations within the system. Such changes at the social and individual level have to be properly integrated with the social system so as to make them self-sustaining.

As mentioned before, the well-being of people was earlier measured by the level of economic progress achieved. With the passage of time, different humanistic and people-centric approaches developed among the minds of planners and thinkers. They developed the understanding that one's economic prosperity would be meaningless unless he/she achieves human and social welfare. Economic progress and growth in a country's GDP/GNP would be futile, if its citizens die of hunger, suffer from chronic diseases, malnutrition, and face situations like unemployment, inequality, deprivation and social insecurity in life. Marginalization of any form, social or economic, is against the norm of true development.

For the social development of people in India, successive governments at the centre have been formulating policies since Independence. For a wide-ranging social welfare mechanism, different programs have been initiated to eradicate poverty, unemployment, hunger, malnutrition and so on. There are also policies to help the historically disadvantaged sections of society like Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs), handicapped, women and minorities to help them come out from subjugation and live in the mainstream. Reservations for them in government services and educational institutions, and several policies to uplift their socio-economic status, have proved fruitful and they now occupy several important positions in various establishments, although more needs to be done in this direction. The people need to be aware against violence, subjugation, conflict and discrimination. There are still instances of caste discrimination, hunger deaths, farmer suicides, domestic violence and even high level of dowry deaths. The unfavourable sex ratio in the country shows increasing gap between males and females, i.e., the number of males exceeds those of females in many regions. The low socio-economic status of women, the burden of dowry, and other social evils, have generated tendencies to prefer boys over girls and eventually problems like female infanticide and foeticide have cropped up. The issue of child labour is again an alarming one. Thousands of children are leaving schools and joining the ranks of domestic helps and even working in the unorganized sectors. Unless such issues are addressed with adequate attention, real development of a country like India is difficult to achieve.

Check Your Progress

1. State one objective of development.
2. When was the first UN Development decade launched?
3. Define economic development.
4. How is economic growth measured?
5. Who ideated the concept of social development?

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10.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. One objective of development is to raise peoples' living levels, i.e., incomes and consumption, levels of food, medical services, education through relevant growth processes.
2. The first UN Development decade was launched by the General Assembly in December 1961 and it ended in 1970.
3. Economic development generally refers to the sustained, concerned actions of policymakers and communities that promote standard of living and economic health of a specific area.
4. Economic growth is traditionally measured as the per cent rate of increase in GDP or gross domestic product.
5. The concept of social development was articulated for the first time by J.F.X. Paiva in 1977.

10.6 SUMMARY

- 'Development' can be defined as 'the capacity of a state to increase its human resource with the aim of achieving higher outcome of production for the satisfaction of the basic needs of majority of its citizens and empowering them to make demands on the government'.
- Development is not purely an economic phenomenon but rather a multi-dimensional process involving reorganization and reorientation of entire economic and social system.
- The three objectives of development according to Todaro are as follows:
 - a) Raising peoples' living levels, i.e., incomes and consumption, levels of food, medical services, education through relevant growth processes.

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- b) Creating conditions conducive to the growth of peoples' self-esteem through the establishment of social, political and economic systems and institutions which promote human dignity and respect.
- c) Increasing peoples' freedom to choose by enlarging the range of their choice variables, e.g., varieties of goods and services.
- The first UN Development decade was launched by the General Assembly in December 1961 and it ended in 1970. It called on all member states to intensify their efforts to mobilize support for measures required to accelerate progress toward self-sustaining economic growth and social advancement in the developing countries.
- At the end of this decade, there was not much improvement in terms of economic growth, and the General Assembly concluded that one of the reasons for the slow progress was the absence of a framework of international development strategy.
- Economic development generally refers to the sustained, concerned actions of policymakers and communities that promote standard of living and economic health of a specific area.
- Quantitative and qualitative changes in the economy can also be referred to as the economic development.
- Where, economic development is a policy intervention endeavour with aims of economic and social well-being of people, economic growth is a phenomenon of market productivity and rise in GDP.
- As economist Amartya Sen points out, 'economic growth is one aspect of the process of economic development.'
- An increase in the amount of the goods and services produced by an economy over time is economic growth. It is traditionally measured as the per cent rate of increase in GDP or gross domestic product.
- Capital investment: Economic growth requires investment by government and private businessmen into various industries.
- Economic infrastructure: The economic growth should be sustained by a suitable climate.
- The country should be peaceful, without any crisis (riots, natural disasters) and the state should support the economy with helpful, friendly policies on labour, taxation, effective bureaucratization/ less red-tape, committed workforce.
- Skilled population: If the population of a country has the ability, experience and knowledge to make full use of the resources available to them, their economic growth will be on the higher side.

- Humanistic values are held high and valued in the society. Basic human rights and freedoms are now protected in most of the countries of the world.
- The concept of private property, which can be owned and can be sold at the owners' prerogative, is a feature of mostly all societies.
- Adam Smith's magnum opus *The Wealth of Nations* (1776) was a precursor to the modern academic discipline of economics. In this and other works, Smith expounded how rational self-interest and competition can lead to economic prosperity.
- The neoclassical growth model had theorists like Robert Solow and Trevor Swan who emphasized technological changes, even more than capital accumulation. The neoclassical model makes three important predictions.
- Endogenous growth theory had theories of economist Paul Romer and Robert Lucas, Jr. in the late 1980s and early 1990s. Their theory included a mathematical explanation of technological advancement.
- Schumpeterian growth theory is named after the 20th-century Austrian economist Joseph Schumpeter. His approach explains growth by innovation as a process of creative destruction that captures the dual nature of technological progress: in terms of creation, entrepreneurs introduce new products or processes in the hope that they will enjoy temporary monopoly-like profits as they capture markets.
- Economic growth leads to exhaustion of raw materials or natural resources.
- Unchecked economic growth can lead to environmental degradation (due to water/air/land pollution), which causes serious problems of health, livelihood and so on, for people all over the world. For example, rampant unchecked mining in India has devastated the local ecology of areas in Goa, Karnataka and Jharkhand.
- Human development is a model of development which goes beyond the mere analysis of national income or GNP while calculating a country's development indicators. This is a method that focuses on people.
- Human development talks about a situation where people can fruitfully develop their potential and maintain a productive and constructive lifestyle according to their own interests and needs.
- The World Development Report (WDR) in 1980, while acknowledging the improvement that had taken place in some countries, in terms of critical social indicators like education, literacy, life-expectancy, and so on, adopted the view that investment in human development was necessary for poverty alleviation.
- Development of the people refers to the fact that every society must invest in the education, health, nutrition and social well-being of its people, so that

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they can play their full role in the country's economic, political and social life.

- The United Nations Development Programme (UNDP) influenced by the scholars like Amartya Sen, created a Human Development Index (HDI) that combines the indicators like health, life expectancy, literacy, political participation and access to resources.
- The concept of social development subsumes comprehensive social planning, economy, ecology and sustainable development. It is both a normative and an operational concept.
- The concept of social development was articulated for the first time by J.F.X. Paiva in 1977. According to him, social development requires structural change in the society, socio-economic integration, institutional development and institutional renewal.
- The 1995 edition of the *Encyclopedia of Social Work* describes the concept of social development in terms of its realistic focus and holistic, systematic and ecologically oriented approach for seeking advancement of individuals as well as societal institutions.
- Social development in this sense refers to a goal, a process, an action and interaction for better and greater society.
- According to Prof. Singh, the term 'social development' was first used in a seminar of the Indian Council of Social Welfare in 1973 which explored the theme of social development and voluntary action.
- The Human Development Report, 1997 brought certain important issues related to human development into light and discussed components like 'income poor' and 'capability' poor. Income poor are different from capability poor.

10.7 KEY WORDS

- **Female foeticide:** It is the termination of the life of a foetus within the womb on the grounds that its sex is female.
- **Dowry:** It refers to an amount of property or money brought by a bride to her husband on their marriage.
- **Materialism:** It refers to the tendency to consider material possessions and physical comfort as more important than spiritual values.
- **Economy:** It is the state of a country or region in terms of the production and consumption of goods and services and the supply of money.

10.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Briefly explain economic development as conceptualized by Michael Todaro and state its objectives.
2. List the factors of economic growth.
3. Trace the history of economic growth.
4. Write a short note on the negative effects of economic growth.
5. List the indicators of the concept of 'social development' as given by S. C. Dube.

Long Answer Questions

1. Explain the various theories of economic growth as given in this unit.
2. What is human development? Analyse its characteristics in detail.
3. Analyse the concept of social development. Is it different from or similar to human development? Discuss.

10.9 FURTHER READINGS

- Harrison, David. 2003. *The Sociology of Modernization and Development*. London: Routledge.
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UNIT 11 OVERVIEW OF SUSTAINABLE DEVELOPMENT

Structure

- 11.0 Introduction
- 11.1 Objectives
- 11.2 Quality of Life and Indices
- 11.3 Sustainable Development
- 11.4 Answers to Check Your Progress Questions
- 11.5 Summary
- 11.6 Key Words
- 11.7 Self Assessment Questions and Exercises
- 11.8 Further Readings

11.0 INTRODUCTION

Over the past few decades, many definitions of sustainable development have been suggested and debated upon, resulting in a concept that has become broad and somewhat vague. In recognition of the need for a clearer understanding of sustainable development, the United Nation's World Commission on Environment and Development commissioned a study on the subject by the Brundtland Commission. The resulting report, *Our Common Future* (1987), defined sustainable development as 'development that meets the needs of the present without compromising the ability of future generations to meet their own needs' has become the accepted standard definition. The report also identified three components of sustainable development: economic growth, environmental protection, and social equity, and suggested that all three can be achieved by gradually changing the ways in which we develop and use technologies. Although sustainable development is a widely accepted goal by many governmental and non-governmental agencies, concerns about what it means in practice have often been raised. One point of contention is over the role of economic development in fostering sustainable development. Some argue that economic growth is the best way to help developing countries conserve their natural resources, while others argue that any economic growth is unsustainable because we already consume too much.

11.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain the meaning of quality of life and indices
- Describe the concept of sustainable development

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11.2 QUALITY OF LIFE AND INDICES

Quality of life refers to an overarching term for the quality of the various domains in life. It is a standard level that comprises the expectations of an individual or society for a good life. These expectations are guided by the values, goals and socio-cultural context in which an individual lives.

The World Health Organization (WHO) defines quality of life as an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person's physical health, psychological state, personal beliefs, social relationships and their relationship to salient features of their environment.

There are various quantitative measurements of quality of life that exist. These indices include the following:

Human Development Index

The Human Development Index (HDI) is a statistic composite index of life expectancy, education, and per capita income indicators, which are used to rank countries into four tiers of human development. A country scores a higher HDI when the lifespan is higher, the education level is higher, and the gross national income GNI (PPP) per capita is higher.

The HDI was created to emphasize that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone. The HDI can also be used to question national policy choices, asking how two countries with the same level of GNI per capita can end up with different human development outcomes. These contrasts can stimulate debate about government policy priorities.

The Human Development Index is thus a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living. The HDI is the geometric mean of normalized indices for each of the three dimensions. The health dimension is assessed by life expectancy at birth, the education dimension is measured by mean of years of schooling for adults aged 25 years and more and expected years

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of schooling for children of school entering age. The standard of living dimension is measured by gross national income per capita. The HDI uses the logarithm of income, to reflect the diminishing importance of income with increasing GNI. The scores for the three HDI dimension indices are then aggregated into a composite index using geometric mean.

Physical Quality of Life Index

The Physical Quality of Life Index (PQLI) is an index that attempts to measure the quality of life or well-being of a country. The PQLI value is the average of three statistics: basic literacy rate, infant mortality, and life expectancy at age one, all equally weighted on a 0 to 100 scale. The index was developed by Morris David Morris in the mid-1970s for the Overseas Development Council.

Gross National Happiness

The phrase ‘gross national happiness’ was first coined by the King of Bhutan, King Jigme Singye Wangchuck, in 1972. The concept implies that sustainable development should take a holistic approach towards notions of progress and give equal importance to non-economic aspects of wellbeing. Since then the idea of Gross National Happiness (GNH) has influenced Bhutan’s economic and social policy, and also captured the imagination of others far beyond its borders. In creating the Gross National Happiness Index, Bhutan sought to create a measurement tool that would be useful for policymaking and create policy incentives for the government, NGOs and businesses of Bhutan to increase GNH.

The GNH Index includes both traditional areas of socio-economic concern such as living standards, health and education and less traditional aspects of culture and psychological wellbeing. It is a holistic reflection of the general wellbeing of the Bhutanese population rather than a subjective psychological ranking of ‘happiness’ alone.

