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Odisha State Open University
Sambalpur

BACHELOR OF ARTS (HONOURS) IN
SOCIOLOGY
(BASO)

BSO-06: SOCIAL CHANGE & DEVELOPMENT

Credit: 6

Block-1,2,3 & 4

BSO-06: Social Change and Development

Brief Contents

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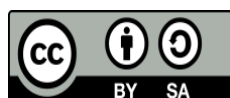
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BSO-06: Social Change and Development

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UNIT-1 SOCIAL CHANGE

Structure

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1.1 LEARNING OBJECTIVES

This unit will provide understanding on:

- the meaning and definition of social change
- the Nature of Social Change
- the Various factors of Social Change
- the Positive and Negative impact of social change

1.2 INTRODUCTION

Social change refers to the changes that occur in society over time. It involves the alteration or transformation of social structures, institutions, and cultural patterns. Social change can be either gradual or sudden, and it can be driven by various factors, including demographic shifts, technological advancements, environmental factors, cultural changes, and political events.

According to Robert L. Schaeffer, social change is "a general term which refers to the alteration of social structures and cultural patterns over time". It can be driven by various factors, including demographic shifts, technological advancements, environmental factors, cultural changes, and political events. Social change can be either gradual or sudden and can result in both positive and negative impacts on society.

Anthony Giddens, who defines it as "the way in which society has changed and is changing,

and also the possibility for it to change further". Giddens emphasizes the dynamic and ongoing nature of social change, suggesting that it is a continuous process of adaptation and adjustment to new circumstances and challenges. Both of these definitions highlight the multifaceted nature of social change and the ways in which it can impact various aspects of society. They also suggest that social change is an ongoing and dynamic process that can lead to both progress and challenges.

1.3 MEANING AND DEFINITION OF SOCIAL CHANGE

Social change refers to the alteration or transformation of social structures, institutions, culture, and patterns of behavior over time. It involves a shift in the way people think, act, and interact with each other, as well as changes in the economic, political, and technological systems that shape society. Social change can be driven by a variety of factors, including technological advancements, economic developments, political movements, and cultural shifts. It can be intentional or unintentional, gradual or sudden, and can have both positive and negative impacts on society. The study of social change is an important field of inquiry in sociology, anthropology, and other social sciences, as it helps us to understand the complex ways in which societies evolve and adapt over time. Various definitions of social change as given by various social thinkers is given below.

- **Max weber** a German Sociologist and philosopher, defined social change as "an alteration in the social structure or the organization of society that is not wholly a continuation of the past."

- **Emile Durkheim** a French Sociologist, defined social change as "a modification in the organization of social phenomena that results from a change in the underlying social structure."

- **Karl Marx** a German philosopher and economist, defined social change as "a transformation of the economic and social structures of society that leads to the overthrow of the existing order."

- **Talcott Parsons** an American Sociologist, defined social change as "a process in which the structure of society is modified by new developments, such as technological innovations, changes in the social system, and alterations in cultural values."

- **Herbert spencer** a British philosopher and Sociologist, defined social change as "the process by which societies adapt to their environment and evolve over time."

These definitions demonstrate that social change can be understood in various ways, depending on the theoretical perspective and focus of the social thinker. However, they all emphasize the idea that social change involves a transformation of social structures, systems, and norms, which can have significant impacts on the way society functions and evolves over time.

1.4 NATURE OF SOCIAL CHANGE

The nature of social change is complex and multifaceted, and it involves the transformation of social structures, cultural patterns, and social relations over time. The details about the nature of social change are given below.

- **Driven by multiple factors**: Social change can be driven by various factors, including demographic shifts, technological advancements, environmental factors, cultural changes, and political events. These factors can interact with each other and create complex and dynamic changes in society.

- **Can gradual or sudden:** Social change can occur gradually over time or suddenly in response to specific events. For example, the feminist movement can be seen as a gradual social change that has evolved over several decades, while gay rights movement has undergone significant changes in recent decades, including the legalization of same-sex marriage in many countries.

- **Can be intentional and unintentional:** Social change can be either intentional or unintentional. For example, social movements such as the Civil Rights Movement or the Women's Rights Movement are examples of intentional social change, while technological advancements that lead to changes in the way we communicate or work can be unintentional.

- **Has both positive and negative impacts:** Social change can have both positive and negative impacts on society. For example, social change can bring about progress and social justice. However, it can also lead to challenges and conflicts, such as increased inequality or cultural clashes.

- **Dynamic and ongoing process:** Social change is an ongoing and dynamic process that involves adaptation and adjustment to new circumstances and challenges. Societies continue to evolve and change over time, and social change is a continuous process of transformation.

In summary the nature of social change is complex and multifaceted, involving multiple factors and having both positive and negative impacts on society. It can occur gradually or suddenly, be intentional or unintentional, and is a dynamic and ongoing process of adaptation and adjustment to new circumstances and challenges.

1.5 KEY FACTORS OF SOCIAL CHANGE

Social change is a complex phenomenon that can be influenced by various factors. Some of the key factors that can contribute to social change are:

- **Technological Advancement**: Technological advancements have had a profound impact on society, leading to changes in communication, transportation, manufacturing, and other areas. New technologies can create new industries and disrupt existing ones, leading to changes in the labor market and social structures.

- **Demographic Changes:** Changes in population demographics, such as population growth, aging, and migration, can have a significant impact on social structures, cultural norms, and political systems. Demographic changes can lead to changes in the workforce, family structures, and social norms related to gender, sexuality, and race.

- **Economic Factors:** Economic factors such as globalization, market fluctuations, and economic policies can lead to significant changes in social structures and cultural norms. For example, economic globalization has led to the rise of multinational corporations and global supply chains, which have had significant impacts on labor markets, local economies, and cultural traditions.

- **Environmental Factors:** Environmental factors such as climate change, resource depletion, and natural disasters can have significant social impacts, leading to changes in social structures, cultural norms, and political systems. Climate change, for example,

has led to increased awareness and concern about environmental issues, leading to changes in social attitudes and policies related to sustainability.

- **Cultural Factors:** Cultural factors such as changes in values, beliefs, and social norms can lead to significant social change. For example, the civil rights movement in the United States led to changes in social attitudes and policies related to racial equality and social justice.

- **Political Factors**: Political factors such as changes in political systems, policies, and power structures can lead to significant social change. For example, the fall of the Berlin Wall and the collapse of the Soviet Union led to significant changes in political systems and power structures in Eastern Europe.

These factors are interrelated and can interact with each other to create complex and dynamic changes in society. Understanding the various factors that contribute to social change is essential for analyzing and predicting social change over time.

1.6 POSITIVE AND NEGATIVE IMPACTS OF SOCIAL CHANGE

Social change can have both positive and negative impacts on society. Here are some examples:
Positive impacts of social change:
- **Greater equality**: Social change can lead to greater equality and social justice, such as the abolition of slavery or the introduction of laws that protect marginalized groups.
- **Improved Quality of Life**: Social change can lead to improvements in healthcare, education, and technology, which can improve people's quality of life.
- **Increased Diversity**: Social change can lead to greater diversity and cultural exchange, which can broaden people's perspectives and promote tolerance and understanding.
- **Improved Access to resources**: Social change can lead to increased access to resources, such as clean water and food, which can improve people's health and well-being.

Negative impacts of social change
- **Social unrest:** Social change can lead to social unrest and conflict, such as protests or riots, as people adapt to new ways of life.

- **Economic inequality**: Social change can lead to economic inequality, as some people benefit more than others from changes in the economy or social structures.

- **Environmental degradation**: Social change can lead to environmental degradation, such as pollution or deforestation, as people adapt to new technologies or ways of life.

- **Loss of tradition**: Social change can lead to the loss of cultural traditions and ways of life, as people adopt new norms and values.

It is important to note that the positive and negative impacts of social change are often interconnected and depend on a variety of factors, such as the speed and scope of change, the context in which it occurs, and the social and political forces that drive it. Understanding the potential impacts of social change is essential for anticipating and managing the consequences of these changes. Social change is a complex process that involves the transformation of social structures, institutions, culture, and patterns of behavior over time. It can be driven by a variety of factors, including technological advancements, economic developments, political movements, and cultural shifts. Some examples of social change include the growth of democracy, the rise of feminism, the spread of the internet, and the emergence of globalism.

1.7 LET US SUM UP

Social change is a complex process that involves the transformation of social structures, institutions, culture, and patterns of behavior over time. It can be driven by a variety of factors, including technological advancements, economic developments, political movements, and cultural shifts. Some examples of social change include the growth of democracy, the rise of feminism, the spread of the internet, and the emergence of globalism. Social change can be intentional or unintentional. Intentional social change is driven by deliberate efforts to transform society, such as social movements or political reforms. Unintentional social change can occur as a result of natural disasters, economic crises, or other unforeseen events that disrupt the existing social order. Social change can have both positive and negative impacts on society. Positive social change can lead to improvements in the quality of life, such as increased access to education, healthcare, and social services. Negative social change can lead to social dislocation, such as unemployment, poverty, and social inequality. The study of social change is an important field of inquiry in sociology, anthropology, and other social sciences. It helps us to understand the complex ways in which societies evolve and adapt over time, and how different factors can shape the direction and pace of social change. Overall, social change is a

fundamental aspect of human society and an ongoing process that shapes our lives and our world.

1.8 GLOSSARY

- **Transformation** - A thorough and profound change in the social structures, institutions, culture, and patterns of behavior over time.
- **Evolution** - The gradual and natural process of social change that occurs over time as societies adapt to changing conditions and environments.
- **Progress** - A positive outcome of social change that involves improving the quality of life for individuals and societies, such as increasing access to education, healthcare, and social services.
- **Modernization** - The process of social change that involves the adoption of new technologies, institutions, and cultural values that are associated with modernity.
- **Cultural change** - The process of social change that involves changes in cultural values, beliefs, and practices in response to new ideas, technologies, and social conditions.
- **Technological change** - The process of social change that is driven by new technologies, such as the internet, that have the potential to transform the way people communicate, produce, and consume goods and services.
- **Economic change** - The process of social change that involves changes in the way goods and services are produced and distributed, such as the transition from agrarian to industrial or service-based economies.

1.9 CHECK YOUR PROGRESS

1. What is Social Change and how does it occur?
2. What are some of the major factors that drive social change?
3. What are some positive and negative consequences of social change?

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UNIT-2 SOCIAL EVOLUTION AND SOCIAL PROGRESS: MEANING AND FEATURES

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> 2.3.2 Definitions of Social Evolution

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> 2.4.2 Definitions of Social Progress

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2.1 LEARNING OBJECTIVES

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

- Learn the meaning of social evolution

- Identify the features of social evolution

- Understand the meaning and features of social progress

- Discuss about the interrelated concepts of social evolution, social progress, development and social change;

2.2 INTRODUCTION

It is believed that the idea of social change is neutral. The idea of social change should be used because it is neutral in terms of values. The social scientists while talking about 'Change', then look objectively at the causes, nature and effects of the change. They make no distinction between the change whether it is good and bad, desirable and unpleasant. It is a preferred notion to analyze societies because of its value neutrality. 'Evolution' and 'progress' are the other two words that have been frequently used to refer to this idea. We will learn about the twin, related

ideas of "social evolution" and "social progress" in this unit. Social progress is a further facet of social evolution, which is one of the aspects of evolution. Additionally, it will shed light on the interconnected notions of social development, progress, and evolution as well as the general notion of social change.

2.3 SOCIAL EVOLUTION

The Latin word evolver is where the idea of evolution comes from. It is closely connected to the Sanskrit term "vikas," which means "to develop" or "unfold." The term "evolution" is especially used to refer to a living organism's internal growth, such as that of a plant, an animal, etc. Additionally, internal growth has gone through a number of stages of gradual change. For instance, seeds develop into seedlings, then into plants, then into trees, after which the trees begin to mature and age. It is a biological idea that has been applied to the world of civilization/ the society. Many social thinkers were influenced by Darwin's theory of evolution of species and came to believe that societies are also like organisms that are born and evolve in response to their external environments.

In progressively more complex stages, they develop from simple to complex structure. Simple tribal societies of Africa, Asia, or Australia are significantly less developed than complex civilizations like the industrial Europe of the 18th or 19th century, which are also more developed than the agrarian communities of Asia at that time. Evolution is characterized by an increase in structure and function differentiation and complexity, such as the development of social, economic, and political institutions. It derives from "evolvere," a Latin term that means to develop, unravel, or unfold. It includes a gradual, mainly internal development process. Here, there is a change from a variable, uncertain homogeneity to a fixed, predictable heterogeneity.

The concept of development is still influenced by the notion of social evolution. Evolution is also a notion with a lot of symbolic meaning since the more evolution a culture has undergone, the more likely it is that it has survived and improved its environmental adaptation. It is seen as being better and more advanced. Advanced civilizations are innately better equipped to deal with the environment because increasing structural complexity and heterogeneity are signs of evolutionary progress. However, there is no innate course or strategy for how a society/ civilization develops. Random forces, environmental factors, and the need to survive cause it

to act in this way.

In all civilizations and eras, social structures undergo change. All societies experience change, which is a necessary component of all societies and is a result of social evolution. The process of social evolution of societies, which results in changes to the structure and functioning of societies, has been studied by a number of social anthropologists and Sociologists. Here, we'll talk about a few of these processes of change as described by prominent sociological theorists. Evolution expresses continuity and general direction of change, which means more than just growth. Growth denotes a change in size or quality, but not always in direction. Evolution involves a change in size and structure as well as something more fundamental. We know that both internal and external influences can cause change. Both frequently work together to effect societal change. One such internal social change was referred to by some social theorists as social evolution. The biological sciences are where the theory of evolution originated. Evolution suggests a scenario in which alterations matter for their impact on social structure as well as their size.

The concept of 'Social Evolution' is being characterized by-
- A process of social change which is gradual and slow. As internal forces operate, the process is slow, continuous and gradual.

- A process of change which is from within the society. The evolutionists stated that certain forces operate within the society that brings in change.

2.3.1 Concept and Meaning of Social Evolution

The theories of biological evolution are where the idea of social evolution originated. Spencer suggested an analogy between society and an organization, as well as between social and organic growth. One or more of the following principles make up the theories of social evolution: change, order, direction, progress, and perfectibility. According to the principle of change, the present system is the result of relatively constant modification from its original state.