The GNH Index includes nine domains

- Psychological wellbeing
- Health
- Education
- Time use
- Cultural diversity and resilience
- Good governance
- Community vitality
- Ecological diversity and resilience
- Living standards

The GNH Index is decomposable by any demographic characteristic, meaning it can be broken down by population group, for example, to show the

composition of GNH among men and among women, or by district, and by dimension, for example to show which group is lacking in education. The indicators and domains aim to emphasise different aspects of wellbeing, and different ways of meeting underlying human needs.

Social Progress Index

The Social Progress Index is a tool to capture the social progress of regions based on social performance. The index measures the extent to which social needs of citizens are being fulfilled. The index measures social progress through the three dimensions: Basic Human Needs, Foundations of Wellbeing and Opportunity, by aggregating 35 social indicators. The dimensions of the SPI reflect three distinct but interrelated measures to quality of life.

The Social Progress Index Framework defines the structure of the Social Progress Index. It is built on three architectural elements: Pillars, Components and Indicators. The three pillars of SPI are Basic Human Needs, Foundations of Wellbeing and Opportunity. They reflect three distinct but interrelated measures to quality of life. For each of the three pillars, there are four components. These components reflect the broad areas that can be captured within the pillar. Every component reflect a different area of concern. Then there are appropriate indicators under each component.

11.3 SUSTAINABLE DEVELOPMENT

The complexity of sustainable development has germinated numerous definitions. The World Commission on Environment and Development (1987) maintained, 'In essence, sustainable development is a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations.'

In 1991, *Caring for the Earth—A Strategy for Sustainable Living*, published by the International Union for Conservation of Nature and Natural Resources, United Nations Environment Programme, and World Wide Fund for Nature, defined sustainable development as, 'improving the quality of human life while living within the carrying capacity of supporting ecosystems'. The Australia Ecologically Sustainable Development Working Group on Mining (1991) defined sustainable development as, 'ensuring that the mineral raw material needs of society are met, without compromising the ability either of future societies to meet their needs, or of the natural environment to sustain indefinitely the quality of environmental services (such as climate systems), biological diversity, and ecological integrity.'

UNDP advocates sustainable human development, which is an approach that seeks to expand choices for all people—women, men and children, current

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and future generations—while protecting the natural systems on which life depend. Moving away from a narrow, economy-centred approach to development, sustainable human development places people at the core and views humans as both a means and an end of development. Thus, sustainable human development aims to eliminate poverty, promote human dignity and rights, and provide equitable opportunities for all.

In addition to the several definitions of sustainable development, Principles 1, 4, 5, and 8 of the Rio Declaration (United Nations, 1992) have explained the concept as follows:

Principle 1: Human beings are at the centre of concern for sustainable development. They are entitled to a healthy and productive life in harmony with nature.

Principle 4: In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it.

Principle 5: All States and all people shall cooperate in the essential task of eradicating poverty as an indispensable requirement for sustainable development, in order to decrease the disparities in standards of living and better meet the needs of the majority of the people of the world.

Principle 8: To achieve sustainable development and a higher quality of life for all people, States should reduce and eliminate unsustainable patterns of production and consumption and promote appropriate demographic policies.

Although several definitions exist, the three main elements—economic growth, social responsibility, and conservation of the environment and natural resources—are persistent in the definitions of sustainable development. There is an unquestionable global acceptance of the need for all nations to embrace the concept of sustainable development, which upholds the universal values of fulfilling basic needs and access to good health, wealth, dignity, knowledge, justice, equity, and peace.

By the end of 70s of the last century, it was realized that the nature and extent of development, as was conceived and being pursued, would harm more than help the mankind. Cruel exploitation of the natural resources (the ultimate source of our life) reduced them to a lamentable level. The backwash effect of the blind race in achieving the kind of development as is done so far, emerged in the form of ecological imbalance, environmental degradation and pollution of water and air. Also, there seemed to be a potential crisis of energy, the most necessary part of development. These alarming conditions forced scholars to contemplate about an approach to development which would minimize these threats. This led to the emergence of the concept of sustainable development. The approach of sustainable development refers to the method of development which may, on the one hand, bring about better standard of living and life chances and, on the other,

the possibility of negative impact of the process of development may be minimal. This involved the widening of the concept of development to include a part of social development of awareness among people to be sensitive to the imperativeness of maintenance of ecology and conscious and careful management of development problems to avoid any danger to the living world.

There must be a limit to economic growth. This could be realized when environmental misbalance and ecological attrition appeared as an apparent necessary offshoot of this growth. The 'green movement' arose the world over and people became concerned about environmental problems and started conserving and protecting the natural resources and animal species as a response to the report 'The Limits of Growth' published in the early 1970 by the Club of Rome—a group formed by the industrialists, business advisers and civil servants of Italy. The report warned that the current rates of industrialization and development would be unsustainable due to pollution of air and water and depletion of the natural resources. Anthony Giddens, in his book *Sociology*, has discussed the criticism labeled against the views in the report of the Club of Rome. The main criticism was that the report considered only the physical limits of the growth and ignored the role of market forces, which works to keep balance between available resources, demand and supply, and the capacity of human being to respond to the environmental challenges of technological growth. The view that economic development should be limited was also criticized as pointless and it was argued that economic development should be promoted and less developed countries should not be barred from their own process of development.

The debate on the limits of growth and the promotion of growth with environmental consciousness led to the development of the idea of sustainable development. The term first appeared in the 1987 report 'Our Common Future' of the United Nations. Since the publication of the report, the concept of sustainable development gained currency the world over and attracted the attention of environmentalists, NGOs and governments. United Nations, in particular, has been attentive since then organizing summits with 7 agenda of sustainable development.

The United Nations attempted to reconcile these views in 1992 by convening the first Earth Summit in Rio de Janeiro. It was here that the international community agreed on a comprehensive strategy to address development and environmental challenges through a global partnership. The framework for this partnership was Agenda 21, which covered the key aspects of sustainability—economic development, environmental protection, social justice, and democratic and effective governance.

The second Earth Summit, held in Johannesburg in 2002, was an attempt by the UN to review the progress of the expectations raised in Rio and to reaffirm the commitment of world leaders in continuing to pursue actions towards sustainable development. The Report of the Summit outlined the challenges to, and commitments of, the international community in attaining these goals. The summit

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leaders also developed a plan of implementation, which included means of eradicating poverty, changing unsustainable patterns of consumption, and protecting biodiversity and natural resources.

Economic development without considering its impact on environment and adopting measures to protect it from ill-effects of development would be fatal for the human society. The concept of sustainable development aims at maximizing the net benefits of economic activities, subject to maintaining the stock of productive assets (physical, human and environmental) over time and providing a social safety net to meet the basic needs of the poor. Sustainable development attempts to accelerate development in an environmentally responsible manner keeping in mind the intergenerational equity requirements (Economic Survey of India, 1998).

Since sustainable development goes well beyond economic issues, linking the economy, environment, and society, no comprehensive economic theory related to sustainable development exists. However, progress towards sustainable development is often measured by a variety of indicators, which can be used at the local, regional, national or international level. The primary components are economic performance, social equity, environmental measures and institutional capacity. Within the economic performance component, the indicators selected under economic structure are well-known, commonly used measures at the national and international levels. They reflect on important issues of economic performance, trade and financial status. Consumption and production patterns are also represented within the economic performance component, providing additional coverage of material consumption, energy use, waste generation and management and transportation. For many nations, the ability of the economy to meet basic needs allows them to focus more on environmental issues. Historically, the general public is not willing to place a high priority on protecting the environment when there is concern about achieving a certain level of welfare or economic goals. For example, when the economy was doing well in the United States in the late 1980s, there was an increased awareness about the environment. However, as the economic conditions began to decline in the early 1990s, people became more concerned about their own well-being and less concerned with the environment.

The study of economics has always emphasized the relative scarcity of resources, whether they are natural, capital, or human, thereby placing constraints on what we can have and affecting the choices and decisions made by individuals or by society. Sustainable development encompasses the view that a healthy environment is essential to support a thriving economy. Therefore, decisions should be made taking into account both the present and future value of our resources in order to achieve continued economic development without a decline of the environment.

The significance of sustainable development can also be understood by the fact that after the completion of millennium development goals, the sustainable development goals were set for achievement by the UN till the year 2030.

Check Your Progress

1. Define quality of life.
2. What is the full form of HDI?
3. What leads to a higher HDI?
4. What is Physical Quality of Life Index?
5. Who coined the term 'gross national happiness'?

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11.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Quality of life is defined as an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns.
2. The full form of HDI is Human Development Index.
3. A country scores a higher HDI when the lifespan is higher, the education level is higher, and the gross national income GNI (PPP) per capita is higher.
4. The Physical Quality of Life Index (PQLI) is an index that attempts to measure the quality of life or well-being of a country.
5. The phrase 'gross national happiness' was first coined by the King of Bhutan, King Jigme Singye Wangchuck, in 1972.

11.5 SUMMARY

- Quality of life refers to an overarching term for the quality of the various domains in life. It is a standard level that comprises the expectations of an individual or society for a good life.
- The World Health Organization (WHO) defines quality of life as an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns.
- The quality of life is a broad ranging concept affected in a complex way by the person's physical health, psychological state, personal beliefs, social relationships and their relationship to salient features of their environment.
- The Human Development Index (HDI) is a statistic composite index of life expectancy, education, and per capita income indicators, which are used to rank countries into four tiers of human development. A country scores a

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- higher HDI when the lifespan is higher, the education level is higher, and the gross national income GNI (PPP) per capita is higher.
- The HDI was created to emphasize that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone.
 - The Human Development Index is thus a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living.
 - The Physical Quality of Life Index (PQLI) is an index that attempts to measure the quality of life or well-being of a country.
 - The PQLI value is the average of three statistics: basic literacy rate, infant mortality, and life expectancy at age one, all equally weighted on a 0 to 100 scale.
 - The phrase ‘gross national happiness’ was first coined by the King of Bhutan, King Jigme Singye Wangchuck, in 1972. The concept implies that sustainable development should take a holistic approach towards notions of progress and give equal importance to non-economic aspects of wellbeing.
 - In creating the Gross National Happiness Index, Bhutan sought to create a measurement tool that would be useful for policymaking and create policy incentives for the government, NGOs and businesses of Bhutan to increase GNH.
 - The GNH Index is decomposable by any demographic characteristic, meaning it can be broken down by population group, for example, to show the composition of GNH among men and among women, or by district, and by dimension, for example to show which group is lacking in education.
 - The Social Progress Index is a tool to capture the social progress of regions based on social performance. The index measures the extent to which social needs of citizens are being fulfilled.
 - The index measures social progress through the three dimensions: Basic Human Needs, Foundations of Wellbeing and Opportunity, by aggregating 35 social indicators.
 - The Social Progress Index Framework defines the structure of the Social Progress Index. It is built on three architectural elements: Pillars, Components and Indicators.
 - The three pillars of SPI are Basic Human Needs, Foundations of Wellbeing and Opportunity.
 - ‘In essence, sustainable development is a process of change in which the exploitation of resources, the direction of investments, the orientation of

technological development and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations.’

- UNDP advocates sustainable human development, which is an approach that seeks to expand choices for all people—women, men and children, current and future generations—while protecting the natural systems on which life depend.
- In addition to the several definitions of sustainable development, Principles 1, 4, 5, and 8 of the Rio Declaration (United Nations, 1992) have also explained the concept.
- To achieve sustainable development and a higher quality of life for all people, States should reduce and eliminate unsustainable patterns of production and consumption and promote appropriate demographic policies.
- The debate on the limits of growth and the promotion of growth with environmental consciousness led to the development of the idea of sustainable development. The term first appeared in the 1987 report ‘Our Common Future’ of the United Nations.
- The second Earth Summit, held in Johannesburg in 2002, was an attempt by the UN to review the progress of the expectations raised in Rio and to reaffirm the commitment of world leaders in continuing to pursue actions towards sustainable development.
- The concept of sustainable development aims at maximizing the net benefits of economic activities, subject to maintaining the stock of productive assets (physical, human and environmental) over time and providing a social safety net to meet the basic needs of the poor.

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11.6 KEY WORDS

- **Gross national income:** It is the sum of a country’s gross domestic product (GDP) plus net income (positive or negative) from abroad.
- **Mortality rate:** It is a measure of the number of deaths (in general, or due to a specific cause) in a particular population, scaled to the size of that population, per unit of time.
- **Literacy rate:** It is the total percent of population who can read and write.
- **Sustainable development:** It is economic development that is conducted without depletion of natural resources.

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11.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Define quality of life.
2. Write a short note on gross national happiness.

Long Answer Questions

1. What are the various indices used to measure quality of life?
2. Analyse the importance of sustainable development in the current scenario.

11.8 FURTHER READINGS

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UNIT 12 PLANNED DEVELOPMENT AS DIFFUSION OF INNOVATION

*Planned Development as
Diffusion of Innovation*

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Structure

- 12.0 Introduction
- 12.1 Objectives
- 12.2 Planned Development as Diffusion of Innovations
- 12.3 Answers to Check Your Progress Questions
- 12.4 Summary
- 12.5 Key Words
- 12.6 Self Assessment Questions and Exercises
- 12.7 Further Readings

12.0 INTRODUCTION

After Independence, India had a slender industrial base. Millions of rural people suffered under the weight of a traditional agrarian structure. A long period of economic stagnation, against the background of increasing pressure of population, followed by the blows of the Second World War had weakened the Indian economy under the colonial rule. There was widespread poverty and want. The partition of the country had uprooted millions of people and dislocated economic life. Productivity in agriculture and industry stood at a low level. In relation to the used and the available domestic savings well altogether meagre.

The promise of freedom could only be redeemed if the economic foundations were greatly strengthened. The constitution established equal rights of citizenship and these had now to be expressed through rising levels of living and greater opportunities for the bulk of the people. It was essential to rebuild the rural economy to lay the foundation of industrial and scientific progress and to expand education and other social services.

These called for planning as a national scale, encompassing all aspects of economic and social life, for efforts to mobilise resources to determine priorities and goals and to create a widespread outlook of change and technological progress.

Thus, planned development was the means for securing with the utmost speed possible, a high rate of growth, reconstructing the institutions of economic and social life and harnessing the energies of the people to the tasks of national development.

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12.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss planned development as diffusion of innovations
- Describe the theory of innovation diffusion

12.2 PLANNED DEVELOPMENT AS DIFFUSION OF INNOVATIONS

The basic objective of the India's development was to provide the masses of the Indian people the opportunity to lead a good life. That indeed is the objective of all the nations for their people, even though the good life may be defined in many ways. In the larger context of the world, the realisation of this objective for India is intimately tied up with and dependent on the maintenance of world peace. War would not be only an end to all hopes of progress but would endanger the survival of the human race. Therefore, peace becomes paramount importance and an essential pre-requisite for national progress. The existence of under developed and poverty-stricken nations or people is itself an abiding danger to the maintenance of peace. Thus it has been increasingly recognised that the welfare and peace of the world require the extermination of poverty and disease and ignorance from every country, so as to build up a liberated humanity.

Planned development also aimed at to provide the good life to the people of India. The more immediate problem was to contract the curse of poverty, with all the ills that it produces, and it is recognised that this can only be done by social and economic advance, so as to build up a technologically nature society and a social order which provides equal opportunities to all citizens. This involves basic social and economic changes and the replacing of the old traditional order by a dynamic society. It involves only the acceptance of the temper and application of science and modern technology; but also for reaching changes in social customs and institutions. To some extent recognition of this twofold aspect of change has been present in the Indian mind for generation past. Gradually, it has taken some more concrete shape and has become the basis for planning.

During India's struggle for freedom, the political aspect of Independence overshadowed everything else. Get from its earliest beginning, Indian nationalism had a large element of economic thinking and social reform. This was an unusual feature for a national movement. Freedom was considered the indispensable means to overcome mass poverty, to protect the farmer and the artisan, to create modern industry to remove privilege and injustice and to reconstruct the entire fabric of India's social and economic life. This way as the political struggle for independence developed and took shape in mighty movements, it was allied in some measure to India's basic social and economic problem, and more particularly the agrarian

problem. The social and economic aim of the struggle for freedom became progressively more definite. A comprehensive economic programme was adopted in 1931 and an agrarian programme in 1936. Towards the end of 1938, a National Planning Committee was constituted and thus the idea of planning came into prominence in India. The National Planning Committee could not carry on its work effectively because of the beginning of Second World War, in the course of which many of its members found themselves in prison. But it considered nearly all aspects of planning and ultimately produced a series of studies containing social and economic policies and programmes which formed the basis of a more organised attempt at planning after Independence.

The Second World War resulted in the growth of some industries in India. Even before Independence was established the Interim Government gave thought to planning and constituted an Advisory Planning Board to collect all the available material for it. Due to disastrous consequences of partition and the vast number of people who were uprooted and driven out from Pakistan to India and India to Pakistan, there was some delay in giving effect to the recommendations of the Board. Early in 1950, following the adoption of the new constitution by the Constituent Assembly of India, the Government of India established the Planning Commission to assess the country's material, capital and human resources and to formulate a plan for their most effective and balanced utilisation.

Development Plans reflect the changes that are taking place in the country's economic and social structure as well as the directions in which this structure has to be reorganised and strengthened. In a democracy the pace of change depends to a large extent on increase in public understanding and in public response and on the growth of a scientific outlook on the part of large numbers of people. Besides the economic and social objectives, the educational aspects of planning are, of great importance. These are emphasised through the wide sharing of responsibility for drawing up and carrying out plans and through the participation in the process of planning by representing all the sections of institutions and voluntary social service agencies. The socialist pattern of society provides a major line of advance in a developing economy, which is becoming increasingly complex and in which there is constant interplay of a variety of social, economic and other elements. Its realisation is necessarily a cumulative process resulting from progress along with many different paths. There is a need for a sense of urgency and quickening of pace. It is true that economic foundations must be well laid if the development has to be attained. At the same time, any marked lag between economic and social development creates new stresses.

Planning is a continuous movement towards desired goals and there is a certain rhythm of expansion in the development of the people and a sense of enterprise and achievement comes to them. They are conscious of a purpose in life and have feeling of being participants in the making of history. Ultimately, it is the development of human being and human personality that counts. Although

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planning involves material investment and even more investment in the investment in man. The people of India today, with all their burdens and problems, line on the frontier of a new world which they are helping to build. To cross this frontier they have to possess courage and enterprise, the spirit of endurance and capacity for hard work, and the vision of the future.

The concept of diffusion inherently focuses upon process. Diffusion refers to the dissemination of any physical element idea, value social practice or attitude through and between populations. It is among the rare concepts used across the physical natural and social sciences as well as in arts. Diffusion is closely associated with the social sciences, particularly rural sociology, anthropology and communication. Diffusion thinking offers a logic through which to describe and perhaps explain myriad types of change that invade equally diversification, ranging from adoption of internet technology to the spread of belief system.

The diffusion of Innovations has historically focused on the spread of an idea, procedure of implement within a single social group or between multiple groups. Diffusion is defined as the process through which some innovation is communicated within a social system.

The study of innovation diffusion began rather narrowly, grew to dominate the field of rural sociology for a time contracted in popularity for many years, then spawned wide interest across several disciplines. Innovation diffusion study contains several groups, those who focus an context or the specific innovations being diffused those who emphasize theoretical elaborations of generic principles of innovation diffusion and those concerned with creating structural models to track diffusion. Although the roots of innovation diffusion theory and seen to be largely in rural sociology, more recently the field has become distinctly interdisciplinary with major advancements made especially in the discipline of communication.

Historical Development

The definite history of the diffusion of innovations as a paradigm was published by Thomas Valente and Everett Rogers (1995). The roots of innovations diffusion are usually traced to Gabriel Trade who did not use the term diffusion was the first to address the notions of adopters and the role of social influence in adoption, as well as to identify the S-shaped curve associated with the rate of an innovation's adoption. The formative empirical work on innovation diffusion can be traced to Bryce Ryan's Iowa State University based study of hybrid corn seeds and Raymond Bowers's study of the acceptance and use of Tram radio sets. For more than two decades following this pioneering work, the study of innovation diffusion and particularly theory development took place within the context of rural sociology. This circumstance was a function of variety of forces, principal among which were the location of rural sociologists in land grant institutions changed with the dissemination of agricultural innovations to farmers and the communication and stimulation accorded by the North Central Rural Sociology Committee's

formation of a special subcommittee to deal with the issue of diffusion of agricultural innovations. Most scholars agree that contemporary views of innovation diffusion grew from the researches of adoption of dance by Bryce Ryan and Neal Gross. These studies ultimately defined most of the issues that occupied diffusion researchers and builders of innovation diffusion theory by decades to come: the role of social influence, the timings of adoptions, the adoption process itself, and interactions among adopter characteristics and perceived characteristics of the innovation. From the mid-1940s through the 1950s, rural sociologists vigorously developed a body of empirical information on the diffusion of innovations. Most of these studies remained tied to agriculture and farming, and focused on the diffusion of new crop management systems, hybridizations, weed and prays, insect management strategies, chemical fertilizers and machinery. A common criticism of the studies of this era is that many of the studies seem to be almost replications of the Ryan and Gross work, the main difference among them being the specific innovation studied. While it is true that these studies tend to share a common methodology and linear conception of diffusion, it is also true that they provide a strong foundation of empirical case studies. Indeed the replications that these studies represent substantially facilitated the later sophisticated theoretical work initiated in the early 1960s and continued in 1980s.

The 1960s marked the beginning of the decline of the central role of the rural sociologists in innovation diffusion research. In large parts this was due to changes in the field of rural sociology, but it also reflected the increasing involvement of researchers from other disciplines, changing the sheer proportion of rural sociologists working on innovation diffusion. After more than two decades of extensive researches on the diffusion of agricultural innovations, rural sociologists-like other social scientists of the time began to devote more time to the study of social problems and the consequences of technology. Indeed, Crone (1972) argued that around 1960 rural sociologists began to believe that the critical questions about innovation diffusion had already been answered. Although in the late 1960s rural sociologists launch a series of diffusion studies on agricultural change in the international arena, by 1965 research on diffusion of innovations was no longer dominated by members of that particular field. Of course, innovation diffusion has included the studies of the impacts of technological innovation diffusion, and diffusion of conservation practices and other ecologically based innovations.

The infusion of researchers from many disciplines of studying a variety of specific innovations initiated the process of expanding the empirical testing of innovations diffusion tenets. This began with studies in education addressing the diffusion of kindergartens and driven education classes in the 1950s, as well as Richard Carlsan's study of the diffusion of modern maths. Another major contribution was from the area of public health.

Beginning in the late 1960s, there was a substantial increase in the amount of diffusion research in three disciplines: business marketing, communication and

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transportation - technology transfer. Marketing research principally addressed the characteristics of adopter of new products and the role of opinion leaders in the adoption process. This literature is based almost exclusively on commercial products. The studies tend to be largely atheoretical, methodologically similar, and aimed at using knowledge of diffusion either to improve marketing and sales of the product or to describe product dissemination.

Everett Rogers has consistently remained the leader in theory development in communication, revising and extending his book *Diffusion of Innovations* with help from co-author Floyd Shoemaker to produce communication of Innovations in 1971. Subsequently, Rogers (1983) restored the original title Diffusion of Innovation broadened the theoretical base and incorporated diffusion studies and thinking from other discipline. Generally, Rogers and other communication scholars have studied the diffusion of many target material elements phenomena and other intangibles, but they have continued to produce theoretical statements dealing with communication channels, diffusion networks, interpersonal influence and the innovation 'decision process.' Finally, the technology dissemination and transfer issues have involved work by geographers, engineers and others beginning in 1970s. The primary focus of such studies have been the spread or dissemination of technology and the development of network models of innovation diffusion.

Theory of Innovation Diffusion

The theoretical work of Everett Rogers initially resulted in the collection of knowledge gained from the rural sociology tradition then facilitated the transition to communication perspectives, now has served as the mainstay of what is developing as a more cross-disciplinary focus an innovation diffusion. His contribution is twofold. First, he created inventories of findings from many disciplines and from many types of innovations. These inventories provided impetus for the development of a definition of innovation, diffusion that was not bound by discipline. Second, Rogers assembled and refined theoretical structures aimed at explaining the principal features of innovation diffusion. The theoretical work has cemented a core of knowledge and principles that are widely identified as the bases of the diffusion of innovations. Roger's theory includes eighty are generalizations that have undergone empirical testing.

The theory of innovation diffusion may be understood as capturing the innovation - decision process, innovation characteristics, adopter characteristics and opinion leadership. The innovation decision process represents the framework on which diffusion results are built. It delineates the process through which a decision maker choose to adopt, reinvent or reject on innovation. This process consists of five stages-

1. Knowledge - This is the initial stage when the decision maker detects the existence of the innovation and leaves its functions.
2. Persuasion - In this stage, the decision maker forms a positive or negative attitude towards the innovation.