According to MacIver and Page, ideas like process, evolution, and progress are interrelated with the idea of change in sociological study. They define a process as "a definite step-to-step change where one state or stage merges into another." A process can move upward, downward,

forward, backward, or toward integration or disintegration. Processes are not value-loaded, thus whether they are flowing steadily upward or downward does not indicate whether they are good or harmful. Another idea connected to change is evolution. The term "evolution" is a general term that refers to any process of becoming, specifically a series of transitions between two stages of existence.

In the words of MacIver, "evolution is literally "unrolling," a process in which a thing's latent or hidden characteristics or traits become apparent. It is an order of change that reveals the various facets of the changing object's nature and makes potentialities contained therein real. The process of evolution involves both a changing adaptation of the object to its surroundings and a new expression of its inherent essence. As a result, it is a change that affects the object's character and a series of events that modifies the equilibrium of its entire structure. According to MacIver and Page, "evolution is more than growth".

It entails something more fundamental, a change in both size and structure. Additionally, words like "development" and "regression" are related to evolution. We can learn about the direction of change from evolution. Numerous initiatives have been made to comprehend how societal change occurs. One stage is considered as leading to the next in the linear direction of change. Spencer, Comte, and Marx all focused on this type of change. Charles Darwin's theories on evolutionary biology helped to popularize the evolutionary theory. Herbert Spencer used this evolutionary theory to examine society.

Darwin's theory of biological evolution is the foundation for the idea of social evolution. It suggests progression, change, and order. It has been used to refer to specific phases that all societies were thought to have gone through as they evolved from a simple to a more complex form. Thus, social evolution, like biological evolution, refers to steady development in which change is assessed in terms of higher complexity of structure.

Evolution is a one-way process, yet in societies, we observe that change can occasionally occur from complex to simple. For instance, due to economic and political circumstances, it has been observed in several locations that a significant trading hub or city eventually shrank to the size of a tiny town. Major proponents of social evolution include Morgan, Spencer, Henry Maine, and others. Functionalists contend that no society can completely change, nonetheless. Some institutions, such as the marriage and family, etc endure all social changes. These are various

viewpoints on how society's organizational structure should evolve rather than revolutionize.

2.3.2 Definitions of Social Evolution:

Nature - Valued loaded in terms of direction (linear) and structure (from simple to complex). Example- Various evolutionary views about society (e.g., from savage to Barbarism to civilization).

The concept of Social Evolution is being defined by various Sociological theorists. Some of them are as follows:

According to **Spencer**, "Social evolution is a process generated by a combination of individual actions, which tend to organize spontaneously, establishing rules and social organizations that are selected on the basis of their fitness to perform the basic functions of human society (survival of the species, production of riches)."

Morgan proposed the theory of social evolution, that human societies develop over time and follow three stages of evolution: savagery, barbarism, and civilization.

2.4 SOCIAL PROGRESS

Progress denotes a shift in direction toward a specific, ultimate goal/ objective. It entails a value judgement. It implies a rise in the general standard of living and knowledge reinforcement. According to Hobhouse (1911), social progress is the expansion of social life in relation to the traits that people attach or are capable of logically attaching value to. Progress, therefore denotes a shift in a desired direction. It is perceived as a step up from the present and a march in the right direction. It combines the idea of change being dynamic, valuing each stage as being superior than the previous one, and being irreversible.

Prior to the Renaissance and Enlightenment, it was believed that human society had declined from an initial state of perfection. This idea was reflected by the notion of a former Golden Age. It was believed that the previous era was superior to the present one. Another point of view saw societal change as a reflection of eras of progress and decadence. These notions were altered by the Enlightenment concept of progress, which established progress as a forward movement of humanity in a better direction. The word is similar to the Sanskrit word pragati,

which denotes forward movement.

The term "progress" comes from the Sanskrit word "pra-gat," which means "to step forward." Therefore, the primary definition of progress is the march or progression in the direction of an objective that is desirable. There are as many different types of progress as there are desirable ends, such as progress in the acquisition of learning in health, in our march towards a place, etc. Additionally, progress historically has an ethical meaning and is understood to represent advancement towards the highest moral ideals that humankind has been seeking to achieve throughout history (Gisbert 1994: 467).

However, moral standards and human moral ideals are as varied as human societies. The process of attaining different indicators of progress is impacted by all these differences. Progress means moving in a direction that is "not just direction, but direction toward some ultimate goal, some destination determined ideally, not merely by objective consideration of the forces at work." Depending on who is judging it, the goal's achievement may or may not be considered good or bad.

R. M. MacIver contends that evolution and progress needs to be differentiated. A society's level of evolution does not always equate to its level of progress. However, it is closely related to good in everyday usage. Therefore, it is crucial that social scientists like Sociologists are aware of this issue.

2.4.1 Concept and meaning of Social Progress

Social progress is a relative phrase in that some people may interpret changes in everyday life, social functions, interpersonal relationships, attitudes, and values as progress, while others may interpret them as a deterioration of established social norms and social practices. Social progress refers to factors that improve both the social and biological conditions of human life. Humans are constantly working to influence their surroundings and create forces that improve their quality of life. Progress, in Sharma's words, "refers to a desirable change. Progress is what we term societal change that takes place in the desired way. Progress is a relative concept since it involves contrasting the current situation with that of the past.

The definition of social progress is the transformation of society toward the ideal. The ideal is frequently viewed as a more favorable circumstance and as something desirable. Thus, social

progress indicates two things: first, the goal/ objective or ideal; and second, the direction of change, i.e., movement in the direction of the ideal. Various societies had varied conceptions of the ideal and progress over time. Many social thinkers also held certain ideals in mind. Progress was defined as freedom from the bonds of tradition for the Enlightenment of the 18th century and the exploitation of the planet's resources for the America in the late 19th century. Social evolutionists of the 19th century, like August Comte and Spencer, held that society is always progressing. Spencer believed that the entire human society progressed from a period of primordial religious belief through more complex abstract religions to the current stage, which is defined by science and reason. Early 19th-century German philosopher Hegel held the view that humankind is constantly evolving toward ever-greater freedom and expanding the bounds of freedom. The conservationists respect the traditional way of life and believe that because society is moving away from the traditional ways, as such society is regressing.

In discussing the idea of social progress, MacIver and Page noted that it is challenging to create a scientific notion of the ideal. The ideal is a value that varies from person to person and from group to group. Sociology's job is to examine human society while taking into account societal values. Although the phrases "progress" and "development" are sometimes used interchangeably, they are distinct ideas with distinct histories. Other related ideas are evolution, growth, and change. All of these ideas may be traced back to the social philosophies that emerged in Europe following the Age of Enlightenment.

European societies underwent significant political and economic upheaval during the 18th and 19th centuries, changes that were occasionally abrupt and violent. The understanding of these societal changes and the question of whether societies were moving toward a desirable goal piqued the interest of social philosophers. The idea of progress, which came from the age of enlightenment, was the most famous one.

2.4.2 Definitions of Social Progress

Nature of Social Progress: Value loaded in terms of proceeding in a particular direction which is desired by society. Example: Advancement in technology is considered as an index of progress.

Social progress is being defined by sociological theorists in many ways. Some of these are as follows:

According to **Ogburn,** "Progress is a movement towards an objective, thought to be desirable by the general group, for the visible future."

According to **Burgess,** "Any change or adaptation to an existent environment that makes it easier for a person or group of persons or other organized form of life to live, may be said to represent progress."

According to **Hobhouse**, "Social progress is the growth of social life in respect of those qualities to which human beings can attach or can rationally attach values."

According to **Lumley**, "Progress is change but it is change in a desired or approved direction, not any direction."

According to **MacIver and Page**, "By progress we simply not merely direction, but direction towards some final goal, some destination determined ideally not simply by some objective considerations at work."

According to **Mazumdar, H.T.**, "Social progress is a movement based on following six parameters:

- o enhancement of the dignity of man;

- o respect for each human personality;

- o ever-increasing freedom for spiritual quest and for investigation of truth;

- o freedom for creativity and for aesthetic enjoyment of the works of nature as well as of man;

- o a social order that promotes the first four values;

- o promotes life, liberty, the pursuit of happiness with justice and equity to all."

The above given statements of social progress highlight the following features:

1) Social progress is a movement towards ideally determined objectives;

2) Social progress is a movement of adaptation for existing environment that makes life easier;

3) Social progress is not just a movement in any direction;

4) Social progress is a movement that creates a social order based on spirituality, dignity

of human beings, liberty, happy life full of moral values;

5) Social progress is limitless and social change is inherent in it.

2.5 LET US SUM UP

Social change is influenced by a variety of factors, including social evolution, social progress, and social development as well as changes to the physical environment, technological advancements, innovations, and economic and political institutions. Human attention was initially drawn to evolution, whether it was biological or social. The distinction between the two forms of evolution was formed with the advancement of information and the refinement of thought structure. The concept of social progress was introduced during the nineteenth century along with social evolution, and throughout the twentieth century there was a further advancement in knowledge via the analysis and interpretation of social life and the concept of social development was recognized.

2.6 GLOSSARY

- **Growth-** It refers to the process of growing and developing.
- **value-neutral-** It is an ethical concern which is not biased towards any particular set of values.
- **Savage-** It means not domesticated or under human control.
- **Barbarism-** It means the practice or display of barbarian acts, attitudes, or ideas. It is an idea, act, or expression that inform or use offends against contemporary standards of good taste or acceptability.
- **Civilization-** It means a complex human society, usually made up of different cities, with certain characteristics of cultural and technological development.
- **Culture-**It refers to all the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation.

2.7 CHECK YOUR PROGRESS

- Differentiate among Growth, Evolution and Progress.
- What is Culture?
- What Barbarism?

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UNIT-3: SOCIAL DEVELOPMENT: MEANING AND FEATURES

Structure

3.1 LEARNING OBJECTIVES

This unit will provide an understanding on:

- The Meaning of Social Development; its origin, nature
- Approaches
- Perspectives
- Indicators
- Importance

3.2 INTRODUCTION

Generally speaking, when the word "development" is employed, it refers to economic development. But it goes beyond just being materialistic and economic. It is closely related to happiness, which may have little or nothing to do with the statistical indicators like the gross national product, the gross domestic product, or the per capita income.

A country's socioeconomic development, especially for those who live in underdeveloped nations, depends on development. The socioeconomic status of a country's citizens, particularly the weaker segments of society suffering from extreme poverty, hunger, disease, unemployment, and exploitation, as well as disadvantageous groups like women, children, schedule castes, tribal people, etc., is used to measure that country's progress and prosperity. Public policies and programmes have been implemented by governments to address these imbalances. However, a lot of these social groupings haven't been able to share in the wealth that others experience, frequently because they can't hold people in authority responsible.

Development requires a measurable condition of growth or advancement, and the foundation for this is a positive shift in people's views. When viewed in this light, development shows how people's living standards, attitudes, and behaviors have improved as a result of receiving quick, accurate, and relevant information services from the current information and technological revolution.

Basic thinking associates development with economic expansion. A more thorough definition is provided by the United Nations Development Programme, which is "to live long and healthy lives, to be knowledgeable, and to have access to the resources needed.

3.3 SOCIAL DEVELOPMENT: MEANING, ORIGIN, CONCEPT

Social development is a progressive phrase for growth that refers to growth through a vertical process. The pursuit of goals requires citizens to work together for social development. In the United Nations' report on the World Social Situation from the 1950s, the terms "social development" and "economic development" were separated, giving the impression that human factors such as cultural dimension, value, social security, social justice, social welfare, social service, social policy, social work, political orientation, environmental issues, etc. had been disregarded in the context of economic development since the dawn of time. Social development used to be equated with economic progress. Later, economists from around the world understood the significance of human variables that were overlooked in economic development and that social development occurred at a much faster rate than economic development.

Since the previous three decades, the idea of social development has gained significant traction in developing nations due to the emphasis placed on strengthening social systems, promoting social justice, fostering social cohesion, and enhancing quality of life by expanding employment opportunities, among other things. In addition to promoting the fulfilment of basic needs related to infrastructure, communication, education, marketing of products, and equal opportunities, social development aims to address human problems like ill health, poverty, illiteracy, traditional attitudes, conditional or unequal availability of economic resources, effectively preventing atrocities, exploitation, and violence. (Sikhgar 1996)

The Concept:

The realization and application of human rights entails that the fundamental requirements of an individual are satisfied. Basic necessities include having access to services for health, education, food, housing, employment, and a fair distribution of money. Social development works to advance democracy by encouraging public involvement in policymaking and by fostering an atmosphere for transparent government. In order to meet their own needs and improve their own lives, the poor are given more power through social development. Special attention is paid to ensuring the equitable treatment of women, children, members of indigenous cultures, people with disabilities, and all other members of populations thought to be most vulnerable to the conditions of poverty.

Initially, the term "social development" was almost used interchangeably with the term "social evolution." A macro-sociological perspective's identification of the key stages in the history of human civilization provided a profile of social development. Recent debates, however, have separated the idea of social development from the theory of evolution and placed greater emphasis on the issues of meeting human wants and enhancing quality of life. Although it includes economic growth, the idea of social development is more expansive and attempts to realize specific societal goals and ideologies. These goals and the idea of social development have not been precisely articulated. There is disagreement over the concept's dimensions, and there are some hesitant indicators.

When it comes to operationalizing the word "social development," it might have both a micro and a macro meaning. Microanalysis depicts how people interact with one another and develop as people. Social workers have typically received their unique interpretation of them. The macro view, however, has put more of an emphasis on the economic and social development

occurring in emerging nations, such as the establishment of institutions and community empowerment.

There are many theories in social sciences to help us understand people better and to promote their well-being. One of these efforts has been to emphasize the significance of social development, particularly during the 1990s, by drawing on lessons from earlier development experiences. By redefining development as a process of extending people's choice and as a focus on people rather than just material prosperity, the United Nations Development Programme (UNDP) pushed the idea of human development.

"Development without a face" refers to economic development that ignores social development. Social development is the process of deliberate institutional change that aims to better balance social policies and initiatives with the needs and aspirations of people. (Ahuja, 1993).

It covers a wide range of topics, including redistribution of wealth, moral development, housing and sanitary conditions, health and food security, social and economic equality, universal education, health and food security, and environmental protection. All of these could be viewed as social development indicators.

It is impossible to understand development in isolation. It is a component of a broader societal transformation process. We are never merely concerned with the achievement of economic objectives or the development of a new economic system during that process.