3. Decision- The third stage decision deals with the decision maker's choice to accept or reject the innovation.
4. Implementation- The fourth stage, follows a decision to accept and involves putting the innovation into use.
5. Confirmation- During the final stage of confirmation, decision makers assess an adopted innovation, gather information from significant others, and choose to continue to use the innovation as is modify it or reject it.

Rogers have convincingly argued that existing formulations afford a degree of interpretative and predictive flexibility that averts historical problem with stage models in social science.

Different innovations have different probabilities of adoption and hence different adoption rates. This is, they travel through the innovation decision process at varying speeds. The literature demonstrates that five characteristics of innovations influence the adoption decision.

Compatibility refers to the congruence between an innovation and the prevailing norms, values and perceived needs of the potential adopter. Higher levels of compatibility are associated with greater likelihood of adoption. Innovation complexity, on the other hand is negatively associated with adoption. The extent to which use of an innovation is visible to the social group called observability is positively related to adoption. Relative advantage refers to the extent to which an innovation is perceived to be better than the idea, practice or element that it replaces. Higher relative advantage increases the probability of adoption. Finally, trialability the extent to which an innovation may be experimented with also increases the probability of adoption.

Collective Behaviour

While commonly used term in collective behaviour, processes of diffusion are important in connections with understanding crowds, fashion and some aspects of disaster behaviour. In all cases, analytic concern centres on the dissemination of emotions social practices or physical elements through a collectively. The study of human behaviour in disaster is recent and multidisciplinary. In this field there has been a concern with diffusion in the classic sense of tracking ideas and practices through networks.

All diffusion theory traditions converge in the study of crowd behaviour. In proposing imitation as an explanatory mechanisms for crowd actions. Gabriel Tarde drew upon Edward Taylor's concept of cultural diffusion. Subsequently, Gustave Lebon and Gabriel Tarde approached crowd behaviour in terms of social contagion: rapid dissemination of emotions away interacting people. Although Floyd Allport and Herbert Blumer extended and formalized the concept of contagion, it has been largely displaced as a theory of crowd behaviour by convergence theory.

Alfred Kroeber studied fashion cycles which he believed diffused systematically through civilizations. Katz and Lazarsfeld moved away from the initial

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concern with movement of fashion through networks to focus more on social influence. Herbert Blumer firmly established social psychological motivations as the basic motives for familiar behaviour.

Diffusion is difficult to quantify because human and non-human networks are complex. It is extremely difficult to measure, what exactly causes adoption of an innovation. This is important particularly in healthcare. Those encouraging adoption of health behaviours or new medical technologies need to be aware of the many forces acting on an individual and his/her decision to adopt a new behaviour or technology. Diffusion theory can never account for all variables, and therefore might overlook critical predictions of adoption.

This variety of variables has also led to inconsistent results in research, reducing heuristic value.

Check Your Progress

1. When did India adopt the comprehensive economic and agrarian programmes?
2. What does development plans reflect?
3. Define diffusion.

12.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. India adopted a comprehensive economic programme in 1931 and an agrarian programme in 1936.
2. Development Plans reflect the changes that are taking place in the country's economic and social structure as well as the directions in which this structure has to be reorganised and strengthened.
3. Diffusion refers to the dissemination of any physical element idea, value social practice or attitude through and between populations.

12.4 SUMMARY

- After Independence, India had a slender industrial base. Millions of rural people suffered under the weight of a traditional agrarian structure.
- Planned development was the means for securing with the utmost speed possible, a high rate of growth, reconstructing the institutions of economic and social life and harnessing the energies of the people to the tasks of national development.

- The basic objective of the India's development was to provide the masses of the Indian people the opportunity to lead a good life.
- In the larger context of the world, the realisation of this objective for India is intimately tied up with and dependent on the maintenance of world peace.
- Planned development also aimed at to provide the good life to the people of India.
- A comprehensive economic programme was adopted in 1931 and an agrarian programme in 1936.
- Towards the end of 1938, a National Planning Committee was constituted and thus the idea of planning came into prominence in India.
- Early in 1950, following the adoption of the new constitution by the Constituent Assembly of India, the Government of India established the Planning Commission to assess the country's material, capital and human resources and to formulate a plan for their most effective and balanced utilisation.
- Development Plans reflect the changes that are taking place in the country's economic and social structure as well as the directions in which this structure has to be reorganised and strengthened.
- Besides the economic and social objectives, the educational aspects of planning are, of great importance.
- The socialist pattern of society provides a major line of advance in a developing economy, which is becoming increasingly complex and in which there is constant interplay of a variety of social, economic and other elements.
- Planning is a continuous movement towards desired goals and there is a certain rhythm of expansion in the development of the people and a sense of enterprise and achievement comes to them.
- The concept of diffusion inherently focuses upon process. Diffusion refers to the dissemination of any physical element idea, value social practice or attitude through and between populations.
- Diffusion thinking offers a logic through which to describe and perhaps explain myriad types of change that invade equally diversification, ranging from adoption of internet technology to the spread of belief system.
- The diffusion of Innovations has historically focused on the spread of an idea, procedure of implement within a single social group or between multiple groups.
- Diffusion is defined as the process through which some innovation is communicated within a social system.
- Although the roots of innovation diffusion theory are seen to be largely in rural sociology, more recently the field has become distinctly interdisciplinary with major advancements made especially in the discipline of communication.

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- The definite history of the diffusion of innovations as a paradigm was published by Thomas Valente and Everett Rogers (1995).
- The formative empirical work on innovation diffusion can be traced to Bryce Ryan's Iowa State University based study of hybrid corn seeds and Raymond Bowers's study of the acceptance and use of Tram radio sets.
- A common criticism of the studies of this era is that many of the studies seem to be almost replications of the Ryan and Gross work, the main difference among them being the specific innovation studied.
- The infusion of researchers from many disciplines of studying a variety of specific innovations initiated the process of expanding the empirical testing of innovations diffusion tenets. This began with studies in education addressing the diffusion of kindergartens and driven education classes in the 1950s, as well as Richard Carlsan's study of the diffusion of modern maths. Another major contribution was from the area of public health.
- Everett Rogers has consistently remained the leader in theory development in communication, revising and extending his book *Diffusion of Innovations* with help from co-author Floyd Shoemaker to produce communication of Innovations in 1971.
- The theory of innovation diffusion may be understood as capturing the innovation - decision process, innovation characteristics, adopter characteristics and opinion leadership.
- The innovation decision process represents the framework on which diffusion results are built. It delineates the process through which a decision maker chooses to adopt, reinvent or reject on innovation.
- Different innovations have different probabilities of adoption and hence different adoption rates.
- All diffusion theory traditions converge in the study of crowd behaviour. In proposing imitation as an explanatory mechanism for crowd actions, Gabriel Tarde drew upon Edward Taylor's concept of cultural diffusion.

12.5 KEY WORDS

- **Constitution:** It is a body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.
- **Developing country:** It refers to a country with a less developed industrial base and a low Human Development Index (HDI) relative to other countries.
- **Innovation:** It refers to a new idea, creative thoughts, new imaginations in form of device or method.
- **Interdisciplinary:** Relating to more than one branch of knowledge.

12.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

*Planned Development as
Diffusion of Innovation*

Short Answer Questions

1. Define the concept of diffusion.
2. Write a short note on collective behaviour.

Long Answer Questions

1. What is planned development? When did India feel the need for planning?
2. Trace the history of diffusion of innovations as a paradigm.
3. Elucidate the theory of Innovation Diffusion.

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12.7 FURTHER READINGS

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BLOCK - V
SOCIAL STRUCTURE AND DEVELOPMENT

**UNIT 13 OVERVIEW OF SOCIAL
STRUCTURE AND
DEVELOPMENT**

Structure

- 13.0 Introduction
- 13.1 Objectives
- 13.2 Social Structure and Development
- 13.3 Social Structure as Barrier/Facilitator for Development
- 13.4 Answers to Check Your Progress Questions
- 13.5 Summary
- 13.6 Key Words
- 13.7 Self Assessment Questions and Exercises
- 13.8 Further Readings

13.0 INTRODUCTION

According to the dictionary of sociology, social structure refers loosely to any recurring pattern of social behaviour, or more specifically, to the ordered interrelationships between the different elements of a 'social system' or society. According to the ethnologist Raymond Firth, social structure is an analytical tool, designed to serve us in understanding how men behave in their social life. The essence of this concept is that social structure are those social relations which seem to be of critical importance for the behaviour of members of the society, so that if such relations were not in operation, the society could not be said to exist in that form (*Elements of Social Organization*, 1951). Structures shape people's practices, but these practices constitute and reproduce social systems.

Components of Social Structure

The components of the social structure include:

- Economic
- Religious
- Political
- Kinship
- Legal and other institutions of the society

Social Structure – In Theory

Overview of Social
Structure and
Development

The study of social structures, since its beginning, has also helped in the study of:

- Institutions;
- culture and agency;
- social interaction; and
- history.

In this unit, you will learn about the concept of social structure and its role as a barrier and a facilitator of development.

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13.1 OBJECTIVES

After going through this unit, you will be able to:

- Describe the meaning of social structure and development
- Analyse social structure as facilitator and barrier of development

13.2 SOCIAL STRUCTURE AND DEVELOPMENT

Alexis de Tocqueville was apparently the first to use the term social structure; later, Karl Marx, Herbert Spencer, Max Weber, Ferdinand Tönnies, and Émile Durkheim all contributed to structural concepts in sociology.

Max Weber investigated and analysed the institutions of modern society, like market, bureaucracy (private enterprise and public administration), politics (e.g. democracy), and religion. Karl Marx provided the earliest and most comprehensive accounts of social structure and related political, cultural, and religious life to the mode of production (an underlying economic structure). Marx argued that the economic base substantially determined the cultural and political superstructure of a society. Following Marx's theory, scholars such as Louis Althusser, proposed a more complex relationship that asserted the relative autonomy of cultural and political institutions, and a general determination by economic factors only 'in the last instance'. In 1905, the German sociologist Ferdinand Tönnies first published his study *The Present Problems of Social Structure in the U.S.A.*, arguing that only the constitution of a multitude into a unity creates a 'social structure' (basing this approach on his concept of social will).

Émile Durkheim (following Herbert Spencer and others, on the similarities between biological and social systems) introduced the idea that diverse social institutions and practices played a role in assuring the functional integration of society through assimilation of diverse parts into a unified and self-reproducing whole. In this context, Durkheim distinguished two forms of structural relationships: mechanical solidarity and organic solidarity. The former describes structures that unite similar parts through a shared culture; the latter describes differentiated parts united through social exchange and material interdependence.

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The notion of social structure was extensively developed in the 20th century, with key contributions from structuralist perspectives drawing on the theories of Claude Lévi-Strauss, from Feminist or Marxist perspectives, from functionalist perspectives such as those developed by Talcott Parsons and his followers, or from a variety of analytic perspectives (like Blau 1975, Lopez and Scott 2000). Some follow Marx in trying to identify the basic dimensions of society that explain the other dimensions, most emphasizing either economic production or political power. Others follow Lévi-Strauss in seeking logical order in cultural structures. And others, notably Peter Blau, follow Simmel in attempting to base a formal theory of social structure on numerical patterns in relationships—analysing, for example, the ways in which factors like group size shape intergroup relations.

The notion of social structure is intimately related to a variety of central topics in social science, including the relation of structure and agency. The most influential attempts to combine the concept of social structure with agency are Anthony Giddens' theory of structuration and Pierre Bourdieu's practice theory. Giddens emphasizes the duality of structure and agency, in the sense that structures and agency cannot be conceived apart from one another. This permits him to argue that structures are neither independent of actors nor determining of their behavior, but rather sets of rules and competencies on which actors draw, and which, in the aggregate, they reproduce. Giddens's analysis, in this respect, closely parallels Jacques Derrida's deconstruction of the binaries that underlie classic sociological and anthropological reasoning (notably the universalizing tendencies of Lévi-Strauss's structuralism). Bourdieu's practice theory also seeks a more supple account of social structure as embedded in, rather than determinative of, individual behavior.

Thus, social structure has been identified as:

- The relationship of definite entities or groups to each other.
- Enduring patterns of behaviour by participants in a social system in relation to each other.
- Institutionalized norms or cognitive frameworks that structure the actions of actors in the social system.

In understanding social structures and social changes, there appeared several schools of thought, especially the theories of Structuralism, and Functionalism.