The need for general social transformation has a significant impact on the aims and priorities as well as the phasing of economic development. The fact that development is concerned with enhancing the wellbeing of people in general is a significant part of it. It encompasses more than simply higher production; it also includes the rise in people's capacity to consume the goods they require to raise their standard of living as a result.

Social progress is a relative phrase in that some people may interpret changes in everyday life, social functions, interpersonal relationships, attitudes, and values as progress, while others may interpret them as a deterioration of long-standing social norms and social practises. Social progress refers to factors that improve both the social and biological conditions of human life. Humans are constantly working to influence their surroundings and create forces that improve

their quality of life. Modified standards of living, social interactions, social functioning, attitudes, and values are the result of advances in knowledge, innovations, and the usage of various technologies and gadgets. Evolution and social progress were first thought to be synonymous, but Sociologists eventually distinguished between evolution, social evolution, and social advancement.

A child learns the language and culture of the community where they are nurtured through social development. In terms of child development, social development refers to the enhancement of a kid's wellbeing in society so that they can recognize and maximize their potential. Social development is the investment in people.

The phrase "social development" first gained popularity when it became clear that an all-encompassing, multi-faceted strategy was required if development was to be achieved in its truest meaning and not just through economic growth.

In the 1950 United Nations Report on the World Situation, social development was suggested as a solution to the development dilemma. In 1973, the Indian Council of Social Welfare used the term "social development" for the first time.

The process of enhancing people's resources and capacities to improve their wellbeing, the capacity of social groups to exercise agency, change their relationships with other groups, and participate in development processes, as well as society's capacity to balance the interests of its various members, govern itself peacefully, and manage change, are all examples of social development.

Social development is defined by M.S. Gore, a renowned Sociologist and social work scientist from India, as the process of bringing about the entirety of the socio-economic, political development of society.

Social development is defined as the following by the United Nations on page 17 of the journal International Social Development Review in 1971: "Human aspect, raising income, equitable distribution of materials, structural changes to create a favourable environment for inclusive growth, etc."

"Social development is the process of planned institutional change to bring about a better correspondence between human need on the one hand and social policies and programmes on the other," said John.

Social development, according to Devi, "is a comprehensive concept that implies major structural changes—political, economic, and cultural—that are introduced as a part of deliberate action to transform the society."

UNO emphasizes that social development is related to the increased ability of the social system, social structure, institutions, services, and policies to make use of resources to produce positive changes in the standard of living.

Two connected elements are revealed by a survey of the social development literature. First, people's ability to continually labour for their personal wellbeing and the welfare of society is developing. In order to meet human needs at all levels, especially the lowest, institutions must be changed. This is done through strengthening the connections between how wants are expressed and how they can be supplied.

Social development is a broad notion that refers to structural changes that are brought about on purpose in order to change society. While social development is a value-laden term that refers to a subjective statement of the desired path of social change, social change is a value-free, objective description of societal processes. Therefore, improving people's living situations is one of social development's primary objectives. It also addresses regional imbalances and rural-urban inequities so that people are not denied basic necessities of life like food and shelter. It develops infrastructure that meets everyone's basic needs, especially those who belong to the most underprivileged and impoverished segments of society.

According to Ram Ahuja (1993), social development entails four steps: (i) determining the needs of the populace; (ii) introducing structural changes in society, such as getting rid of some outdated institutions and establishing new ones; (iii) holding institutions accountable to the populace; and (iv) involving the populace in decision-making.

According to S.C. Dube (1988), "development" is defined as "making no discernible improvements to the deplorable lot of the common man—the majority of the country's

population." Growth that causes a small portion of the population to indulge in a vile high life is unethical.

Therefore, the non-economic factors listed above and those like them form the main foundation for progress. The successes of development must also be viewed in terms of the well-being of both individuals and society as a whole. Social development is a wide concept that explores the total transformation of individuals or groups as a result of consciously started policies and is used to examine social change in society.

The distinction between development and change should be made clear; in contrast to the latter, the former refers to a change that is desired or intended. In this sense, we might say that while not all types of change constitute development, all types of change constitute development.

Additionally, there are various concepts of development. For instance, development might include a sociocultural component to it or even an economic component.

However, when we discuss social development, we frequently focus on how the social structures and processes have changed qualitatively. Every society consists of certain cultural values, norms, traditions, customs, culture, etc., all of which need to be carefully examined to look at how a society has developed socially.

We could research how social development changes during childhood and adolescence. Social growth in childhood and adolescence enables people to become more self-aware and to understand themselves better. Between the ages of three and six, children begin to build their sense of self. They become aware that they are unique individuals who differ from other people. Infancy and adolescence are when people begin to form opinions about their level of skill and worth.

According to this perspective, social development examines and deals with the causes and effects of social and economic inequality, the moral uplift of society's most vulnerable members, the provision of decent housing and sanitary facilities, and the general expansion of other social welfare amenities, among other things.

3.4 OBJECTIVES AND PRINCIPLES OF SOCIAL DEVELOPMENT

Raising people's standards of living within society is the primary goal of social development.

Some of the goals most nations have adopted for their social development include:

1. A change in the focus from the individual to more expansive collectives that include the poor majority or place more emphasis on collective improvement.

2. Outlining social objectives in terms of gratifying human wants.

3. To raise standard of living

4. Establishing a redistributive institutional framework to achieve fresh social goals.

5. To develop a comprehensive plan for organizational and value change to ensure quick achievement of social goals that have been redefined.

6. Create metrics to measure social progress and identify unmet social needs.

7. To establish monitoring systems to make sure the growth rates are quantifiable and sustainable.

8. To foresee potential issues with growth and other issues, and to get ready to deal with them swiftly and effectively.

9. To foster an environment where it is feasible to reconsider the suitability and sufficiency of current social structures and strive towards their reconstruction.

3.5 INDICATORS OF SOCIAL DEVELOPMENT

A few widely recognized key indicators of social development include:

- An improvement in living standards;
- The eradication of hunger;
- An increase in the level of education;
- An increase in employment; and
- Social justice, or the equitable sharing of development's benefits.
- Well-organized and dependable provisions for security against diverse life's calamities.
- Uplifting of society's poorer members.
- Enhanced social welfare policies
- Reducing sectoral and regional disparities
- Preserving and enhancing health.

- Greater public involvement in the programmes for development.
- Improved environmental protection methods
- Adequate leadership

Principles of Social Development:

In the broadest sense, we describe social development as the upward movement of society's energy, efficiency, quality, productivity, complexity, comprehension, creativity, choice, mastery, enjoyment, and accomplishment from lower to higher levels.

Growth and development typically go hand in hand, yet they are two distinct phenomena governed by two distinct sets of laws. Growth entails the multiplication and horizontal or quantitative extension of already-existing activity types and forms. Development entails the vertical or qualitative improvement of the organizational level.

The societal ideals and drive for progress are what drive social development. The social will seeks the gradual satisfaction of a prioritized hierarchy of demands, including border security, law and order, self-sufficiency in food and shelter, establishment of peace and wealth, and release of excess energy through amusement.

Only in those areas where the collective desire is strong enough and actively seeking expression can society develop. Subconscious development is how the collective grows. Physical experience is the first step, which eventually results in conscious understanding of the procedure.

The domain of structured interactions and relationships between people is society. Every society is endowed with a vast store of untapped human potential energy, which is absorbed and held still by the organized underpinnings of that society, including its cultural values, physical safety, social beliefs, and political institutions. These energies are unleashed and expressed in action at times of change, crises, and opportunity.

The act is the basic unit of social organization. The evolution of more complex and the fabric or web of social organization is made up of the productive activities that individuals weave together to create systems, organizations, institutions, and cultural values. The progressive growth of social organizations and institutions that channel and steer society's energies towards greater levels of achievement is vital to the development process. A significant amount of

energy must be put into development in order to disrupt preexisting social behaviour patterns and establish new ones.

Not a program, but a process, is development. The entire society must engage in development. It can be encouraged, directed, or helped by government policies, regulations, and special initiatives, but it cannot be forced or carried out on behalf of the populace by administrative or outside entities.

The idea of infinity is a useful one. The potential of people is endless. The potential for development is endless. Political, economic, technological, scientific, cultural, and other spheres of social life all experience evolution according to the same principles and procedures. Individual, organizational, and societal growth are all governed by the same principles and procedures.

3.6 APPROACHES TO SOCIAL DEVELOPMENT

- Additionally, "the sociology of development" alludes to the research of many perspectives on social development. Below are some of those methods that have been discussed:
- Top-down development: In this method to development, also known as top-down development, the apex administrative authorities plan and create the development schemes. This strategy, however, has a lot of drawbacks because it might not directly include the recipients.
- Bottom-Up method, often known as "development from the bottom up," is the second development strategy that takes into account the demands of beneficiaries by allowing them to project their needs and requirements.
- Sectoral development: This is the process by which a particular economic sector, such as the agricultural or industrial sectors, develops. Indian post-independence planners, for instance, placed a strong emphasis on the growth of Indian firms.
- Area development: We actually use an area development strategy when we try to focus on a particular undeveloped area or region. This strategy could be used, for instance, to raise living conditions in certain rural communities.

- Target group development: This strategy concentrates on a few particular target groups, such as women, small farmers, child laborers, etc. The reservation policy for SC/STs is an excellent illustration of this strategy of development.

3.7 MEASURING SOCIAL DEVELOPMENT

Social development can be evaluated in terms of three key areas: social, cultural, and political dimensions.

Social aspects:

1. The society is less traditional and more modern.

2. The society is less dictatorial and more democratic.

3. Unlike in the traditional caste-based society, where social rank is mostly decided by birth, today's society is largely defined by accomplishments. If social prejudice exists at all, it is based on traits that people have acquired rather than their place of birth.

4. Unlike the old joint family, the family structure is no longer big and authoritarian. As is the case with the majority of modern metropolitan families, it is a tiny family, nuclear in structure, and democratic in nature.

5. In traditional communities, the kinship network was very large.

6. The society is urbanized and the general way of life of people is urban. Rural-to-urban and urban-to-urban migrations are high in a developing society.

7. There are no restrictions on and quick occupational and social mobility in society. For instance, social and occupational mobility were somewhat limited under the traditional caste system in India. In terms of social interactions, romantic relationships, and employment choice, modern Indian society is no longer heavily influenced by caste. Indian civilization is still primarily endogamous, nevertheless.

8. A number of governmental and non-governmental organisations are created to take on the duties that have historically been handled by the family. For instance, daycare centers, senior living facilities, and home delivery of market goods.

9. The population is growing at a slower rate.

10. Mortality rates are also lower, particularly those for baby and maternal deaths.

11. Both male and female literacy rates are high.

12. Health facilities are improved and made available to everyone, regardless of class, from the top to the bottom.

Cultural aspects:

1. Individualism, materialism, and profit-seeking are fundamental characteristics of people in industrialized cultures. Maximization of accomplishments is what individuals strive for.

2. Individuals' social behaviour is no longer dominated by primitive emotions. Situational factors significantly control human behaviour. Following social evolution, prejudices like casteism, racism, familialism, fundamentalism, dogmatism, and others decrease and disappear. People's value orientation shifts towards secularism and humanism.

3. As society develops, nationalism and pluralism also do.

4. The human rights institutions and organizations expand.

5. A modern person in a developed society has a value orientation that is more focused on the individual and their family than it is on the community. Only the amount determines what should be done or not.

6. Customs and traditions become weak. The rate of change in the context of social intercourse, foodstuff, clothes and housing pattern is accelerated. Food habits undergo change to become more metropolitan and continental.

7. Religions and the believers exist but religious practices and rites seem to be on the wane.

8. People become more rational and less superstitious and dogmatic.

6. Traditions and customs deteriorate. The pace of change is accelerating in the areas of social interaction, diet, attire, and housing patterns. Food preferences evolve to become more urban and continental.

7. Religious practices and rites still exist, but fewer people seem to follow them.

8. People become less dogmatic and superstitious and more reasonable.

Political Aspects:

The political system that is most popular in both developed and developing countries is democracy. The majority of nations in the globe practice democracy in one way or another, with the exception of a small number of nations like Myanmar, Pakistan, Nepal, and Bhutan that do not qualify as sound democracies.

The first and most significant social transformation that occurred throughout the period of modernization and growth, which began with the Renaissance, was the separation of the Church from the politics and the establishment of democracy in its place. Some characteristics of political development are:

1. The formation of the nation.

2. Every citizen's freedom is guaranteed. People have access to freedom of speech, career choice, religious practice, etc.

3. There is a secular state. It does not differentiate between citizens based on caste, creed, religion, or geography.

4. The state aims to ensure equality among its people. Since an entirely egalitarian society would likely only be possible in a dystopian world, equality does not mean giving everyone the same position. The true definition of equality is giving everyone the same opportunities. For instance, the Indian Constitution ensures that every person has an equal opportunity to engage in the political, social, economic, and cultural life of the nation.

5. As society develops and democracy matures, so does awareness of human rights and civil society.

3.8 A SOCIOLOGICAL PERSPECTIVE ON SOCIAL DEVELOPMENT

And if we take the sociological viewpoint into consideration, it gives a distinctive method of looking at the particular issues that Society faces. We can examine a specific social issue or pattern from a number of perspectives thanks to sociological imagination. The functionalist,

conflict, and interactionist views are the three primary schools of thought utilized to study human behaviour in contemporary sociology.

Each of the aforementioned frames of view has a unique perspective on social evolution. In actuality, several Sociologists have varying perspectives on the idea of growth. Emile Durkheim, a classical Sociologist, for instance, made an effort to identify the change from a mechanical to an organic society, noting that mechanical solidarity has characteristics of a simple society while organic solidarity has characteristics of a more complex society.

While conflict theorists like Karl Marx examine social development in connection to class conflict in his classic book "Das Kapital." According to him, societal evolution is indicated by the Asian, Ancient, Feudal, and Capitalist forms of production. Marx, however, argues that the socialist and later communist modes of production will be what move humanity to the last stage of development. On a similar note, Max Weber contends in his landmark essay, "Protestant Ethics and the Spirit of Capitalism," that as thinking develops, capitalism changes in character. According to him, cultures progress from "traditional societies" to "economies that are modernizing." While interactionists like George Herbert Mead emphasize how daily interactions between people are crucial to the evolution of society.