Structuralism

Structuralism was introduced into sociology by Claude Levi-Strauss originally from the linguistic theories of Ferdinand de Saussure. This view favours deterministic structural forms (that define forces) over the ability of individual people to act. Just as languages are structured by rules governing their elements that native speakers follow almost unconsciously, so societies are seen as being structured according to underlying rules. Thus, it might be argued that the structural view comes close to the 'mathematization' of a given object.

Each given culture forms the world according to different structures of meaning. Structures studied by Strauss and others include patterns of kinship, myths, religion, and various cultural customs related to everyday life. Just as linguistic structuralism claimed that ‘deep structures’ exist in the grammars of all languages, Strauss claimed that social structures originate from the deep structures of the human mind and thus reflect universals in human thinking.

Functionalism

Functionalism is based on Emile Durkheim’s work and holds that every social and cultural phenomenon fulfills a certain function. This approach was developed in relation to the concept of social structure by Radcliffe-Brown and Talcott Parsons. Radcliffe-Brown regarded the system of human interactions as central in a functionalist approach to society. Society is seen as a system of organized parts or components of the whole, each dependent on the others and integrated into the whole. These parts are individual persons who participate in social life, occupying a certain status within the system. The individual is in turn controlled by norms or patterns. In some primitive societies it is the function of folklore to maintain these norms and patterns; in others, education, religious rituals, or other traditional customs fulfill this role. Since he explained cultural phenomena through the functioning of social structure, Radcliffe-Brown’s mode of thought became known as ‘structural-functionalism.’

Talcott Parsons developed a structural functionalism theory in which he claimed that humans were ‘acting’ in a non-voluntary way. According to him, society molds people, causing them to think that there are certain acceptable ways to behave and live. Parsons viewed all shared values and norms, the institution of the family and the generally agreed upon means for accomplishing ends as patterns of social interaction that contribute to the relatively smooth functioning of society. Such patterns allow the operation of society as a system of interrelated parts where a change in any one part affects all the others. Parsons’ main objective was to convincingly describe logical types of social relations that included all groups of society and not just the rich or the poor. Thus, his theory includes a cross-section of society in all its aspects.

13.3 SOCIAL STRUCTURE AS BARRIER/ FACILITATOR FOR DEVELOPMENT

Development refers to the process as a result of which there is a reduction in inequality, poverty, illiteracy and diseases as well as an increase in the real per capita income of people. The UNDP report mentions that the basic purpose of development is to enlarge people’s choices.

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Development is dependent on various institutions; these institutions are sub-parts of the social structure. How these institutions help or hinder the process of development is discussed below:

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(a) Political Institutions

Facilitator

- The local system of governance should provide a stable political and secure atmosphere which can create the conditions for development.

Inhibitor

- If there is instability and chaos in society, development, both economic and political gets affected.
- In case of a conflict or an all-out war, within or outside the country, all the money and resources meant for developmental work will get used as a part of the defense budget.
- Red tape and unfriendly policies for investment can also hamper development.
- Corruption affects development at both the policy level and at the level of implementation. Policies are made to favour the rich and benefits of pro poor policies do not reach the poor because of leakages.

(b) Economic Institutions

Facilitator

- Stable economic policies help in the development of the society.
- Good and well-built infrastructure, natural resources, skilled workforce help in the setting up of industries.

Inhibitor

- Developing and under-developed countries have to take loans from international economic institutions like the IMF and the World Bank to compete with the economies of developed countries. These loans come with many pre-conditions or austerity measures that are damaging to the economy.
- Globalization results in increasing the pace of monopolization with small businesses getting gobbled up by multinational corporations. This leads to problems of employment as many of these companies lay off workers after acquiring these smaller businesses.
- Labour is often cheap and exploited in developing and underdeveloped countries by MNCs of the developed world.
- Free market economy principles have led to an unprecedented increase in the gap between the rich and the poor.

(c) Social and Cultural Institutions

*Overview of Social
Structure and
Development*

Facilitator

- Social values and mores help in making people stay committed and honest to their jobs, helping in growth and productivity.
- Max Weber, in his *Protestant Ethic and Spirit of Capitalism* (1905), states that some religions promote wealth accumulation, which helped in the growth of capitalism in Europe.
- Social cohesion in society helps in growth and development.

Inhibitor

- Any discrimination in society based on race, class, ethnicity, or gender hampers growth and development, as it leads to rise in inequalities in society.
- Any kind of social strife or social conflict in society affects the development of society.
- Cultural or religious extremism of groups like the Taliban have led to almost no development in Afghanistan.
- In a lot of developing and under-developed countries, women are not encouraged to join the work force. This affects development as half of a society's population is not employed in the workforce.

(d) Other Factors

(i) Population

Facilitator

- Population growth in the world has helped in providing the labour and manpower for industries.
- It also provides consumers/market for goods.

Inhibitor

- The immense growth in population has led to problems of overpopulation like large scale hunger, unemployment, and so on.
- A larger population means a greater number of people have to fight for a share of resources (supply less, demand more) leading to conflict in society.

(ii) Technology

Facilitator

- Innovations in science and technology have helped in the growth of industries, leading to development.

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- Changes in technology have helped societies to keep pace with time and feed their growing populations.

Inhibitor

- Industrial technology has also led to a rise in air pollution, water pollution and noise pollution.
- The technology used by rich countries has also led to an increase in the gap between the rich and poor countries as poor countries cannot afford technology.
- Technology created a surplus of goods that forced imperialist powers to look for markets and raw materials outside their borders. This led to the creation of colonies in Africa and Asia in the 16th, 17th, 18th and 19th century.

(iii) History

Facilitator

- Studying the past gives humans an enormous insight into the present. Analysing a country's history will provide explanations for many of the political, economic, social and environmental factors that also contribute to its level of development.

Inhibitor

- In developing countries one of the most significant historical factors that has hindered development is imperialism and colonization.
- Historical factors of disharmony, civil conflict between various groups in a society also affect development.

(iv) Environment

Facilitator

- It provides raw materials and resources for development.
- Countries which are rich in oil, coal, uranium, and so on can develop through the money they earn through exporting their raw materials. For example, Venezuela has made rapid strides in eradicating poverty and illiteracy in the last few years by using the money earned through oil exports for welfare schemes.

Inhibitor

- Natural disasters like earthquakes, floods, tsunami, volcanic eruptions and so on can hamper development and can be a burden on the economy.

Check Your Progress

1. Who first used the term structure?
2. What is Giddens' theory of structuration?
3. Who introduced structuralism?

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13.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Alexis de Tocqueville was apparently the first to use the term social structure.
2. Giddens emphasizes the duality of structure and agency, in the sense that structures and agency cannot be conceived apart from one another.
3. Structuralism was introduced into sociology by Claude Levi-Strauss originally from the linguistic theories of Ferdinand de Saussure.

13.5 SUMMARY

- Alexis de Tocqueville was apparently the first to use the term social structure.
- Max Weber investigated and analyzed the institutions of modern society, like market, bureaucracy (private enterprise and public administration), politics (e.g. democracy), and religion.
- Karl Marx provided the earliest and most comprehensive accounts of social structure and related political, cultural, and religious life to the mode of production (an underlying economic structure).
- Marx argued that the economic base substantially determined the cultural and political superstructure of a society.
- Following Marx's theory, scholars such as Louis Althusser, proposed a more complex relationship that asserted the relative autonomy of cultural and political institutions, and a general determination by economic factors only 'in the last instance'.
- In 1905, the German sociologist Ferdinand Tönnies first published his study *The Present Problems of Social Structure in the U.S.A.*, arguing that only the constitution of a multitude into a unity creates a 'social structure' (basing this approach on his concept of social will).
- The notion of social structure was extensively developed in the 20th century, with key contributions from structuralist perspectives drawing on the theories

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of Claude Lévi-Strauss, from Feminist or Marxist perspectives, from functionalist perspectives such as those developed by Talcott Parsons and his followers, or from a variety of analytic perspectives (like Blau 1975, Lopez and Scott 2000).

- The notion of social structure is intimately related to a variety of central topics in social science, including the relation of structure and agency. The most influential attempts to combine the concept of social structure with agency are Anthony Giddens' theory of structuration and Pierre Bourdieu's practice theory.
- This permits him to argue that structures are neither independent of actors nor determining of their behavior, but rather sets of rules and competencies on which actors draw, and which, in the aggregate, they reproduce. Giddens's analysis, in this respect, closely parallels Jacques Derrida's deconstruction of the binaries that underlie classic sociological and anthropological reasoning (notably the universalizing tendencies of Lévi-Strauss's structuralism).
- Structuralism was introduced into sociology by Claude Levi-Strauss originally from the linguistic theories of Ferdinand de Saussure.
- Functionalism is based on Emile Durkheim's work and holds that every social and cultural phenomenon fulfills a certain function. This approach was developed in relation to the concept of social structure by Radcliffe-Brown and Talcott Parsons.
- Radcliffe-Brown regarded the system of human interactions as central in a functionalist approach to society.
- Talcott Parsons developed a structural functionalism theory in which he claimed that humans were 'acting' in a non-voluntary way.
- Development refers to the process as a result of which there is a reduction in inequality, poverty, illiteracy and diseases as well as an increase in the real per capita income of people.
- The UNDP report mentions that the basic purpose of development is to enlarge people's choices.
- The local system of governance should provide a stable political and secure atmosphere which can create the conditions for development.
- Globalization results in increasing the pace of monopolization with small businesses getting gobbled up by multinational corporations.
- Free market economy principles have led to an unprecedented increase in the gap between the rich and the poor.

- Max Weber, in his *Protestant Ethic and Spirit of Capitalism* (1905), states that some religions promote wealth accumulation, which helped in the growth of capitalism in Europe.

Overview of Social
Structure and
Development

13.6 KEY WORDS

- **Imperialism:** It is a system in which a country rules other countries, sometimes having used force to get power over them.
- **Inequality:** It is the unfair situation in society when some people have more opportunities, money, etc. than other people.
- **Illiteracy:** It is the inability to write and read.
- **Free market economy:** It is an economic system based on supply and demand with little or no government control.

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13.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What is Émile Durkheim's notion of social structure?
2. What are the most influential attempts to combine the concept of social structure with agency?

Long Answer Questions

1. Describe social structure and development as given by various sociologists.
2. Analyse and comment on the concept of structuralism.
3. 'Development is dependent on various institutions; these institutions are sub-parts of the social structure.' Discuss how these institutions help or hinder the process of development.

13.8 FURTHER READINGS

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UNIT 14 GLOBALIZATION: DEVELOPMENT AND IMPLICATIONS

*Globalization:
Development and
Implications*

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Structure

- 14.0 Introduction
- 14.1 Objectives
- 14.2 Development and Implications of Globalization
- 14.3 Ethnicity as Social and Cultural Identity
- 14.4 Answers to Check Your Progress Questions
- 14.5 Summary
- 14.6 Key Words
- 14.7 Self Assessment Questions and Exercises
- 14.8 Further Readings

14.0 INTRODUCTION

Globalization can be defined as the process of integration of economies and societies. It is about the intermingling of different cultures. Globalization leads to interdependence of economies on the economic well-being and productive capability of other economies (Upadhyay, 2014). The term globalization is primarily used in the context of economies. Among the many indicators for measuring the impact of globalization, the KOF Index for Globalization provides summary information about the global integration of economies. Other yardsticks are also measured and they primarily concern with the different economic parameters like the distribution of products across economies, fragmentation of production, and foreign direct investment in economies.

You have already been introduced to the concept of globalization in Unit 8. This unit discusses the implications of globalization in detail. The unit further analyses ethnicity as social and cultural identity.

14.1 OBJECTIVES

After going through this unit, you will be able to:

- Describe development and implications of globalization
- Analyse ethnicity as social and cultural identity

14.2 DEVELOPMENT AND IMPLICATIONS OF GLOBALIZATION

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Economists promoted globalization of economies across the world with the primary objective of bringing about betterment to the lives of people. It was envisaged that increased growth in economies would bring about parity in income distribution that in turn would achieve reduction in poverty levels in all countries including developing nations like India. Along with the rest of the world, India too ventured on the path of globalization, but economists are now questioning the cause of globalization in the context of poverty, income distribution and inequality in India.

In this context, it is necessary to elaborate upon the concept of income inequality, as it will help in understanding this key parameter in the overall measurement of poverty. Income inequality is the difference that exists among the individuals' or populations' in the distribution of their assets, wealth, or income. Other different terms are also used to define this form of inequality, such as economic inequality, wealth gap, gap between the rich and poor and wealth disparity, all of which basically connote the same meaning, i.e., income inequality. With rising inequality among societies, the importance of the income inequality has increased in recent times and there has been considerable debate on the various facets of globalization like the equity, equality of outcome, equality of opportunity, and life expectancy. Now, let us discuss globalization in relation to various contexts.

- 1. Globalization and economic growth:** The liberalization of the economy in India happened in the 1990s when the first policies were initiated and implemented by the then Finance Minister Dr Manmohan Singh. These policies were drawn up to usher in globalization in India. Since then India has undergone profound change and the economic condition of the country has increased significantly. Over the years, India has improved by leaps and bounds and is now considered to be one of the fastest growing economies in the world. In fact it has now become the 4th largest economy in the world in terms of the purchasing power parity (PPP). As per conservative estimates the economy is expected to grow at an average yearly rate that will range between 6 per cent and 7 per cent.

High economic growth has brought about profound improvement in the civic amenities. The standard of living for the people of India has increased substantially as a result of the increase in the per capita income. It is a fact that the growth of the economy is an important yardstick in the reduction of poverty levels, and therefore the rise in the economic condition of India has had a favorable impact on the rate of poverty in the country.

- 2. Globalization and growth of employment:** The level of employment in the country has shown favourable signs of improvement due to effect

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of globalization. Due to sustained introduction and implementation of liberalization policies, India has become a consumer-oriented market, which is governed by the changes, brought about by the demand and supply forces. Sustained high demand and commensurate supply chains have ensured that the growth in the market remains regular leading to a healthy economic scenario. Greater demand has also resulted in more and more job opportunities being created in different sectors. This has pushed up the per capita income considerably thus reducing poverty levels to a great extent.

New employment scope and opportunities have come up and are coming up regularly in the manufacturing and service sectors thus providing a positive thrust in the overall reduction of poverty situation of the country. More and more industries are being introduced in the market to cater to the growing demand. Industries catering to personal and beauty care, agro products, health care, information technology and some other sectors have witnessed a boom. The service sector has a share of around 54 per cent of the annual Gross Domestic Product (GDP). The share of the agricultural and industrial sectors in the annual GDP is 17 per cent and 29 per cent.

- 3. Growth of the agriculture sector and poverty:** Globalization has not only brought about changes in the towns and cities but also in the villages. A major portion of India resides in the rural areas where income is generated from agriculture and farming and it is here that the poverty levels are higher. Due to the globalization, changes have been brought about in the agricultural sector as well and this has helped to reduce the poverty problems of the rural masses.

Over the years, with regular improvement in technology, the agricultural process has taken giant strides towards improvement. Earlier farmers used traditional farming techniques for growing crops and various impediments like pest problems, weather situations, plagued and checked their progress. With globalization and the introduction of good seeds, fertilizers, modern farming techniques and better farm equipment, considerable improvement in agriculture has been possible. This has increased the produce in terms of quantity as well as quality. Farmers have now started earning more and have improved their per capita income and the standard of living.

The government has initiated comprehensive plans and policies to better upon the poverty situation in the rural areas. Special drive has been taken to improve irrigation networks and build dams to bring more arable land under cultivation. This has helped in bringing about an increase in the quantum of agricultural produce. The government through loans at cheap rate of interest has provided financial aid to farmers for procuring

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the best farm equipment and increase produce. The government has also set up the National Bank for Agriculture and Rural Development (NABARD) and various other Regional Rural Banks (RRBs) to financially assist farmers in need.

4. **Improvement in healthcare costs:** The overall health care system has also undergone extensive changes, though a lot more needs to be done. Overall, globalization has had a positive effect on the overall health care situation in the country. Medical innovations are constantly being made and this has brought about improvement in the health situation of the rural poor in India. The infant mortality rate and the malnutrition rate have significantly come down since the last decade.
5. **Analysis of globalization and assessing its impact:** Globalization can be split into two parts. The first part includes factors like technology, trade, flow of information, investment, communication and technology. The second part consists of policies having impact on the factors mentioned in the first part. Factors as mentioned in the first part are irreversible while the policies governing them are variable and based on choice (Gunter & Hoeven, 2004).

Measuring Globalization and Poverty

One of the most contentious issues in the analysis of the impact of globalization on poverty is the benchmark and yardstick to be used for measuring globalization and poverty. There exists substantial amount of literature devoted to trade and poverty measurement. Most contributors favour the use of policy measures of direct nature, such as tariffs or quotas, instead of trade volumes. Trade volumes are depicted in shares or parts, being exports plus imports divided by GDP. Even though trade shares are popular measures, they are not exactly the right tools for measurement because they are determined by trade policies, geography, country size, and macroeconomic policies.

Financial flow due to globalization is measured in two ways — either by creating indexes of policy or by using measures of actual flows. Capital controls, as collected by the International Monetary Fund (IMF), exemplify policy measures; again, actual capital flows are less desirable measures of policy than capital controls since flows are outcomes of many factors. It can be emphatically said that different measures of globalization are associated with different poverty outcomes. How globalization is measured determines whether globalization is good for the poor. Export related activity and foreign investment measures are generally linked with poverty reduction, while activities like the elimination of protection or import shares are indicators of rising poverty. Poverty is typically measured by choosing a poverty line, which reflects the minimum income or consumption necessary to meet basic needs. The World Bank has calculated a poverty line at \$1 and \$2 a day. Even though the minimum requirement or the poverty line may be different in different countries this uniform yardstick helps to compare poverty across nations of the

world. The head count measure of poverty is simpler and it identifies the percentage of the population living in households with consumption or income per person below the poverty line.

There remain some disagreements over the methodology to be followed for measuring poverty. Whether poverty should be measured as the percentage of individuals who are poor (the incidence) or the total number of people who are poor. It is important and very relevant to state that based on empirical evidence it has been seen that while the incidence of poverty has steadily declined over the last twenty years, the change in the absolute numbers of poor individuals is dependent upon the specific criteria of choosing the poverty line. Hard facts show that between 1980 and 1990 the number of individuals who were living on \$1 or less declined while the number for those living on between one and \$2 did not show any positive change.

As far as the poverty index is concerned, the critics and the supporters use different methodologies for measuring it, critics usually prefer to use the absolute number of people who are poor as their preferred measure, while globalization's supporters prefer to use the incidence of poverty. It is perhaps because of the use of different yardstick for measuring poverty, that there is so much disagreement about the impact of globalization on poverty. The poverty line itself is not a fixed line and varies over time. In the opinion of renowned scholars like Eswar S. Prasad, Kenneth Rogoff, Shang-Jin Wei, and M. Ayhan Kose, 'One has to acknowledge that poverty is fundamentally a relative measure, which will probably gain an entirely different meaning as the world economy becomes more integrated. . . . For example, if global growth continues at a rapid pace during the next century, it is possible that by the end of the century emerging-market economies, including China and India, could attain income levels exceeding those of Americans today.' It can perhaps be stated without doubt that the poor in the world are becoming better off, moving forward from incomes of less than \$1 to less than \$2 per day. The crux of the discussion will perhaps shift over time when the global income will inexorably expand and the issues of inequality, rather than mere subsistence, will be the fulcrum of the poverty debate.

It may be relevant to mention here that for the purpose of measuring poverty in India help has been available in the form of surveys which have thrown light on the dimensions and causes of poverty in India, ranging from village-level studies to national surveys. However, by far the most important tool for monitoring poverty since the 1960s has been the Household Consumer Expenditure Surveys conducted by the National Sample Survey (NSS) Organization. Various methods have been used to measure poverty with the NSS data. The estimates use household consumption expenditure per person as the indicator of individual welfare, and they use the urban and rural poverty lines developed by India's Planning Commission (Government of India, 1979). This poverty line was about 15 per cent higher in urban areas than in rural areas in 1973–1974. We should emphasize that the state-specific poverty lines based on specific price indices may have differed from the

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current poverty lines used by the planning commission, because they used a different set of spatial and temporal deflators to update poverty lines.

Theoretical Linkages between Globalization and Poverty

While tracing the theoretical linkages between globalization and poverty, the Stolper Samuelson theorem on international trade is perhaps very appropriate and relevant for study. The theorem states that the ‘abundant’ factor triggers an increase in the real income when a country opens up to trade. In developing countries like India the ‘abundant’ factor is unskilled labour and as per the theorem, this framework suggests that the unskilled poor in these developing economies gain the most from trade. The US based economists like Anne Krueger, Jagdish Bhagwati and T. N. Srinivasan all endorse this view and state that trade reforms in developing countries should always be pro-poor, because these countries are most likely to have a comparative advantage in producing goods made with unskilled labour. Therefore, expanding trade opportunities would cut poverty and reduce inequality within poor countries.

Critics opposed to this view categorically state that applying trade theory to suggest that liberalization will raise the wages of the unskilled in developing countries having abundant unskilled labour, is grossly incorrect and is in fact a dangerous assumption. Davis and Mishra opine that such arguments are based on a very narrow interpretation of the Stolper-Samuelson (SS) theorem. In particular, SS holds only if all countries produce all goods, if the goods imported from abroad and produced domestically are close substitutes, or if comparative advantage can be fixed vis-à-vis all trading partners.

Davis and Mishra develop a simple model to show that if imports and domestic goods (produced by the poor) are noncompeting, then the first-order effect of a trade reform would be to raise real incomes of the poor. Clearly, the poor gain from tariff reductions on goods that they buy. If globalization raises the prices of goods produced by the poor—such as agricultural products marketed by farmers—then poverty is also likely to decline.

Other scholars and economists adopt a specific-sector framework in their quest to link globalization with poverty. In the specific-sector framework, workers or machines may be assigned to a specific sector or industry and are not easily movable. Consequently, any reduction in protection to sector X will lead to a fall in the incomes of workers who previously produced goods for that sector and are unable to relocate elsewhere. The simple logic involved in this theory is that: A fall in protection is assumed to cut prices of the previously protected good, which in leads to shifts in labour demand downward. The reverse syndrome also holds true: Any increase in export activity in sector Y would then prove to be gainful to the workers attached to that sector. The specific sector model suggests that workers may gain or lose as a result of globalization based upon the particular sectors (import or export) they are assigned to.

William Russell Easterly, an American economist specializing in economic development, extensively pursued the theoretical linkages between globalization and poverty in the context of a neoclassical growth model. Easterly showed that globalization could affect the incomes of the poor in two ways that are opposite to each other. Where the level of productivity is similar but the endowments are different, globalization raises the incomes of the poor. When there is free movement of goods and factors, returns equalize across countries. This is known as the factor endowment view. In developing countries where there exists abundant unskilled labour, removal of constraints on global trade will ensure that capital flows to these poor and developing countries thereby increasing per capita incomes. Exogenous productivity factors and differences across countries may lead to differences in per capita income and this difference may not be attributable to endowments. This second possibility means that globalization will either have no impact on the level of poverty or it would increase poverty because capital will move from low-productivity to high-productivity regions.

Impact of Globalization on Poverty via Prices of Production and Consumption Goods

Production costs and consumption goods also have an impact on poverty in the overall process of globalization. In many developing countries around the world, wages is not the primary source of income for the rural poor. In a country like Zambia, wages accounted for only 6 per cent of the income earned by the rural poor in the year 1998. It can thus be said that globalization can affect poverty levels by affecting the price of goods consumed by the poor and those produced by them. The fortunes of the rural poor and urban poor often depend on the prices of commodities. The urban poor are the consumers of the produce made by the rural poor and an increase in the price of such agricultural produce would lead to increased level of poverty for the urban poor, while the rural poor would see a drop in poverty levels. This syndrome is backed by extensive studies carried out in countries like Zambia (maize production), Ethiopia (grain production) and Mexico (corn production). In all these countries the price of the respective commodities (as mentioned against the countries in brackets) had an impact on the poverty levels.

Which category of the poor are the winners from globalization?

If such a question as above is put forward then it can be safely stated, on the basis of facts and figures, that poor who can be termed as winners from globalization include those poor wage earners employed in the export-competing sectors and those in regions that are recipients of foreign direct investment. In the light of the scathing criticism leveled at globalization, these beneficiaries should be identified and emphasized while undertaking future research probing the relationship between globalization and poverty. Further studies to identify the impact of foreign investment inflows and export growth on poverty in India and China would be very useful.

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How do we go about integrating those living in absolute penury into the world trading system?

Those individuals living in absolute penury are often untouched by globalization. This fact comes to light in the case of the poorest Mexican corn farmers who state that they never sell corn and among the poorest Ethiopian farmers who are net buyers of food. Africa as a continent attracts minimal direct foreign investment and whatever it exports are primarily unprocessed agricultural products. Further research in this area could shed some light on the ways to better integrate the really poor into the global trading system. The critical factors like lack of infrastructure, or land, credit, illness and other related issues need to be looked into.