As part of his theory of law, Auguste Comte, the creator of sociology, also divided the entire developmental process into three stages: the theological stage, the metaphysical stage, and the positive stage. According to Comte, social growth takes off during the constructive or scientific period.

Intellectuals like Herbert Spencer developed the various models that show how society evolved from a simple to a diversified civilization in response to Charles Darwin's Origin of Species.

Furthermore, the living standards of people must be considered in order to understand social evolution. The most crucial component of social development is human development. Mahbubul Haq first created the human development technique, which was later adopted by the United Nations Development Programme, after taking inspiration from Amartya Sen's capacity approach. (UNDP)The six fundamental components of human development are equity, sustainability, productivity, empowerment, corporation, and security, as per the UNDP. The

Human Development Indicator (HDI) however includes per capita income, education, and life expectancy as its core elements. (Raka, 2018)

To accomplish the following, social progress necessitates simultaneous adjustments to everything:

1.One is the eradication of poverty.

2. High literacy.

3. Equal opportunity distribution is social justice.

4. Improvements to amenities for social welfare.

5. A secure setting.

6. Possibility for personal development.

7. Maintenance and improvement of health—longevity security.

8. Improvement of society's weaker groups.

9. Providing protection from numerous life-threatening situations.

10. Access to more goods and services than are strictly necessary to maintain life.

11. Low fertility and high life expectancy at birth.

12. Employment levels are rising, although only a small minority of workers are employed in agriculture

3.9 IMPORTANCE OF SOCIAL DEVELOPMENT

Man is a social mammal, and social interactions influence his mental processes. And social development is what makes it possible for individuals to fit in with members of diverse social groups for the benefit of society. A person's mental process is greatly influenced by society because everything is learned from it. One must follow social norms and take lessons from them in order to maintain social connections. The ability of people to tolerate or accept the perspectives of others is improved through social growth.

Some Sociologists claim that the psychological, social, and moral components must be taken into account for a "holistic" approach to growth. Since it enhances one's physical, psychological, social, and cultural wellbeing, social development is vital in their eyes. Additionally, some Sociologists think that social development results in social quality improvement, which in turn fosters social cohesiveness. The issue of violence and lawlessness in the country, according to modern Sociologists like Yogendra Kumar, is made worse by the

striking effect of poor development planning, which is unhappiness among the populace. However, social growth plays a crucial role in the introduction of novel patterns in people's preferences. If implemented, developmental policies can help people improve their well-being. Some Sociologists also hold the view that social development results in social quality enhancement, which therefore fosters social cohesion in society. However, according to modern Sociologists like Yogendra Kumar, an unfortunate side effect of bad development planning is that it makes people unhappy, which exacerbates the problem of crime and violence in the country. Despite this, social evolution plays a crucial role in the introduction of fresh trends in consumer preferences.

If implemented properly, developmental policies can help people improve their well-being and reach their full potential. As a result, in order to achieve the desired outcomes and enable people to become their best selves, developmental policies and methods must be applied effectively. Some Sociologists also hold the view that social development results in social quality enhancement, which therefore fosters social cohesion in society. However, according to modern Sociologists like Yogendra Kumar, a striking outcome of poor development planning also leads to a lack of happiness among the populace, which exacerbates the violent problem. Since it encourages more meaningful discussions on the relative significance of the material and cultural foundations of social development, studying social development is far more important in sociology.

3.10 LET US SUM UP

In this unit, we gained an understanding of the objectives, methods, history, sociological views, indicators, and significance of social development in this unit. So, we may argue that social development entails a set of goals, such as equality and social justice, which include other goals like social inclusion, sustainable livelihoods, gender equity, and enhanced voice and participation. Social development is a process of social change, not only a collection of policies and initiatives put in place to achieve a certain goal.

3.11 GLOSSARY

- **Social Development:** Social development is the process of planned institutional change to bring about a better correspondence between human need on the one hand and social policies and programmes on the other," said John.

- **Aristotle:** Man is a Social Animal.

3.12 CHECK YOUR PROGRESS

- Explain Social Development, Meaning and features.
- Write sociological perspective on social development. Explain its indicators and importance.

3.13 REFERENCES

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UNIT 4 -FACTORS OF CHANGE: CULTURAL, TECHNOLOGICAL, DEMOGRAPHIC

Structure

4.1 Learning Objectives

4.2 Introduction

       4.2.1 Enablers of Social Change

       4.2.2 Factors of Social Change

4.3 Biological or Demographic Factors of Social Change

4.4 Technological Factors of Social Change

4.5 Cultural Factors of Social Change

4.6 Let Us Sum Up

4.7 Glossary

4.8 Check Your Progress

4.9 Reference

4.1 LEARNING OBJECTIVES

This unit will provide an in-depth understanding on:

- Factors of Social change;
- Cultural change
- Technological change
- Demographic change

4.2 INTRODUCTION

Frenchman August Comte, regarded as the father of sociology, is credited with developing the idea of social change. According to August Comte, societies advance in predictable stages as a result of the expansion of human knowledge. Herbert Spencer, Karl Marx, and a number of other Sociologists later improved and developed the idea of social transformation.

Social change would be defined as observable changes in any social phenomenon throughout time. It simply refers to a shift in how people interact with one another. (MacIver).

Additionally, it indicates that many people are engaging in activities that are different from those that they or their parents did at a previous time (Merrill); this is referred to as social change when a society adopts a new behaviour. (Kingsley Davis). It is a constant and unavoidable process.

Our society cannot advance without social change. Social transformation is frequently accidental but occasionally intentional and planned. Is it possible for Scheduled Castes, one of society's most marginalized groups, to participate in society's mainstream with equal rights? According to Sablonnière et al. (2016), every member of the community faces a threat to their cultural identity when social change takes place. The definition of threat to cultural identity used in this course, which was informed by earlier work on the topic, is a major threat to identification as well as to the clarity of the common ideas, values, attitudes, and behavioural scripts associated with one's group. Three key themes emerged as manifestations of the danger to cultural identity.

The first theme that struck out is the connection between identity threats and identity loss or loss of self. Despite the theoretical turn away from embodied face-to-face relationships, Jamieson (2011) Subjectivity and Social Integration reiterates the importance of intimate relationships and intimacy practices to understanding social change in the age of globalization. Examples of intimacy and social change in two spheres of personal life—parental authority and gender relationships—indicate that intimate behaviours can both reinforce and subvert age, class, and gender inequalities, and that focusing on intimate behaviours can help with the need to explain both continuity and change.

A. Portes. (2010) stated that social transformation is frequently accidental but occasionally intentional and planned. One can think of social change as the result of intentional individual and group behaviour. Although change is inevitable, some civilizations evolve more quickly than others.

Levin and Greenwood, (2006) A group, organization, or community can transform its starting circumstances to move towards a more free condition through the process of social change. According to Macionis, J.J. (2005), Social change is an ongoing process with many facets. It alludes to alterations in society's size, makeup, and structure as well as in interpersonal interactions. Social change is the gradual alteration of culture and social

structures. A change in a society's social structure is referred to as social change.

Majumdar (1966) defined social change as a new style or mode that modifies or replaces the previous one in a society's functioning or in the lives of its members. Therefore, social change describes any notable changes in people's behavioural patterns, cultural standards, and beliefs.

4.2.1 Enablers of Social Change:

In terms of what SCs can do in the workforce, what benefits they can derive from education, and what sacrifices they must make to attach themselves to the educational system and the labour market, social change can create different opportunity structures (enablers) that shape their individual decision-making and its relationship to family life. These adjustments might be minor—like a change in dwelling patterns—or significant—like a shift in one's professional aspirations. Occupational change, demographic change, educational change, and income change are examples of significant social change results.

According to theory and evidence, the following factors are currently having an impact on future social change in economies and societies: health, education access, education quality and equity, lifelong learning, technology access, employment opportunities, fair wages, working conditions, and effective and inclusive institutions. Deka, Namita (2018) conducted research on how Assamese women in the greater Guwahati area have changed their attire. They discovered that there had been changes in fashion from their earlier eras. Because of how the west has influenced Indian culture, less and less people are wearing traditional attire.

In 2016, Das, Kalyan, conducted research on the socioeconomic situation and social consciousness of the Tiwas in the Morigaon district. According to the study, education has a beneficial effect on Tiwas' social consciousness. Bajwa-Patel, M., Hazenberg, R., and Alden Rivers, B. (2015) essay discussed a study to comprehend how college students view social change. The purpose of the study was to get students' opinions on what they thought helped and hindered young people from being agents of good social change. The conclusions from these focus groups have a number of significant ramifications for higher education institutions that want to foster the development of students as agents of social change. Universities have a fantastic opportunity to foster the next generation of social innovators by supporting students' capacities to envision themselves as agents of positive social change, either individually or collectively, and in finding ways to develop these capacities through learning, teaching, and

extracurricular activities.

Namita P. Patil (2012) investigated education's role in several facets of social development. She emphasised that modernization and the eradication of many social ills are both facilitated by education. She added that in today's highly complex national societies, education cannot be seen as an agent of social change or as a governing force protecting cultural heritage. According to Chandrashekar and Akash (2011), education is one of the key mechanisms for social mobility and that it has a significant impact on a person's socioeconomic level in society. For Dalit women, Mukul Wasnik (2009) emphasized the importance of education and increased access to healthcare.

Culture, according to Tylor (1871), is "that complex whole consisting of knowledge, belief, art, morals, law, custom, and any other abilities and habits acquired by man as a member of society." Therefore, culture refers to a particular group or society's ideas, habits, and artistic expression. In terms of the language, the religious practice, the rituals, and the traditional values, it refers to the traditional beliefs and practices of any community that have been inherited and passed down from one generation to the next.

Human society has always experienced social change, which is a natural process. Theophilus & Jackson (2017) note that while there is little question that cultural civilizations, empires, kingdoms, and epochs have risen and fallen, the nature of human sociocultural organizations and social interactions has also changed to match the structural patterns of every epoch's existing society. They say that a variety of factors can be credited as causes of social change and that humans have progressed from a prehistoric stage to a modern society. However, the survival instinct and the ability of humans to adapt to new situations may be the main driving forces behind the phenomenon.

According to Wardynski (2019), social change is a change that affects a community as a whole rather than just a single person or group of people. It is a universal phenomenon that affects all societies worldwide, whether they are uncivilized or not, even though the rate and scope of social change may vary from one society to the next.

Social change can be characterized by changes in cultural symbols, behaviour norms, social structures, or value systems. It is the alteration of mechanisms inside the social structure. A variety of factors can lead to social change, including population growth and other

demographic factors, contact with other societies (diffusion), changes in the ecosystem (which can result in the loss of natural resources or the spread of disease), technological change (epitomized by the Industrial Revolution, which gave rise to a new social group, the urban proletariat), and ideological, economic, and political movements. According to Form & Wilterdink (2019), social structure is the distinctive, enduring configuration of institutions that allows people to interact and coexist in a society. Family, religion, and political organizations are a few examples of these institutions.

A considerable shift in the culture within a certain society, group, or context can be referred to as social change. A number of "dimensions" of social change, including space (micro, meso, macro), time (short, medium, long-term), speed (slow, incremental, evolutionary versus fast, fundamental, revolutionary), direction (forward or backward), content (socio-cultural, psychological, sociological, organizational, anthropological, economic, and so on), direction, and impact, could be used to further narrow down such a broad definition. (Peaceful versus violent). Therefore, a thorough analysis of social development in a community can show us how quickly change is occurring and what effects it has had. It can aid in our understanding of social phenomena to varying degrees.

4.2.2 Factors of Social Change:

Social change refers to the process of transformation of social structures and institutions over time. It is a complex and ongoing process that can be driven by a variety of factors, including cultural, economic, political, and technological changes. In the earlier units, we have understood the concept of social change and now we will understand the the factors that drive it.

Social change can be broadly defined as any alteration in the social order of a society. It can occur on various levels, from individual behavior to entire societies, and can take many different forms. Examples of social change include changes in cultural norms and values, economic systems and structures, political systems and institutions, and technological advancements.

Social change occurs in all civilizations and across all eras. But now the question of why social change occurs arises. The word "Why" stands for the motivations, root causes, or driving forces. Social change is an ongoing and complex process that can be driven by a variety of

factors, including technological innovation, economic systems and structures, political systems and institutions, and cultural factors. As societies continue to evolve and change, understanding the drivers of social change will become increasingly important.

We know that there are some potential causes for social change from the discussion about the nature of social change. Thus, it has multiple causes. The following factors are shown in the figure:

Figure1.1: Representing the different factors of Social Change:
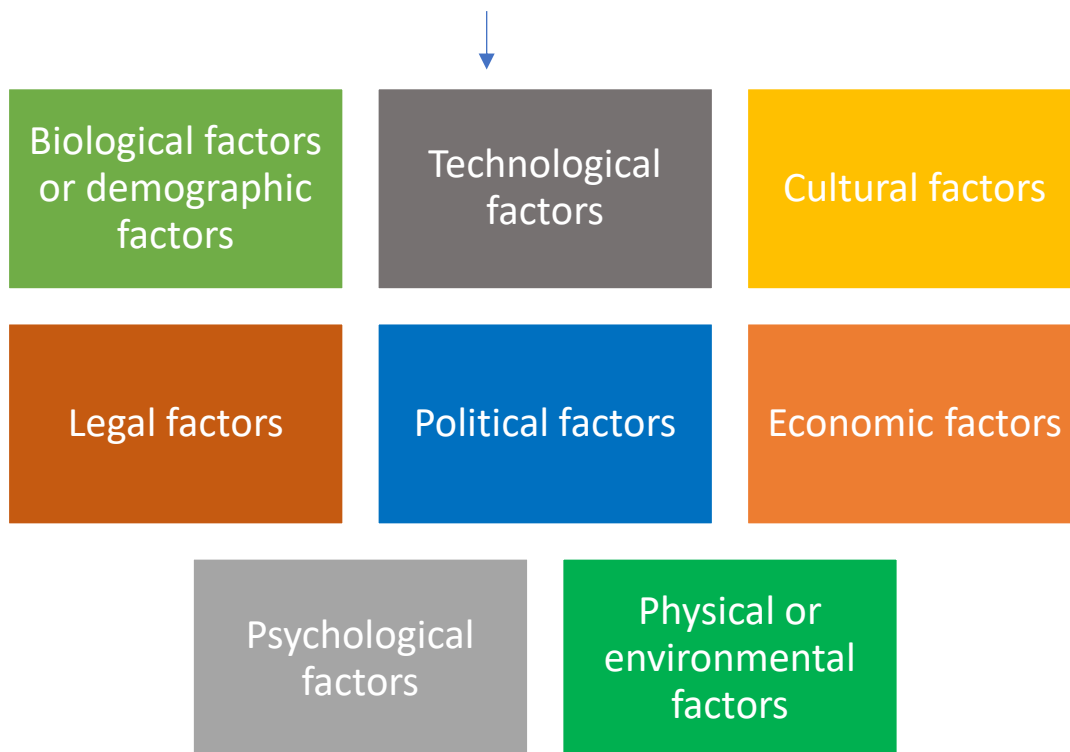
4.3 BIOLOGICAL FACTORS OR DEMOGRAPHIC FACTORS OF SOCIAL CHANGE

Social change can also be influenced by biological and demographic factors. These factors are related to the characteristics of individuals or populations, such as age, gender, health, and fertility rates, and can have a significant impact on the social, economic, and political systems of a society.