Economic Performance

The process of globalization, as already mentioned above, took off during the 1990s with the advent of liberalized policies rolled out by the then Government of India. This caught up momentum during the 2000s and India accelerated its process of globalization. Initially, the Indian Government was slightly sceptical about the results of the liberalization process and it can be said that the government was somewhat forced to open the doors of liberalization due to very adverse balance of payment situation which the country faced at that time.

The decision came under fire from some quarters of conservative and traditional economists who termed the decision as ‘fatal for the country’. Even though India’s economy gained a lot from this decision, closer analysis point to certain changes in social and cultural values with economic consequences which were not uncalled for.

Globalization in India has opened the doors for international trade, production and capital. Since globalization, the GDP of India has witnessed a healthy rise. Between 2004 and 2008 the rise in GDP was about 8 per cent. The economic integration of India with rest of world has propelled exports to touch \$251 billion in 2011, up from \$1.66 billion in 1991. However, the imports have also increased to \$369.7 billion in 2011. The flow of foreign capital also saw a significant rise post liberalization and globalization and this flow of capital was successfully channelized to fund infrastructure projects like education and highways. Portfolio investment in India also benefitted to a huge extent. Between 1985 and 2002 investments in the security markets and equity markets leapfrogged many times. MNCs set up shop in India to produce and sell products and services in the local as well as the international market, during this time.

From the above account it is evident that as far as overall economic growth of India was concerned, liberalization and globalization brought about immense change and positivity.

The job market in India also witnessed a sea change due to the ushering of globalization. The job market matured and became more competitive and wage rates have improved significantly over time. Most of the initial decisions relating to shifting production facilities from industrialized countries to India by MNCs were

motivated by the lower cost of production (mainly wages), but eventually it improved the overall employment and wages in India (Bhalotra, 2002). The organized sector employment after initial hiccups picked up successfully and has ever since been getting better. The average wage or earning of each worker, on a per annum basis, has increased several times and this has resulted in arresting incidence of poverty levels. Integration at the global level has not only brought about an increase in wage rates, it has also resulted in the improvement of the skill level of workers leading to better earning potential for them. Today, India is the fastest growing economy in the world.

Poverty

Among the many benefits derived due to globalization, the improvement in economic growth rate in many countries is an important one, however, even more significant is the decrease in the number of poor in the world. Some economists and researchers have concluded that the overall benefits derived through globalization are far larger than the overall costs incurred. There are of course others who do not confirm to this theory of unrestrained benefits and glory from globalization. It has been concluded by some researchers that globalization has some negative impact on the poverty as well, particularly with reference to some Latin American countries. So the verdict on globalization can be tempered and said to be a mixture of both positive and negative effects.

When we consider the case of India, it can be stated that the experience is quite different. After the liberalization of Indian economy in 1991, poverty levels have shown downward trends consistently. People living below the national poverty line have been reduced to half during the period post globalization.

As per available statistics the poverty headcount index has shown a drop from 45 per cent in 1994 to 21.9 per cent in 2012. Different benchmarks as per international standards too prove that the poverty situation is improving in India progressively. As per the WTO report of 2014, taking \$2 and \$2.5 as the poverty level threshold it is seen that the headcount has fallen from 55 per cent and 45 per cent in 1978 to 35 per cent and 25 per cent respectively in 2010. As per the 2019 global Multidimensional Index, India reduced poverty rate drastically from 55% to 28% in 10 years between 2005-06 and 2015-16.

The above facts and figures vindicate the fact that globalization has clearly been a redeeming factor as far as poverty is concerned. However, some researchers and scholars are skeptical and they opine that this reduction in poverty cannot be entirely attributed to globalization. Rather, there exists factors other than globalization which have contributed to the reduction in poverty levels.

Inequality

It is a fact that the process of globalization has set in motion a huge surge of economic prosperity in certain countries. Due to this unprecedented progress in economic activity levels, the distribution of income has spread to cover a larger

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segment of the society. This in turn has brought about a decrease in income disparity in certain societies. The reverse argument, i.e., globalization has contributed negatively by making poor societies poorer and more unequal have been advocated by scholars like Stiglitz.

If we take the example of the USA then it can be seen that over several decades the country has witnessed consistent increase in income inequality. Increase in income inequality has been a phenomenon that has been found to increase in some countries as compared to others, but in the USA it has been the highest. As per available data from 2009, it has been noticed that income inequality was highest in Texas while it was the lowest in Maine in the US. Today, the major portion of the wealth is held by a few. Nobel laureate Joseph Stiglitz has drawn attention to the fact that the 85 richest people of the world hold as much wealth between them, which is equivalent to the wealth held by the bottom half of the world's population.

Statistically, it has been seen that in 2010 in India, inequality has significantly increased from the level of 1991. Thus, it can be stated that the inequality in income levels have spiraled during this period while during the same period, the level of globalization in India has increased significantly.

Distribution of Income

For the people in the lower income bracket it is essential that the income be distributed evenly so as to reach all members in the society. As per studies carried out in India, it is clear that income share held by the highest 10 per cent has come down in 2010 when compared to the level in the year 1978. The same trend for income share is witnessed among the highest 20 per cent. No significant change in income share held by lowest 10 per cent and 20 per cent is noticed and it remains at around the same level. However, between the periods 1991 to 2010, the income share held by highest 10 per cent and 20 per cent increased while there was no change in the income share held by lowest 10 per cent and 20 per cent. This points towards the fact that distribution of income in India after the globalization has favored the rich.

Child Labour

The connection between child labour and globalization is somewhat mixed. While in some instances it has been noticed that child labour has increased in other cases it has decreased. In developing countries the trend has been one where the incidence of child labour has shifted from the domain of home and family to the more formal forms of employment. At the insistence of developed nations, a number of developing nations have now implemented strict regulations to discourage child labour. However, it cannot be denied that in developing countries child labour increases the total earnings of the family. Scholars and researchers like White have stated that child labour laws should be equipped to protect children from exploitation and lead to their exclusion from the labour market or pool, per se. Child labour and exploitation of children in the work force is something India has been long grappling with. The social fabric of India is such that even in well-to-do

and educated families there are blatant violations when it comes to employing child labour. A sizable part of the child workforce in India is employed in the agricultural sector while the rest are employed either in the manufacturing sector or the unstructured and unorganized sectors like domestic help and roadside restaurants and food joints. The government has now swung into action and has pulled out all stops in implementing fair laws and policies so that the incidence of child labour is reduced substantially in the years to come. It is a truism to state that for child labour issues to be addressed properly it is imperative that such support like foods, clothing, shelter, health and education are provided to them and they are protected against all forms of exploitation.

Conclusion

The analysis of the different facets of globalizations points to the fact that the results, which have been delivered due to this process, have been mixed. From the Indian point of view as well as in the world perspective, there are some positives and some negatives, which have evolved. Normally, the effect of globalization is expected to yield higher economic prosperity, leading to higher GDP growth and higher per capita income for nationals and a decrease in the number of poor people.

Results of globalization, when assessed, have been found to be double faced. While there are instances of reduction in poverty levels, there are also examples of widening gap between the poor and rich and increase of resources in the hands of a few. This leads to higher levels of inequality eventually. This trend is not only noticed in India but also in countries across the world, from USA to Latin America and China.

In the Indian context, while the liberalization policies of 1991 on one hand brought about higher GDP and employment levels on the other hand resulted in greater inequality of income distribution by polarizing wealth in the hands of a few favored rich. This situation can perhaps be corrected by bringing in suitable regulations relating to distribution of income and wealth that can help in a more equitable income and wealth distribution pattern without affecting growth and entrepreneurship.

There is a lot of criticism from the developed countries regarding the actual impact of globalization. The most virulent of critics posit the impact of globalization to be economic stagnation, deindustrialization, economic destabilization and growing inequality. However, this sort of criticism is not tenable as they lack empirical rigor. In the context of India, it can be stated that the country has been a significant beneficiary of globalization even though the gains have resulted in only modest integration into the world economy. In fact India serves as a classic test case for proving the critics wrong, given its vast size, extreme diversity and huge population.

After a very rigid command and control driven economy during the period of 1956 to 1975, India slowly started to integrate itself to the world economy. It was around this time that the actual process of globalization started to take shape across the world. However, the process of economic liberalization actually took

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off only in 1991 when India was somewhat forced to venture on this path due to economic crisis like balance of payment adversity.

Comparison based on empirical data of the period before and after liberalization show that India achieved marked acceleration in economic growth after liberalization. In the dozen years from 1995 to 2007 the growth rate achieved by India was over 6.5 per cent; In between 2003 and 2007 India has sustained an unprecedented average growth rate of over 8 per cent.

The accomplishment in growth acceleration provided the right launchpad for providing additional resources not only for investment in human capital, but also for expenditures on the social sectors and poverty alleviation. The newly achieved economic dynamism fuelled growth and provided the confidence for successfully building a consolidated nation-state.

On the other fronts, it can be said that the liberalization policies had a ripple effect and it help shake up and rejuvenate the Indian industry as a result of increased foreign competition. Indian industry reoriented its horizon beyond the domestic market to the wider world economy in terms of exports as well as the establishment of subsidiaries and also purchases of foreign firms abroad. More recently, Indian firms have gone on a buying spree abroad. India is now the third largest investor in the UK.

In the pre liberalization days, India was plagued by economic constraints which stood as a major impediment towards growth and development. After the paradigm shift to economic liberalization in the early 1990s, India has not faced another economic crisis and no longer faces a foreign-exchange constraint because of its substantial reserves. The economy become so robust, that during the depression, which set in during 2008, India was among the least affected countries. Poverty levels in 1973 stood at 55 per cent and in 2000 it came down to 26 per cent amply demonstrating that globalization and liberalization has actually contributed positively towards poverty reduction.

It would however wrong to assume that this reduction in poverty can be touted as the greatest achievement of globalization in India, primarily because of the persistence of poverty in massive numbers, inherited from the past. Prior to the first strains of globalization that India witnessed in 1975, the country was burdened with staggeringly high poverty levels. Higher rates of economic growth, facilitated by periodic doses of liberalization, pushed forward poverty reduction.

In summation it can be iterated that despite what the critics have to say, globalization has served as the agent of deliverance for India. From the pits of economic stagnation and perpetual economic crises India has come a long way. However, India continues to be dogged by deep-seated societal problems that continue from the pre- 1975 period. However, it is precisely the accelerated growth generated by globalization that has provided mitigation of poverty, if not yet to eradication.

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Globalization has definitely made an impact on poverty. Quite a few countries have made substantial progress and has managed to reduce not only the percentage of the population living in poverty but also in the absolute number of individuals surviving on earnings of less than \$1 a day. Over the last twenty years or so, countries belonging to the developing world have increased their trade shares and have slashed their tariffs.

In the quest to unearth the extent to which increasing globalization is responsible for the fall in the incidence of poverty, the first and foremost fact that emerges is that the relationship between globalization and poverty is complex. In many cases, the outcome depends not just on the trade or financial globalization but on the interaction of globalization with the rest of the environment. Along with policies on liberalization, other key complementary policies, which are needed to reduce levels of poverty, are investments in human capital and infrastructure. Besides this macroeconomic stability and related policies to provide a boost to credit and providing technical help to farmers are also important inputs for reducing poverty levels.

For financial globalization to be successful in fuelling growth and reducing poverty levels it is necessary to bring about good governance and develop good institutions and at the same time ensure macroeconomic stability. The role of support policies for ensuring that globalization actually mitigates poverty is emerging as a critical theme for multilateral institutions. It is relevant to mention here that poor workers need to be mobile and should be able to move out of contracting sectors and into expanding ones. From country specific study, especially in India and Colombia, it has been noticed that trade reforms have gone on to increase poverty levels only in those areas where labour laws have been found to be inflexible. Therefore any inference, drawn without taking into consideration the labour market and its implications can prove to be erroneous. A lot more research is required to be done on the impact of labour legislations. It needs to be understood if legislation actually protects only the rights of the small fraction of workers or whether such legislation softens short-term adjustment costs and helps the labour force share in the gains from globalization. The activists demand for improving working conditions and wages and being able to do so to some extent prove that selective intervention can be successful. Evidence overwhelmingly suggests that globalization leads to identifying clear winners. Export expansion has been accompanied by a reduction in poverty as has been proved by studies carried out in a numbers of countries across continents. Foreign direct investments also are beneficial. Macroeconomic evidence suggests that foreign direct investment is relatively a less volatile source of capital than other types of inflows. Evidence as gathered from countries like India, Mexico, Poland, and Colombia indicate that higher inflows of foreign investment are associated with a reduction in poverty.