Figure1.2: Representing the demographic factors of Social Change:
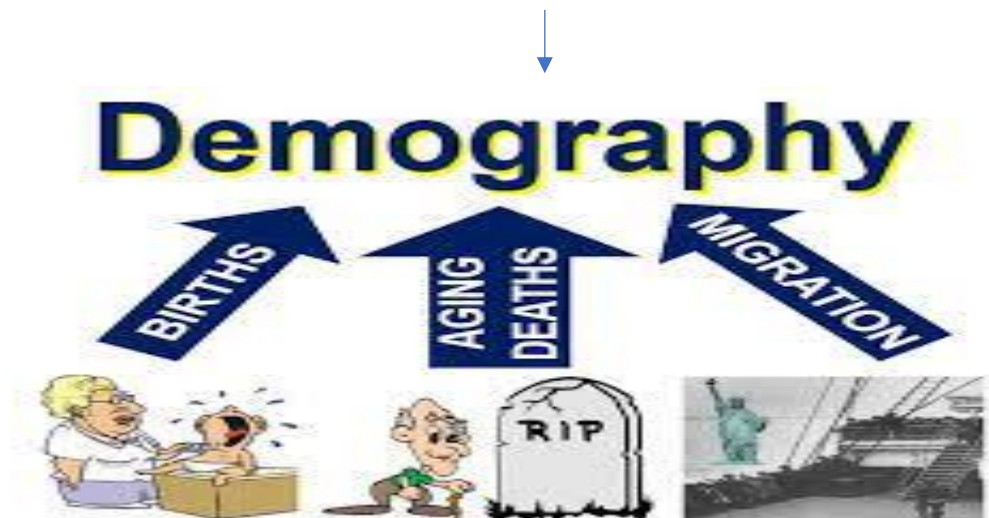
Age: The age structure of a population can influence social change. For example, the aging population in many developed countries has led to changes in social welfare policies and retirement systems. As the number of older adults increases, there is a greater demand for healthcare, social services, and retirement benefits. This has led to debates about how to fund these services and how to balance the needs of older adults with those of younger generations.

Gender: Gender is another biological factor that can influence social change. For example, changes in women's roles and status have been a significant driver of social change in many societies. As women have gained more access to education, employment, and political power, they have challenged traditional gender roles and promoted gender equality. This has led to changes in laws and policies related to issues such as reproductive rights, domestic violence, and pay equity.

Health: Health is also a biological factor that can influence social change. For example, the emergence of infectious diseases such as HIV/AIDS has led to changes in sexual behavior, healthcare policies, and social norms around sexuality and drug use. Similarly, the obesity epidemic has led to changes in food policies, the design of public spaces, and social norms around body size and appearance.

Fertility Rates: Fertility rates, or the number of children born to a woman over her lifetime, can also influence social change. For example, declining fertility rates in many developed

countries have led to debates about how to support an aging population and maintain economic growth. Conversely, high fertility rates in developing countries can lead to challenges related to education, healthcare, and poverty reduction.

Human population change is a complicated phenomenon. While it may occasionally be simple to explain within a constrained sociodemographic and historical context, most often it includes a complicated web of socioeconomic factors.

Economic, social, and sociolegal institutions, as well as demographic realities, all play a significant role in this. However, they can also have an impact on those conditions and institutions through a number of different avenues. Furthermore, it is no longer possible to consider social change or demographic ageing to be "national" problems or issues. As a result, neither laws in general nor "equality" in particular are "neutral" to population change. They engage in intricate and varied interactions with one another. The rule of law and the idea of equality do not ignore societal changes. Both an active participant and a passive mirror, they are also observers.

4.4 UNDERSTANDING THE TECHNOLOGICAL FACTORS OF SOCIAL CHANGE

Technological factors are one of the key drivers of social change, as they shape the way people interact, work, communicate, and even think. Technological advancements have the power to revolutionize the way we live our lives and can create new opportunities as well as challenges for individuals and societies. Throughout human history, technology has played a major role in driving social change. From the invention of the wheel to the rise of the internet, technological advancements have changed the way we live, work, and interact with one another. Let us understand technological factors that have influenced social change, and their impact on society.

Communication: One of the most significant ways in which technology has driven social change is through communication. The invention of the telephone, followed by email, social media, and instant messaging, has made it easier than ever before to connect with people around the world. This has led to a more globalized society, breaking down barriers between people of different cultures and backgrounds. With the rise of social media, people have been able to come together on a larger scale, forming communities and driving social movements. The Arab

Spring, Black Lives Matter, and #MeToo are just a few examples of how social media has been used to promote social change.

Thus, technology has revolutionized the way we communicate with one another. The advent of telephones, email, and social media has made it easier than ever before to connect with people around the world, breaking down barriers and promoting a more globalized society.

Information access: Another technological factor driving social change is access to information. With the advent of the internet, vast amounts of information are now available at the click of a button. This has helped to democratize knowledge and education, enabling people to become more informed and empowered in their decision-making. Online learning platforms have made education more accessible, and free online resources have helped people to learn skills and find employment. This has led to a more educated and skilled workforce, contributing to economic growth and development.

The internet has made vast amounts of information available to people at the click of a button. This has helped to democratize knowledge and education, and has enabled people to become more informed and empowered in their decision-making.

Automation: Advances in automation and artificial intelligence are also transforming the way we work and live. Automation has the potential to disrupt entire industries, leading to job losses and changes in the nature of work. However, it can also lead to increased efficiency and productivity, freeing up time and resources for other pursuits. As machines take over repetitive and dangerous tasks, people will have more time to focus on creative and fulfilling work. This shift towards automation and AI is likely to have far-reaching consequences for society, and will require new policies and institutions to adapt to these changes.

Advances in automation and artificial intelligence are transforming the way we work, and will continue to do so in the future. This has the potential to disrupt industries and change the way we think about employment and the economy.

Medical advancements: Technological advancements in medicine have greatly improved our ability to diagnose and treat diseases, leading to increased life expectancy and improved quality of life for many people. New treatments and therapies have emerged, and genetic engineering has the potential to cure diseases that were once thought to be incurable. However, these

advances also raise ethical and social concerns, such as access to healthcare and the impact of genetic modification on future generations.

Environmental impact: Finally, technological factors have had a significant impact on the environment. While advancements in renewable energy and sustainable technologies are helping to mitigate the negative effects of human activity, other technologies such as industrial farming and transportation are contributing to climate change and other environmental problems. As we continue to rely on technology to solve these problems, it is important to ensure that we do not create new ones in the process.

Thus, we can say that technology has both positive and negative impacts on the environment. While advancements in renewable energy and sustainable technologies are helping to mitigate the negative effects of human activity, other technologies such as industrial farming and transportation are contributing to climate change and other environmental problems.

Technology is developing quickly. The "Age of Technology" refers to the present. Through modifying our environments, which we then adopt, technology transforms society. Our social structures, norms, and practices change frequently as a result of the adaptations we make to adapt to the environment as it changes due to technology.

Figure1.3: Representing the Technological factors of Social Change:
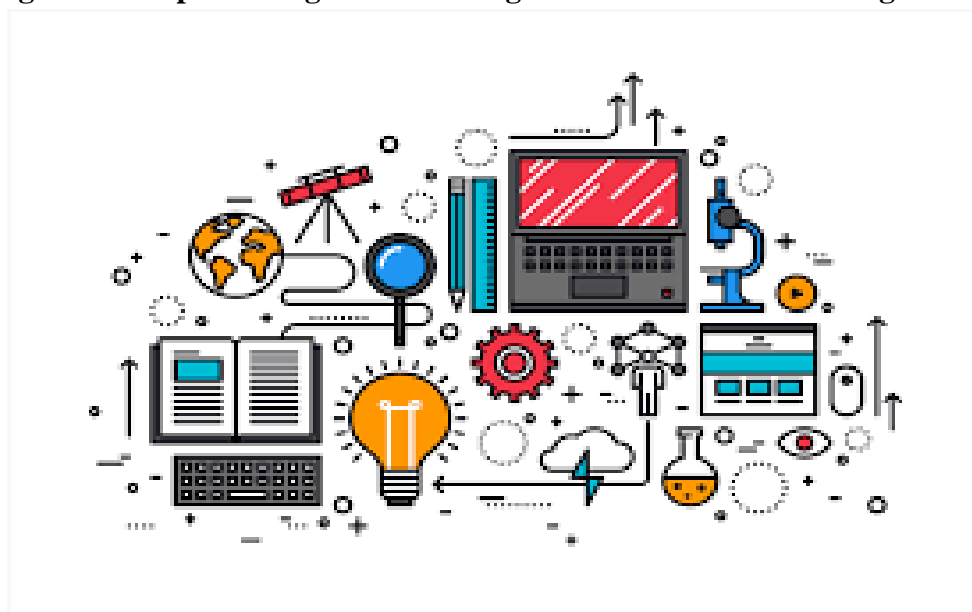
Numerous studies have examined how political and economic systems might change. The various dimensions of change described by Smelser (1967) include the alteration in agricultural

practices brought on by technological modernization, the commercialization of agriculture, urbanization, etc.

According to Lee (n.d.), advances in information technology are currently having a significant impact on a variety of societal spheres. In order to manage the risks and threats posed by the current computing and communications revolution, he tells readers that it has significant economic and social effects on contemporary society.

Ogburn (1936) questions why societal change today is so great compared to how little it was in the past. He hypothesizes that this is because of mechanical invention and scientific advancement. According to Greenwood & Guner (2008), social change refers to a change in the attitudes and behaviours that define a society and is a result of adaptation to advancements in that culture's technical environment.

According to Badawood (2016), new inventions force society to bow to them and to what the inventions mandate, making them the driving force behind change. He uses the development of communication technologies as an example. Previously, many people disapproved of and refused to use various electronic services or other fields; however, society soon gave in to them due to the growth of knowledge and science and its diffusion among various sectors of society. Media has been a major force in bringing about social change all across the world, and there is no doubt that it will continue to do so more actively in the future as media technology advances rapidly.

There was simply print media at first, then radio, television, and finally the internet. All of them are now available in a single smartphone. The advancement of technology has allowed human society to engage on a completely new level. Nations can speak with one another just as easily as we can with our neighbours. Many people can receive information in a few of seconds. The global community has risen as a result of these developments. Marshal McLuhan first used the phrase in the 1960s to explain how technology is bringing people closer together and effectively eliminating the effects of time and distance (Gibson & Murray, 2012). As a result, the world is becoming more and more like one big interconnected "village."

Yeates (2001) defined globalization as a "dense, extensive network of interconnections and interdependencies of economic, technological, cultural, social, and political forces and processes that routinely transcend national borders." It is this enmeshment that causes people

to perceive the world as a single, shared space, or a "global village," Yeates (2001) wrote. According to "The Effect of Technology on Globalization" (2018), technology is recognized as the primary factor behind globalization, which started in the 18th century and has persisted up to the present day.

Similarly, Kuppuswamy (1993) maintains that the development of technology has been a significant driver of social change since he thinks it has contributed to the constant expansion of knowledge from the seventeenth century. According to Goel (2009, p. 249), in the context of contemporary society, the mass media—including newspapers, TV, radio, video, and the internet—strongly influences people's values and way of life. In fact, its influence on people's lives is even greater and deeper than many types of state indoctrination and sermons from clergy from the pulpit in churches.

According to Khalid, Ahmed, and Mufti (2015), mass media studies have become crucial in the current context, where technology has caused numerous changes in society. No study of social change is complete without an examination of the media; while change is inevitable and affects every society, the media have accelerated the process of socio-cultural change and modernization.

Thus, we can conclude by saying that technological factors are a major driver of social change, influencing the way we communicate, access information, work, and interact with the environment. As technology continues to evolve at a rapid pace, it will undoubtedly continue to have a profound impact on society. It is important for policymakers, educators, and citizens to understand these changes and work together to ensure that technology is harnessed for the greater good.

4.5 UNDERSTANDING CULTURAL FACTORS OF SOCIAL CHANGE

Change occurs in societies at various stages of their socio-cultural existence. These influences can be observed in the development of science and technology, communication and transportation, mass media, education, and other areas. In the process, individuals give up many of their own values and cultures in one way while adopting new ones in another. This has been noted in numerous research conducted by social scientists, primarily anthropologists and Sociologists.

Cultural factors play a crucial role in driving social change. Culture is defined as the set of beliefs, values, customs, and traditions that shape people's behavior and worldview. It may have a tangible or non-material nature. Although there are numerous potential reasons for cultural change, the majority result from interactions with other cultures, inventions, and internal cultural adaptation. The Santhal, Oraon, and Munda of Jharkhand, the Bhills of Rajasthan, and the plain tribes of Assam are a few instances of tribes whose social and cultural practices have changed significantly. Anthropologists like N.K. Bose (1967), L.P. Vidyarthi (1964), S.C. Dube (1990), and Surajit Sinha (1982) have researched the changes occurring in Indian tribal societies. At various periods of development, it has been discovered that the tribes are subject to the processes of Hinduization, Christianization, Westernization, and Modernization.

Figure1.4: Representing the cultural factors of Social Change:

Cultural factors are the beliefs, values, customs, and traditions of a society that influence social change. The different cultural factors that drive social change are:

- Changes in Attitudes and Values
- Technological Innovation
- Religious and spiritual beliefs
- Globalization

Changes in Attitudes and Values: Attitudes and values are central to cultural factors that drive social change. For instance, the women's rights movement emerged as a cultural change to challenge traditional gender roles and promote gender equality. The movement aimed to transform society's beliefs and attitudes towards women's roles in the family, workforce, and

society at large. As a result, laws and policies were changed to promote gender equality, and women have achieved significant progress in terms of education, employment, and political representation.

New ideas challenge existing norms and practices, leading to changes in attitudes and behavior. For example, the civil rights movement of the 1960s challenged the idea of racial segregation and discrimination, leading to changes in laws and policies that promoted racial equality. Similarly, the feminist movement of the 1970s challenged gender roles and stereotypes, leading to changes in laws and policies that promoted gender equality.

Technological Innovation: Technological innovation has also played a significant role in driving social change. For example, the widespread adoption of smartphones and the internet has transformed how people communicate, work, and access information. These technological advancements have led to changes in social norms and behaviors, including increased screen time, online communication, and remote work. Additionally, the use of social media has provided a platform for social activism, enabling individuals to mobilize and demand change.

Technological advancements can transform social institutions and practices, leading to significant changes in social norms and behaviors. For example, the advent of the internet and social media has transformed the way people communicate and interact with each other, leading to changes in social norms around privacy, identity, and social relationships.

Religious and Spiritual Beliefs: Religious and spiritual beliefs have been instrumental in promoting social change. For example, the Civil Rights Movement in the US was heavily influenced by religious leaders, such as Martin Luther King Jr., who used Christian teachings to promote social justice and racial equality. Similarly, the Buddhist philosophy of non-violence has been a driving force for the Dalai Lama's advocacy for peace and non-violent resistance against oppression.

Religious and spiritual beliefs thus can also drive social change. Religious and spiritual movements have been instrumental in promoting not only social justice and equality, but environmentalism and peace also. Apart from the the civil rights movement which was heavily influenced by religious leaders, the environmental movement has been influenced by spiritual beliefs that promote reverence for nature and the interconnectedness of all living beings.

Globalization: Globalization has been another cultural factor driving social change. It has brought people from different cultures and traditions into contact with one another, leading to the exchange of ideas and values. For example, the spread of Western culture and values has influenced the adoption of new ideas and behaviors in other parts of the world, such as changes in attitudes towards gender roles, sexuality, and consumerism. In contrast, the anti-globalization movement has emerged as a cultural response to the perceived homogenization of culture and the loss of local traditions and customs.

Globalization has led to the spread of new ideas, values, and practices across national and cultural boundaries. As people are exposed to different cultures and ways of life, they may adopt new ideas and values, leading to changes in social norms and behaviors. For example, the spread of Western culture and values has led to changes in attitudes towards gender roles, sexuality, and consumerism in many parts of the world.

We can thus conclude by saying that cultural factors play a crucial role in driving social change. Changes in cultural attitudes and practices can lead to significant social changes, including changes in social norms, institutions, and policies. New ideas, technological innovation, religious and spiritual beliefs, and globalization are some of the key cultural factors that drive social change. As societies continue to evolve and change, understanding the role of culture in shaping social change will become increasingly important.

4.6 LET US SUM UP

Any culture that has ever existed has experienced social transformation. It has only escalated with the introduction of contemporary communication technologies and developmental activities. Arunachal Pradesh became a state on February 20, 1987, and seen significant change over the years. According to the Department of Planning's report ("Changing Faces," 2009), Arunachal Pradesh has experienced significant social and economic changes in a relatively short amount of time.

Large-scale, goal-directed social planning may lead to societal change. In contemporary cultures, there are more opportunities for planning by huge organizations like the government. However, there are so many unanticipated significant changes taking place in communities today. For instance, the discoveries (inventions) made in universities, government research labs, and commercial companies often lead to unanticipated social change.

4.7 GLOSSARY

- **Social Change:** defined social change as a new style or mode that modifies or replaces the previous one in a society's functioning or in the lives of its members. Therefore, social change describes any notable changes in people's behavioural patterns, cultural standards, and beliefs.
- **Culture:** Culture, according to Tylor (1871), is "that complex whole consisting of knowledge, belief, art, morals, law, custom, and any other abilities and habits acquired by man as a member of society."
- **Fertility Rates:** Fertility rates, or the number of children born to a woman over her lifetime.

4.8 CHECK YOUR PROGRESS

- What do you understand by Social Change? Explain with examples.
- Explain the different factors of Social Change in your own words. Give examples.
- Write a note on Cultural factors of Social Change.
- Briefly discuss about Technological Factors of Social Change.

4.9 REFERENCES

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Block-2

THEORIES OF SOCIAL CHANGE

Unit-5: Evolutionary Theory

Unit-6: Functionalist Theory

Unit-7: Conflict Theory

Unit-8: Cyclical Theory

UNIT-5 EVOLUTIONARY THEORY

Structure

5.1 LEARNING OBJECTIVES

After studying this Unit, you would be able to:

- know the aspects of social change

- understand evolutionary theory of social change

- discuss S. C. Dube's Analysis of evolutionary changes

- describe about Talcott Parsons and his evolutionary universals

5.2 INTRODUCTION

The idea of change is fairly wide. Even while change is prevalent all around us, not all of it is referred to be societal change. Physical development from year to year or seasonal changes do not, therefore, fit within the definition of social change. In sociology, social change is defined as changes that take place in social relationships and social structures. The division of labour among individuals as a result of industrialization changed society and altered the way that people relate to one another. Once more, the development of machines paved the way for indirect change like the adoption of labour regulations. The procedure involved changes to the

people's culture and values in order to accommodate the surroundings. Society can become unstable as a result of change on occasion. We will go into great length regarding the evolutionary theory of social change in this unit.

5.3 ASPECTS OF SOCIAL CHANGE

From these and other definitions of social change, we can see that:

i) Social change is essentially a process of alteration with no reference to the quality of change.

ii) Changes is society are related/linked to changes in culture, so that it would be sometimes useful to talk about 'socio-cultural change.

However, some Sociologists see a distinction between social and cultural change. Social change is described as changes to specific social institutions, the connection between institutions, or the social structure as a whole (including changes in society's size). They believe that genuine human activity is what social change primarily refers to. On the other side, cultural change describes changes in cultural phenomena including knowledge and ideas, art, religion, moral principles, values, beliefs, symbol systems, and so on. This difference is arbitrary since it can sometimes be challenging or even impossible to identify the sort of change that is taking place. For instance, the development of modern technology as a component of culture has been strongly linked to changes in the economic structures of significant portions of society.

iii) The extent and pace of social transformation might vary. We can discuss adjustments on a small or major scale. Changes may follow a cyclical pattern, as when centralization and decentralisation in administrative organisations occur repeatedly. It may also be ground-breaking. When the government of a given country is overthrown, revolutionary change might be witnessed. Along with long-term changes in economic systems, change can also take the form of short-term variations (such as variations in migration rates). Both increases in membership and decreases in the size of social institutions can be categorised as social change. Change can occur as a result of both continuous processes, like specialisation, and discontinuous processes, such the sudden appearance of a specific technological or social invention.

Change may affect many facets of a society and upend the entire social order. Change also

varies in breadth. the industrialization process, which had an impact on many facets of society. On the other hand, the use of matches instead of rubbing sticks to light a fire had a somewhat narrow use. While some changes happen quickly, others take a while. While many Western countries took decades to fully industrialize, emerging countries are attempting to do it now.

They accomplish this by stealing from or adapting successful practices from other countries. The majority of Sociologists nowadays believe that change is a normal, inescapable, and constant aspect of existence in every society. When examining social change, we pay attention to differences in social structures, institutions, and social relationships rather than changes in an individual's experiences.

5.4 THEORIES OF SOCIAL CHANGE

Numerous broad theories of social change have been put forth by Sociologists, historians, and social anthropologists. These ideas may be conveniently divided into four primary categories: cyclical, conflict, evolutionary, and functional theories. There are several ways to categorise the main sociological theories of change. One can distinguish between evolutionary, (linear), and cyclical models of social change, for example. The most important of the former are those of Comte, Spencer, Hobhouse, and Marx. The most notable of the latter are those of Spengler, Pareto, and Sorokin. We will skim through the following viewpoints on change in this unit:

To explain societal change, several hypotheses have been proposed. Sociological theories have attempted to study social development via the lenses of evolutionism, functionalism, and conflict theories, among others. The way these ideas approach the particular elements of social transformation varies. The majority of functionalists and others distinguish between changes to the social system as a whole and changes within the social system. System change is seen as a structural change since it modifies the social structure. This entails modifications to the social institutions, rules, roles, and values that make up the social structure as a whole. The functionalists define social change as this form of change. In order to maintain the overall structure, system modifications are viewed as adjustments within the individual elements of the structure.

But there is great debate about what kinds of change should be categorised as "significant" and "minor," respectively. However, other Sociologists would also credit systemic changes since

they have the potential to alter the overall social structure. The conflict theorists put forth this idea. They contend that every social life involves conflict in some way. The foundation for social transformation also lies in them. Conflict theorists disagree on which changes are important enough to be classified as social change, though.

5.5 EVOLUTIONARY THEORY

The foundation of evolutionary theories is the idea that civilizations evolve over time from modest beginnings to ever more sophisticated forms. Early Sociologists, starting with Auguste Comte, held that human civilizations grow in a single, unilinear direction. They believed that social change signified "progress" towards a better society. They viewed change as advantageous and pleasant. They believed that because cultures were evolving, they would inevitably achieve greater and higher levels of civilization.

Social change is sometimes seen in terms of its direction, such as progressing in the direction of an objective. Then, societal changes may be viewed as either progressing or regressing. There are two different viewpoints regarding the cause of societal change. According to the evolutionary perspective, societal changes go through a number of internal (self-generating) phases. However, diffusionists contend that it happens as a result of cultures adopting qualities from one another (from outside sources). In most cases, borrowed qualities are adjusted and tailored to the particular community in question. Therefore, the origins of changes in societies may be both internal and external.

Some evolutionists add the idea that change must follow an orderly pattern to the principles of change. Other evolutionists contend that there is a natural linear order of change in social systems by fusing the concepts of change and order with the idea of direction. Every community goes through different and consecutive phases of existence and direction, according to the evolutionary process of change. For example, Comte put forward a directed philosophy of society. He proposed that societies change with time, moving from a religious to a metaphysical to a positivistic viewpoint. Durkheim divided societies into simple societies based on member specialisation and functional dependency (what he called mechanical solidarity) and complex societies based on these traits (what he called organic solidarity). This also suggests a directional evolutionary pattern.

It has been noted that distinguishing between simple direction and progress in evolutionary theory can be challenging at times. Many pieces of evolutionary literature have the common concept that cultures advance over time to the point where they industrialise and advance in the direction and style of western nations. The idea of perfectibility contains extreme manifestations of this perspective. Societies continue to evolve towards a desirable advanced industrialization condition.

With the recognition that humans are a single species in the eighteenth century, the issue of variety in human social institutions and cultures was addressed by transforming a spatial difference into a temporal one. In other words, various cultures had varied characteristics since it was believed that they were at different phases of development. This evolutionary theory was founded on the fundamental presumption of development and the gradual growth of human society, with society being viewed as a single, cogent reality of human existence. Culture was written with a capital C and applied to all humankind, not just those from one particular period and place. According to this perspective, all cultures are the same; the differences we see are only a result of chance, with some societies being more forward-thinking than others in terms of growth. Some cultures are the future of everyone, while others reflect the past of the others. The phrase "primitive society" was created as a result of this inherent sense of development.

With the recognition that humans are a single species in the eighteenth century, the issue of variety in human social institutions and cultures was addressed by transforming a spatial difference into a temporal one. In other words, various cultures had varied characteristics since it was believed that they were at different phases of development. This evolutionary theory was founded on the fundamental presumption of development and the gradual growth of human society, with society being viewed as a single, cogent reality of human existence. Culture was written with a capital C and applied to all humankind, not just those from one particular period and place.

According to this perspective, all cultures are the same; the differences we see are only a result of chance, with some societies being more forward-thinking than others in terms of growth. Some cultures are the future of everyone, while others reflect the past of the others. The phrase "primitive society" was created as a result of this inherent sense of development. Those designated primitive were viewed as physically existing in the past of those considered modern. Thus, studying other civilizations meant also studying one's own past.

The foundation of the evolutionary theory is the idea that some social phenomena may be explained by looking at the history of human cultures. The idea was that this past may be found in communities that were geographically present but culturally frozen in some earlier era; the term "our primitive contemporaries" was used to describe these sorts.

Social evolution theories are a synthesis of several, related ideas of change. The fundamental tenet of the evolutionary theory of change is that all civilizations evolve in the same general way, moving from the initial to the final phases of development, or from a basic and "primitive" state to a more complex and advanced one. The ultimate stage of development is when evolutionary change is supposed to climax, according to evolutionary theory. Evolutionary theory views change as development and progress. Classical evolutionary theories and Neo-evolutionary theories are the two primary divisions of the theory.

Anthropologists and Sociologists of the 19th century created the traditional evolutionary ideas. The concept that evolutionary change occurs in a unilinear and comparable manner despite the differences in techniques among them is a fundamental premise. They generally use the evolution of animal life, from primitive unicellular creatures to the most sophisticated animal—the human being—as an illustration. They contend that just as millions of bodily cells develop to fulfil certain duties within an interconnected system, so societies expand and flourish, so do the activities of its members.

The main proponents of the classical theories of evolutionary change were August Comte (from French Evolutionary and Positivist School), Herbert Spencer, E. B. Tylor, H. J. S. Maine, J.F. McLennan and S .J. G. Frazer (from British Evolutionary School); Lewis Henry Morgan (from American Evolutionary School); and J. J. Bachofen, Adolf Bastian and Ferdinand Tonnies [Ferdinand Tönnies] (from German Evolutionary School).

The founder of sociology, August Comte (1798–1857), proposed that all societies go through three stages of development: the theological, metaphysical, and positive or scientific stages. The theological stage is characterized by the guidance and principles of spiritual wisdom; the metaphysical stage is a transitional stage where superstitious beliefs are replaced by abstract principles as socio-cultural guidelines; and the scientific stage is characterised by the dominance of scientific laws.

The English academic Herbert Spencer (1820–1903) believed that human civilizations evolved through a succession of social evolutionary phases from smaller, simpler societies to bigger, more sophisticated societies. Spencer was influenced by Charles Darwin's theory of organic evolution. Later, this idea came to be known as "Social Darwinism." The anthropologists and Sociologists of the 19th century accepted and supported the theory of social evolution.