Studies also help to identify the losers from globalization among the poor. Poor workers, in sectors, which can be called as import-competing, who have mobility constraints are likely to be hurt by globalization. Financial crises also affect the poor disproportionately. Many economists predicted that developing

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countries with a comparative advantage in unskilled labour would benefit from globalization through increased demand for their unskilled-intensive goods, which in turn would reduce inequality and poverty.

The conclusions drawn in this unit have several major implications for the globalization debate. First and foremost the hurdles to exports from developing countries push up levels of poverty in those countries. Developing countries need access to developed-country markets. Evidence shows a direct connection between export activity and poverty reduction in Colombia, Mexico, India, and Poland. It has been suggested after research that efforts to dismantle barriers to exports through international agreements are likely to lead to further poverty reduction. Second, there are losers among the poor from trade reform. The heterogeneity in outcomes suggests that careful targeting is necessary to help the poor who are likely to be hurt by globalization. This includes the poor in countries hit by financial crises, as well as the smallest farmers who cannot compete with the more efficient larger farmers or with expanding import competition. Mexico's transfer programs played a major role in preventing the smallest corn farmers from experiencing a large decline in income following reforms. In Indonesia, subsidized food was distributed to many communities. Scholarships and free public schooling introduced a year after the Indonesian crisis led to subsequent increases in school enrollments, particularly among the poorest. Finally, the evidence suggests that relying on trade or foreign investment alone is not enough. A critical role for complementary policies is highlighted in the country studies on Zambia, India, Colombia, Indonesia, and Poland. The poor need better education, access to infrastructure, access to credit for investing in technology improvements, and the ability to relocate out of contracting sectors into expanding ones in order to take advantage of trade reforms. Clearly, the concerns of globalization's critics have been heard, but much remains to be done.

Conclusion Specific to India

The general opinion arrived at by studying available literature on the subject lead us to the conclusion that India has perhaps maintained its 1980s rate of poverty reduction in the 1990s. The incidence of poverty can be said to be falling at a little less than one percentage point per year over the post-reform period. Different methods used by other researchers lead them to estimate the drop to be one percentage point per year or higher. Different measures have thrown up varied results however it can be emphatically stated that there has been significant poverty reduction during the 1990s. However, the rate of acceleration achieved in the process of poverty reduction during this period cannot be fully substantiated.

However, the basic question of measuring India's poverty rate has turned out to be harder to answer than it needed to be because of difficulties with coverage and comparability of the survey data. Investigation carried out during the study show that there is considerable diversity in performance across states. This in itself is an important clue for understanding why economic growth has not been uniform and has done more for India's poor. By and large, the growth in India

during the 1990s did not occur uniformly across all the states, where it would have the most impact on poverty nationally, thus resulting in a skewed growth.

If the growth had been uniform across all states in India, it is likely that the national rate of growth would have generated a rate of poverty reduction that was double India's historical trend rate. States with relatively low levels of initial rural development and human capital development were not well suited to reduce poverty in response to economic growth.

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14.3 ETHNICITY AS SOCIAL AND CULTURAL IDENTITY

An ethnic group is generally conceived to be one whose number share a distinctive social tradition, maintained within the group from generation to generation, whether as part of a more complex society or in isolation. This mode of social differentiation has its own distinguishing characteristics.

Ethnicity is a concept referring to a shared culture and a way of life. This can be reflected in language, religion material culture such as clothing and cuisine and cultural products such as music and art. Ethnicity is often a major source of social cohesion as well as social conflict.

An ethnicity is a socially constructed category, the traits and parameters of which can change depending on the prevailing social and political context. Ethnicity is a term that describes shared culture, the practices, values and beliefs of a group. This might include shared language, religion and traditions, among other commonalities.

The term ethnicity has been defined in broader sense to signify self-consciousness of a group of people limited or closely related by shared experiences such as language, religious beliefs, common heritage etc. while race usually denotes the attributes of a group, ethnic identity signifies creating response of a group who consider themselves marginalized in society.

According to Geertz, ethnicity is a natural bond between people immutable or primordial. Thus the formation of political identity is seen by them as stemming from this loyalty.

For Berge there is no difference between class interest and ethnic interest. For him ethnicity is another alternative avenue for mobility.

According to Dipankar Gupta, the manifestation of ethnicity in India politics is not so much an outcome of popular grass root passions as it is creation of vested political interests. He used the term conspiracy to ethnic in India to draw attention to the deliberate and calculated manner in which such politics is fashioned.

An ethnicity is a category of people who identify with each other, usually on the basis of a presumed common genealogy or ancestry or on similarities such as common language, history, society, culture or nation. Ethnicity is usually an inherited

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status based on the society in which one lives. Membership of an ethnic group is defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language or dialect; symbolic system such as religion, mythology and rituals cuisine dressing style, art or physical appearance.

Ethnicity is often used synonymously with terms such as nation or people. In English, it can also have the connotation of something exotic generally related to cultures of more recent immigrants who arrived after the dominant population of an area was established.

The world is home to thousands of different ethnic group in the world-to the smallest indigenous groups, some of which include only a few dozen people. Almost all of these groups possess a shared history, language, religion and culture, which provide group members with a common identity.

India has a cultural economic and social heterogeneity. The complex ethnic plurality is visible with ethnic groups varying in size culture and consciousness and no clear demarcation is present between different groups. The system is highly segmented and heterogeneous. However, emergence of ethnicity all around primarily on cultural grounds has put the boundary of nation state under severe stress. Usually the quest for larger identity is emphasized as it also serves some political purposes.

Ethnic activity and separatism came in a big way in the post-colonial 20th century. Many countries like Pakistan, Nigeria and Sri Lanka were deeply affected by the ethnic issue. The ethnic activity also affected even the developed west like Welsh and Scots, Basques in Spain etc. Even the egalitarian melting pot America also faced black ethnic activity. The erstwhile Soviet Union has been facing ethnic crisis for so long with Croatia, Slovaks and Chechnya in conflict. The ethnicity has become a worldwide phenomenon. It has intrinsic component of the socio-political realities or multi-ethnic or plural-cultural societies like in India.

Main Characteristic of Ethnicity

Ethnicity relates to ascriptive identities like caste language, religion, region etc. Inequality in terms of sharing power between two ethnic groups results into conflict.

The ethnicity is socially mobilized and territorially confined. It has numerically sufficient population and is a pool of symbols depicting distinctiveness. It has a reference group in relation to which/whom a sense of relative deprivation is aggregated.

Ethnicity causes ethnic movements after being left out of the developmental process or even being a victim of uneven development.

Ethnicity is manifested in Indian politics not merely due to grass root discontent but is also a creation of vested political interest.

Ethnic group that use ethnicity to make demands in the political arena for alteration in their status in their economic well being etc. are engaged very often in a form of interest group politics.

NOTES

The focus of interest of an ethnic group is to get some benefits for itself. The group often uses ethnic criterion like religion, language, or caste to mobilize itself to give identity to itself which separates it from other groups of community is an important aspect of ethnicity. The nature of identity shifts along with changing circumstances and calls for change in boundary or a change in identification.

In India with its variety of pluralities in terms of language, race, religion and so on an ethnic conflict has become a part of the political and social scenario. The processes of development and change have generated conditions for ethnic conflict as the fruits of these development processes have been distributed unevenly.

In the control of insecure national states and global inequalities, population mobility and international migration will lead to greater cultural diversification of national populations. New technologies and changing patterns of consumption are driving the construction of larger regional and global cultures. These globalizing cosmopolitan forces are also stimulating new forms of ethnic defensiveness and hostility toward new migrants as to understand the potential for constructive conflict resolution.

It is vital to keep in mind that the characterization of a certain society as ethnic is only valid for a specific time. An ethnic society can become a nation through a process of differentiation.

Check Your Progress

1. Define income inequality.
2. Name the two ways to measure financial flow due to globalization.
3. How is poverty measured?
4. State Stolper Samuelson's theorem.

14.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Income inequality is the difference that exists among the individuals' or populations' in the distribution of their assets, wealth, or income.
2. Financial flow due to globalization is measured in two ways — either by creating indexes of policy or by using measures of actual flows.
3. Poverty is typically measured by choosing a poverty line, which reflects the minimum income or consumption necessary to meet basic needs.
4. Stolper Samuelson's theorem states that the 'abundant' factor triggers an increase in the real income when a country opens up to trade.

NOTES

14.5 SUMMARY

- Globalization can be defined as the process of integration of economies and societies. It is about the intermingling of different cultures.
- Globalization leads to interdependence of economies on the economic well-being and productive capability of other economies (Upadhyay, 2014).
- The liberalization of the economy in India happened in the 1990s when the first policies were initiated and implemented by the then Finance Minister Dr Manmohan Singh.
- The level of employment in the country has shown favourable signs of improvement due to effect of globalization.
- Due to sustained introduction and implementation of liberalization policies, India has become a consumer-oriented market, which is governed by the changes, brought about by the demand and supply forces.
- One of the most contentious issues in the analysis of the impact of globalization on poverty is the benchmark and yardstick to be used for measuring globalization and poverty.
- Financial flow due to globalization is measured in two ways — either by creating indexes of policy or by using measures of actual flows.
- Capital controls, as collected by the International Monetary Fund (IMF), exemplify policy measures; again, actual capital flows are less desirable measures of policy than capital controls since flows are outcomes of many factors.
- Export related activity and foreign investment measures are generally linked with poverty reduction, while activities like the elimination of protection or import shares are indicators of rising poverty.
- Poverty is typically measured by choosing a poverty line, which reflects the minimum income or consumption necessary to meet basic needs.
- While tracing the theoretical linkages between globalization and poverty, the Stolper Samuelson theorem on international trade is perhaps very appropriate and relevant for study.
- The theorem states that the ‘abundant’ factor triggers an increase in the real income when a country opens up to trade.
- The US based economists like Anne Krueger, Jagdish Bhagwati and T. N. Srinivasan all endorse this view and state that trade reforms in developing countries should always be pro-poor, because these countries are most likely to have a comparative advantage in producing goods made with unskilled labour.
- Davis and Mishra develop a simple model to show that if imports and domestic goods (produced by the poor) are noncompeting, then the first-order effect of a trade reform would be to raise real incomes of the poor.

- William Russell Easterly, an American economist specializing in economic development, extensively pursued the theoretical linkages between globalization and poverty in the context of a neoclassical growth model.
- Production costs and consumption goods also have an impact on poverty in the overall process of globalization.
- Globalization in India has opened the doors for international trade, production and capital. Since globalization, the GDP of India has witnessed a healthy rise.
- In the Indian context, while the liberalization policies of 1991 on one hand brought about higher GDP and employment levels on the other hand resulted in greater inequality of income distribution by polarizing wealth in the hands of a few favored rich.
- Comparison based on empirical data of the period before and after liberalization show that India achieved marked acceleration in economic growth after liberalization.
- An ethnic group is generally conceived to be one whose number share a distinctive social tradition, maintained within the group from generation to generation, whether as part of a more complex society or in isolation.
- An ethnicity is a socially constructed category, the traits and parameters of which can change depending on the prevailing social and political context.
- Ethnicity is a term that describes shared culture, the practices, values and beliefs of a group.
- According to Dipankar Gupta, the manifestation of ethnicity in Indian politics is not so much an outcome of popular grass root passions as it is creation of vested political interests.
- India has a cultural, economic and social heterogeneity. The complex ethnic plurality is visible with ethnic groups varying in size culture and consciousness and no clear demarcation is present between different groups.
- Ethnicity relates to ascriptive identities like caste language, religion, region etc. Inequality in terms of sharing power between two ethnic groups results into conflict.
- In India with its variety of pluralities in terms of language, race, religion and so an ethnic conflict has become a part of the political and social scenario.

NOTES

14.6 KEY WORDS

- **Import:** It refers to a good brought into a jurisdiction, especially across a national border, from an external source.
- **Export:** It is a function of international trade whereby goods produced in one country are shipped to another country for future sale or trade.

NOTES

- **Poverty line:** It is the estimated minimum level of income needed to secure the necessities of life.
- **Ethnicity:** It refers to the fact or state of belonging to a social group that has a common national or cultural tradition.

14.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Briefly describe the theoretical linkages between globalization and poverty.
2. What is the relationship between globalization and growth of employment?
3. How is globalization and poverty measured?
4. Write a short note on inequality of income.

Long Answer Questions

1. What are the implications of globalization? Discuss in context of the Indian economy.
2. Discuss the impact of globalization on poverty via prices of production and consumption goods.
3. Analyse ethnicity as a social and cultural identity.

14.8 FURTHER READINGS

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