Lewis Henry Morgan, an associate of E. B. Tylor who lived at the same period, had a significant influence on American society by engaging in study on the genesis and evolution of family, marriage, and kinship systems. He divided the evolution of human society into three major eras, savagery, barbarism, and civilization, based mostly on technical advancements. The first two phases were further broken down into Lower, Middle, and Upper sub-stages. The creation of the phonetic alphabet and writing signalled the end of the previous period.

Julian Steward, an evolutionist from the 20th century, claimed that civilization evolves as a result of environmental adaption. Emile Durkheim advanced the theory that when a community's population increases, new demands are generated and new institutions emerge, changing the society. In the future, Karl Marx and Friedrich Engels—who also created a theory of socio-cultural evolution—held that every society had underlying contradictions that cause changes. Evolutionist Leslie White noted that civilizations evolve as their ability to take more energy from their surroundings increases.

5.5.1 S. C. Dube's Analysis of Evolutionary Changes

The proponents of evolutionary theories contend that society advances towards progress rather than perfection. Supporters of this viewpoint include Spencer, Morgan, Darwin, and to some extent, Tonnies. Spencer believed that society was transitioning from a militant to an industrial state, with the former being characterised by relationships that were voluntary and contractual in nature and the later by hierarchies and obedience. In the former, structures are straightforward and homogenous, but in the later, structures are differentiated and complicated. Tonnies also advocated a linear progress— from Gemeinschaft (community) to Gesellschaft (association).

The Gemeinschaft societies have the following features:

(1) individual is subordinated to community

(2) strong commitment to religion

(3) common property is predominant

(4) loyalty to the larger group is strong.

The Gesellschaft societies have the following features:

(1) individual will prevail over the collective will

(2) secular values predominant

(3) contractual relations are prevalent

5.5.2 Linear Social Change

A certain school of thought supports the linear theory of social change. They contend that civilization develops linearly, really reaching greater levels of civilisation and progressing in the direction of improvement. This is seen in the evolution of the institution of marriage, which went from promiscuity to group marriage to polygamy to monogamy through time. Similar to this, civilization has evolved linearly from the prehistoric hunting and gathering phase through the settled agricultural phase to capitalist industrialism. Similar to how the family institution changed linearly from the extended joint family system to the joint family to the nuclear family. Therefore, according to the linear theory, society develops in a linear fashion.

Evolutionary theory of social change can be incorporated in the linear theory of social change. Some academics believe that society goes through many phases of development. These academics include Auguste Comte. He proposed the theological, metaphysical, and positive phases as the three stages of social transformation. Man's initial belief was that the universe was governed and created by supernatural forces. He progressively transitioned from worshipping idols and gods to monotheism. This stage gave place to the metaphysical stage, in which man turns to abstractions to try to understand phenomena.

The quest for reasons of diverse events or the foundation of the explanatory truths that may be experimentally witnessed are things that man examines in the positive stage. Therefore, if man takes a constructive attitude towards comprehending natural and social phenomena, development will be ensured, according to Comte.

According to Herbert Spencer, human civilization has been advancing steadily towards a better condition. In its most rudimentary form, militarism, society was characterised by warring factions engaged in a ruthless battle for survival. The civilization transitioned from military to industrialism. The industrial stage of society is characterised by higher component integration

and differentiation. The development of an integrated system paves the way for the peaceful coexistence of various social, economic, and racial groups.

The evolutionists believed that society goes through stages of change. Evolutionists of the 19th century held that every institution and aspect of society follows a single line (or "unilinear") of change. As a result, they were referred to as Unilinear Evolutionists. They argued that cultures begin in a primordial form and advance towards civilised society over time. For instance, L.H. Morgan, an evolutionist who lived in the 19th century, believed that human societies develop in three stages: savagery, barbarism, and civilisation. In comparison to the prior stage(s), the latter stage is more advanced. The most advanced and civilised civilisation is that of contemporary Europe. Every society will eventually develop into the contemporary European society.

Early evolutionists saw evolution as a process of expansion, advancement, and development. Humans, according to some, have innate social inclinations for growth and development. The present industrial western society was considered to be the most advanced civilisation by unilineal evolutionists. Later evolutionists, however, criticised this school of thinking and argued that advancement and a better condition of being are not necessarily the results of evolution. They also contended that the terms "primitive" and "civilised" should not be used to describe different stages of evolution. It has been noted by Anthony Giddens that societal transformation could result in issues rather than advancement.

Simpler to complex patterns, homogeneity to heterogeneity, and undifferentiation to differentiation are all changes that society or its institutions go through. Even though evolutionists hold a variety of opinions on the phases and causes of evolution, they all agreed that societies had a propensity to diverge from one another.

Theorists of evolution attempted to explain how civilizations have a natural propensity to evolve and become more complex and differentiated. It was barely ever addressed how cultural borrowing, or the dissemination of cultural materials from outside the social structure, plays a role. Neo evolutionists like Marshall Sahlins separated society's evolution into "general" and "specific" stages. The tendency for cultural and social systems to become more sophisticated, organised, and environment-adaptive is known as general evolution.

However, because different communities and cultures interact, there is a spread of their

characteristics (such as technical advancements, vogue trends, etc.). This is because different societies and cultures are not isolated from one another. As an illustration, the cultural practise of wearing pants spread from China to Europe and then from Europe to the rest of the world. Once more, Indian thinking systems spread to China and eventually helped the Western civilizations in the West awaken. As diverse components are given to cultures in varied combinations and at various stages of development, diffusion causes cultures to grow in distinct ways (specific evolution). Diffusion, according to MacIver and Page, contributes to social difference. Evolution is a fact when viewed from this angle.

5.5.3 Neo-Evolutionary Theories

The 19th century's unilinear model of development, however, was criticised by evolutionists of the 20th century, also referred to as Neo-evolutionists. In the 20th century, Leslie White, Julian Steward, and V. Gordon Childe resurrected evolutionary views. Their explanations of evolutionary ideas are distinguished by meticulous examination of the available data, methodical analysis, and rigorous reasoning. They have also been given the name "neo-evolutionists" to set them apart from the traditional evolutionary theorists. In the 20th century, Leslie White, Julian Steward, and V. Gordon Childe proposed the Neo-Evolutionary views. According to Julian Steward, each civilization has its own unique history of development and does not necessarily go through the same phases of evolution. Which of the numerous possible directions a society chooses to alter in order to adapt to its environment is a question of chance and free will.

Their explanations of evolutionary ideas are distinguished by meticulous examination of the available data, methodical analysis, and rigorous reasoning. They have also been given the name "neo-evolutionists" to set them apart from the traditional evolutionary theorists. Later, Marshall D. Sahlins and Elman Service created the idea of "specific" and "general" evolution in an effort to synthesise many theories of evolution, notably those of Julian Steward and Leslie White. These theories' basic tenet was that both biological and cultural evolution occurred at the same time in opposing directions. Then, as a result of this evolutionary process, new ones emerged from the old ones and progress was accomplished. They viewed these two processes together as being intertwined.

Thus, at the earlier stage, "specific" biological and cultural processes were used, and they continued to have an impact on the development of succeeding forms of evolution that were

"general" in character for both of the outcomes of evolution. The latter was done in terms of the levels of development or phases, whereas the former was done in terms of the sequence of descent. In contrast to general cultural evolution, which refers to the processes of successive forms of development such as the stages of hunting and gathering, agriculture, the industrial revolution, the atomic age, the nuclear age, etc., specific evolution, for example, would imply development in local cultures and its sub-units or groups of cultures in a relatively shorter period of time. This principle could be applied to other spheres of evolution such as religion, kinship structure and so on.

The evolutionary ideas of the 19th and early 20th centuries were more firm than the neo-evolutionary views that have surfaced in recent years. These proponents of neo-evolution do not claim that change always follows the same course. They imply that a more complex division of labour is becoming increasingly prevalent overall. They use a relativistic perspective, acknowledging that other civilizations have various notions of what constitutes development. The fact that earlier theories of evolution frequently featured unprovable, occasionally ethnocentric claims was one of their biggest flaws.

5.6 TALCOTT PARSONS AND EVOLUTIONARY UNIVERSALS

The majority of Parsons' contributions deal with the examination of social system changes in a variety of specific contexts, but he also made an effort to study the changes in whole social systems using the "evolutionary universals" idea that he developed later in his career. At each of these levels, we'll be looking at Parsons' contributions to social change processes.

Talcott Parsons made significant contributions to an evolutionary theory of social change, particularly in his later writings Societies: Evolutionary and Comparative Perspectives (1966), The Sociological Theory and Modern Sociology (1967), The System of Modern Societies (1971), and The Evolution of Societies (1977). His approach to social change, however, remained fundamentally functional; in other words, he continued to view all changes resulting from pressures for adaptation and differentiation as system-maintaining over a longer time horizon.

But he introduced two new factors:

i.   He proposed the idea of "evolutionary universals" first. He meant to imply that, despite the unique historical characteristics of each social system or society (due to its confinement in its own culture and material environment), there are some broad trends in the evolution of societies that can be seen over a longer period of time. "Evolutionary universals" are what Parsons termed the course and character of this historical process of social change in all cultures.

ii.   His emphasis on historical and comparative research of key types of evolutionary phases of social systems at a world-wide level mark the second major shift in Parsons' ideas on social development during this time. He provided a comparative analysis of cultures ranging from the prehistoric to the contemporary industrial society through this activity.

5.7 EVALUATION OF THE EVOLUTIONARY THEORY

The proponents of this idea were unaware of the concept of cultural relativism and hence only considered other civilizations in the context of their own cultural norms. The unilinear evolutionary theories depicted social change but did not attempt to explain it. They have not provided any compelling justifications for how or why cultures should develop in accordance with the western model. The patterns in western civilization were viewed as "progress" by the theorists in an ethnocentric manner. They mainly ignored other factors in favour of emphasizing how important economic and technical advancements are to progress. As a result, non-westerners may think of western civilizations as morally primitive yet technologically more modern.

The hypotheses were founded on an incorrect analysis of the evidence. According to Ian Robertson, "Different theorists grouped vastly disparate cultures into false categories so that they would fit into the various stages of evolution."

Modern anthropologists have a tendency to choose the multilinear hypothesis of evolution over the unilinear one. Steward and other contemporary anthropologists concur that this evolutionary process is multilinear. Change does not always occur in a predictable manner and can occur in a variety of ways. The comparison between society and living things is not pressed. They do not link evolution with advancement. They do not believe that more social complexity

leads to happier people. These days, social anthropologists are talking more and more about this hypothesis.

5.8 LET US SUM UP

No one hypothesis has been able to adequately account for societal change. According to evolutionary theories, all civilizations go through a similar progression of developmental phases before reaching a final stage. They view social change as societally beneficial growth and progress. Recently disproven linear ideas have been widely accepted. To demonstrate the argument about people's religion, only one example would be adequate. The majority of thinkers projected that as secular ideals proliferate and contemporary society changes, religious influence will diminish. However, outside of Europe and Japan, religiosity is still increasing among people all around the world. However, we have described here the numerous facets and strategies for using evolutionary ideas to comprehend social development.

5.9 CHECK YOUR PROGRESS

- What is Evolutionary theory?
- Describe the Evolutionary theory of Social Change.
- Explain Talcott Parson's Evolutionary theory of Social Change,

5.10 REFERENCES

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UNIT-6 FUNCTIONALIST THEORY OF SOCIAL CHANGE

Structure

6.1 Learning Objectives

6.2 Introduction

6.3 Parson's Concept of Functionalism

6.4 Functionalism and Social Change

6.5 The Functionalist Perspective

6.6 Functionalist or Equilibrium Theory

6.7 Evaluation of Functionalist Theory

6.8 Let Us sum Up

6.9 Check Your Progress

6.10 References

6.1 LEARNING OBJECTIVES

After studying this Unit, you would be able to:

- explain Parson's concept of functionalism
- discuss the relationship between functionalism and social change
- understand the functionalist theoretical approach of social change
- discuss the relationship between functionalism and social change

6.2 INTRODUCTION

Anthony Giddens described social change as the "overall structure of an object or situation changing over time." The idea of social transformation has been approached in many ways by Sociologists. They have made an effort to highlight the kind of societal changes that should be regarded as changes. To explain societal change, several hypotheses have been proposed. Some of the sociological theories that have attempted to study the social change processes include evolutionism, functionalism, and conflict theories. The way these ideas approach the particular elements of social transformation varies. We spoke about the evolutionary hypothesis in the prior unit. The functionalist theory of social transformation will now be thoroughly addressed in this unit.

We will discuss Talcott Parsons' theories on functionalism and social transformation in this unit. Parsons distinguished between two sorts of social change: those that occur inside social systems and those that occur when social systems change as a whole. Dynamic theories or equilibrium theories are alternate names for functionalist theories.

6.3 PARSON'S CONCEPT OF FUNCTIONALISM

Parsons developed the idea of a social system's necessary components. In Parsons' opinion, these required reactions for the existence and longevity of any social system are adaptation, goal accomplishment, integration, and latency. Talcott Parsons regarded the institutions and procedures as being necessary for the system to work in order to continue to exist.

The functionalism school of thought holds that all social systems have a natural propensity to develop and include institutions and processes as constituent pieces that aid in the system's self-maintenance. Social systems are fundamentally focused on the evolution of such units as elements of their form, whether it be in the form of social institutions like the government, economy, schools, courts, etc., all of which serve to maintain the system as if on purpose, or in the form of processes (such as, in Parsons' understanding, adaptation, goal-attainment, integration, and latency).

This institutional purpose is referred to as teleology. Thus, teleology is a crucial aspect of functionalism. The analogy used is with an organic system, like the human body. Processes in the human body include breathing, blood circulation, maintaining a consistent body temperature, etc. are meant to keep the body healthy. These procedures are therefore ideological or purposeful in character. Teleology, to put it simply, is any explanation that considers the ultimate cause or goal.

For instance, it would be teleological to claim that fruits and seeds are present in order for animals and birds to consume them in order to survive, or that monkeys' long tails enable them to climb between trees with ease.

According to functionalism, social systems resemble biological systems like the human body. Self-regulatory mechanisms exist in both social systems and the human body that keep processes and institutions stable and protect them from outside dangers. This type of stability is known as homeostasis. The social structures, however, are historical creations, in contrast to

the human body, which is universal to all species of human beings.

Parsons recognises the vast differences in the structures and practises of social systems. This is made possible by the adaptability of the human embryo, which, in contrast to other animal species, does not develop a set of fixed general characteristics of conduct. The youngster picks up many languages and adopts the cultural norms and behavioural styles of the societal group in which they were born. Depending on what it is exposed to, the kid also has an infinite ability for learning new languages, cultural practises, etc. Unlike other animals, humans do not have certain innate features when they are born.

The socialisation process of the human child and its personality system maintain the stability and integration of the social system through the internalisation of values and ways of social behaviour that the social system approves. In addition human beings not only learn from culture and society but also create new forms of culture and integrate them within pre-existing patterns.

6.4 FUNCTIONALISM AND SOCIAL CHANGE

Functionalism is the name of a social anthropological and sociological perspective that holds that a society is made up of interrelated pieces, each of which contributes to the upkeep of the whole. The goal of sociology is to understand how society functions as an ordered system of pieces and the contributions that each component of society makes. The term "function" literally means "to perform" or "to serve" (a purpose). It comes from the Latin word "fungi," which means "to effect, perform, execute."

It suggests that a shape should be modified for use and material in the realm of architecture. Functionalism originated as a separate methodology, a technique of observing and assessing society, first in social anthropology around the turn of the 20th century, and then in sociology starting in the 1930s.

The emergence of functionalism was seen around the start of the twentieth century. According to Adam Kuper (1973), 1922 was the "year of wonder" (annus mirabilis) for functionalism since two monographs that supported the functional approach were released in that year. The Andaman Islanders by Radcliffe-Brown and Argonauts of the Western Pacific by Malinowski were the two books. Anthropological functionalism had an effect on other academic fields, notably sociology.

Despite the fact that some academics, like Kingsley Davis (1959), believed that Sociologists had always been doing what functionalists wanted them to, there were others (like Talcott Parsons), who were unmistakably impressed by the writings of functional anthropologists. Functionalism arose as a very significant approach as a result of the writings of these individuals, dominating thought until the late 1960s and early 1970s.

Functionalism has evolved over the course of its roughly 150-year existence, first in Comte's positivism, then in Durkheim's "Sociologistic positivism," and finally in the writings of the functionalists of the twentieth century. There are noticeable disagreements among various functionalists; in fact, some of them, like Radcliffe-Brown and Malinowski, are archenemies.

Notwithstanding their differences, it seems that all functionalists share the following five propositions:

1. Like the solar system, mechanical system, atomic system, chemical system, or biological system, society (or culture) is a system.

2. The components of society (or culture), which are interwoven, related, and dependent upon one another, include institutions, groups, roles, affiliations, and organisations.

3. Each component serves a certain purpose, contributes to the culture as a whole, and interacts with other components to carry out its duty.

4. Since all the pieces are interconnected, changing one portion affects the operation of other parts or causes changes in other sections.

5. The complete civilization or culture—which we might refer to as "the whole"—is more significant than the just sum of its components. It cannot be broken down into parts, and no portion can adequately express the whole. A society (or culture) has its own identity and collective consciousness, to use Durkheim's terminology.

With regard to the social system's continuity and self-maintenance, the aforementioned traits of functionalism could give us the impression that it lacks an understanding of social change. Numerous Sociologists have actually critiqued functionalism solely for this reason, contending that it overemphasises only the aspects of social systems that promote stability and continuity.

They also charge functionalism with supposing that a society's fundamental values, beliefs, and patterns of conduct or viewpoints of social issues are generally shared or in broad agreement. This criticism is based on the functionalist idea that people are socialised to have a shared set of ideas and values that are unique to their culture from an early age.

Talcott Parsons did not dispute the social system's aspect of stability and value consensus, which come from the systems' operational procedures. However, he also imagined the potential for societal transformation. This derives from both the uniqueness of each particular social system and the intrinsic motivational orientations that structure the action systems of society's participants. The first establishes a connection between social systems and their external boundary conditions, such as ecology, resources, physical conditions, and environmental circumstances, as well as historical variables like cultural connections, the spread of ideas and interests, and social tensions resulting from these historical causes.

In the second, it is connected to directed motivational components found in action systems. The social system experiences both harmony and tension depending on the direction in which motives and values are oriented. While the second leads to change, the first promotes stability. Parsons regarded social change on two levels: first, as change that results from internal social system processes, and second, as internal social system processes.

According to Parsons social sciences have yet to formulate a general theory of social change which can take into account both these aspects of social change. But sociology can approach the problem of social change if it delimits its analysis in two respects, first, change must be studied with the help of a set of conceptual categories or paradigms. The conceptual categories that Parsons puts forward for such analyses of change are those of motivational and value orientation, as well as those that relate to the functional prerequisites of the system.

Second, social change, according to Parsons, must be studied at a specific historical level rather than in a general form applicable universally to all societies. Parsons, therefore, held the view that for Sociologists it is relatively easier to study processes of change within the social system than processes of changes of the social system as a whole.

6.5 THE FUNCTIONALIST PERSPECTIVE

Functionalism views society as a set of interconnected, formally organised social structures with observable patterns. According to functionalists, society is made up of several unique but

interrelated pieces, each of which contributes to the survival or functioning of the entire system. Not only are all the components interrelated, but they are also coordinated and mutually beneficial. It is assumed that changes to one part will have an impact on other parts, and that other parts will work together to address one part's dysfunction in order to keep the system's balance.

Abrupt alterations to the entire system are not valued by functionalists. They place focus on the lack of internal disturbances that might undermine the system's overall stability. The various parts or units of the society function in accordance with the shared beliefs, values, and perceptions of the system. Through the socialisation of people by the society's guiding ideas, this consensus or agreement is attained (Abraham 1982). The family is the main socialization force in basic or traditional civilizations. In industrialised or contemporary countries, socialisation is frequently mediated by institutions of higher learning rather than by families.

According to functionalists, society is a system made up of numerous functions that work together to ensure stability and order. One of the founders of this School, Talcott Parsons, claimed that tensions and strains within the system itself, particularly those related to economic activities, are what cause change. For example, cultural influence, as in the case of English education in the former British Empire colonies, is one such source of change.

According to Michael Haralambos, functionalism asserts that the economy alone is exclusively responsible for finding solutions to societal issues, with industrialism playing a particularly important part (Haralambos and Holborn, 2004, p. 94). He describes how social change is hastened through manufacturing and several other economic activities, forcing society to adapt as a whole since changes to one area affect all the others. These activities include trading with foreign nations and technological advancements that bring new technologies to the fore. According to the functionalist perspective, social change may take place on a variety of scales, including micro scales (including the groups and individuals within one's immediate surroundings) and macro scales (involving, for example, economic, political, and educational institutions).

According to functionalists, cultural norms and values bind society, which is generally resistant to change, and as a result, they ensure that social structure change is likely to be gradual if it contradicts with ingrained political, religious, or cultural beliefs. The contrast between long-

term and short-term change is crucial, as is the length of the change's time period. Short-term changes, such as those associated with familial phases of development, may be clear-cut and simple to understand, but in the long run, they might not even qualify as changes (Harper, 1993, p. 7).

6.6 FUNCTIONALIST OR EQUILIBRIUM THEORY

The functional theory, which was formed from positivism and organic analogies in the eighteenth century, continued this evolutionary pattern. The fundamental assumptions of this theory were grounded on relativism and interdependence rather than in the change and understanding of human society and culture as a whole. It was once thought that there were several civilizations, and that each was distinct from the others. Questions regarding each trait's contribution to the operation of the whole rather than its genesis or development were raised. This was a live civilization and culture that could only be examined in the present without making any references to the past or the future.

In the functional method, we have a static theory to comprehend social reality. When a social variable is exclusively described in terms of factors from the same historical period, this is known as a static explanation. This type of theory is predicated on the idea that it is feasible to gain an adequate grasp of the event in question by using situational data rather than the idea that the phenomenon in question is genuinely ahistorical. In contrast to evolutionists, who advocated a theory of human society evolving from stage A to stage B on a scale of evolution, the functional theory would ask other issues.

Typically, functionalists have described the purpose that a specific attribute in a specific culture at a specific time serves. In contrast, at least some of the variables employed in the evolutionary theory's explanation belonged to a historical period earlier than the variables that needed to be explained. In this view, origins, development, or transformations as well as societal change were all explained using the evolutionary theory.

The majority of functionalists and others distinguish between changes to the social system as a whole and changes within the social system. System change is seen as a structural change since it modifies the social structure. This entails modifications to the social institutions, rules, roles, and values that make up the social structure as a whole. The functionalists define social change as this form of change. In order to maintain the overall structure, system modifications

are viewed as adjustments within the individual elements of the structure. But there is great debate about what kinds of change should be categorised as "significant" and "minor," respectively.

However, other Sociologists would also credit systemic changes since they have the potential to alter the overall social structure. The conflict theorists put forth this idea. They contend that every social life involves conflict in some way. The foundation for social transformation also lies in them. Conflict theorists disagree on which changes are important enough to be classified as social change, though. According to the functionalists, every change in one component of the social system causes change in all other components. Even proponents of Neo functional theory agree that a system may experience stresses and tensions, which can result in change.

According to structural-functionalists, society is a balanced structure of institutions that each have a purpose in preserving society, much like the human body. They view 'change' as a constant that doesn't need to be explained. They contend that until a change has been assimilated into the culture, it disturbs the equilibrium of a society. Societies adapt and accept changes that they deem to be functional (useful), while rejecting those that they deem to be dysfunctional (useless). They contend that social institutions respond to restore stability when internal and external events upset the social balance. For instance, a natural disaster, hunger, immigration boom, or war may destabilise the social order and force the social institutions to adapt.

The early Sociologists, particularly Durkheim and Weber, laid the foundation for structural functional theory. It is most frequently linked to the work of Parsons and Merton among modern researchers.

According to structural functionalists, society is a well-balanced system just like the human body. Every institution has a purpose in keeping society functioning. Social institutions make changes to stabilise the social order when external or internal events disturb it.

They contend that change often happens gradually and with adjustment, rather than suddenly and violently. Even seemingly substantial alterations haven't been able to have a significant or long-lasting effect on the fundamental components of social and cultural systems.

Change according to them comes from basically three sources:

1. Adjustment of the system to exogenous change (e.g., war, conquests),
2. Growth through structural and functional differentiation (e.g. changes in the size of population through births and deaths),
3. Innovations by members of groups within society (e.g. inventions and discovery in a society).

According to this school of thinking, value agreement is the primary and most crucial component promoting social cohesion and stability.

The state of disharmony between a culture's tangible and immaterial features is sometimes referred to as "cultural lag." The term's creator, Ogburn (1886-1959), noted that 'cultural lag' happens when elements of a culture that were originally compatible with one another evolve at different speeds and end up becoming incompatible. The non-material cultures (values, beliefs, conventions, family, and religion) frequently lag behind the material cultures (technology, means of production, and output of the economic system), according to Ogburn (1922).

For instance, although family planning methods have improved (i.e., material culture), humans are slow to use them. Some segments of the community could disagree with "family planning" in general and favour having a large family. Again, it takes time for a society to comprehend and absorb a stressor—such as a growth in population or the depletion of natural resources— and to reform its institutions and values to accommodate the change. However, civilizations must adapt in order to preserve and rebuild themselves.

Critics have noted that the scope and nature of the changes that the structural functionalist approach may explain are constrained. This perspective ignores quick, drastic, and revolutionary changes. Additionally, it ignores the potential that a society may experience protracted periods of disintegration, such as those brought on by economic downturns (Eshleman and Cashion: 1983: 533).

However, the 'functionalist-structural' view of social transformation rejects any deterministic function of society's economic structure. It accords equal importance to all aspects of life. It sees society as a complex social system made up of several components. When one component of the social system changes, other components of the system also alter. The goal of the social system is always to reach balance. It displays a sort of shifting balance.

Between variables, this equilibrium technique does not significantly differ. The variables are viewed as being correlated with one another, and a change in one variable invariably causes changes in other variables, which eventually result in a condition of social equilibrium. The ongoing process of change paints a picture of a society that is in a state of shifting balance. According to Davis (1981), the social system is seen as naturally self-restoring and resists deflection or ruptures.

6.7 EVALUATION OF FUNCTIONALIST THEORY

An ambitious attempt to describe both social dynamics and statics is the functionalist or equilibrium theory. Still, the former is given more emphasis. Parsons, who promoted this idea, focused more on alterations to institutions. R.K. Merton and other functionalists attempted to get around this restriction. According to Merton, "the strain, tension, contradiction, and discrepancy between the component parts of social structure" may bring about modifications. He has so used notions from conflict theories of change in order to incorporate the idea of change inside the functional model.

6.8 LET US SUM UP

The process of substantial changes occurring in the way that social life is organised, or its structure, or its activities, is known as social change. There are several methods for comprehending societal change. Although there is stability and order in society, changes do happen from time to time, according to structural-functional theories. Functionalism, which had its roots in early French intellectuals like Comte, had a strong hold on sociological thought from Durkheim through Talcott Parsons. It met the demands of the moment and was consistent with the organic comparison that social philosophers, Sociologists, and anthropologists frequently used to describe society and culture.

6.9 CHECK YOUR PROGRESS

- What is Functionalist theory?
- Write an essay on Functionalist theory of Social Change.

6.10 REFERENCES

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UNIT-7: CONFLICT THEORY

Structure

7.1 Learning Objectives

7.2 Introduction

7.3 Social conflict

7.4 Conflict in the Discipline of Sociology

7.5 Sociology of Conflict theory

7.6 Let Us Sum Up

7.7 Glossary

7.8 Check Your Progress

7.9 References

7.1 LEARNING OBJECTIVES

This unit will provide an in-depth understanding to-

- Recognize the conditions that led to the paradox of conflict theory.
- Visualize the phases of evolution of social conflict theory.
- Briefly elaborate the major theories of conflict theories.

7.2 INTRODUCTION

Conflict arises from the deliberate engagement of two or more parties in a competitive situation. It relates to outward behaviour as opposed to potential for action and subjective moods. "Competition implies an antagonism in the aims of... interdependent parties such that the chance of goal achievement for one diminishes as the probability for the other grows," writes Deutsch (1973:10). Whereas a competitive situation may exist without the parties being aware of it, Boulding (1963:5) defines conflict as "a situation of competition in which the parties are aware of the incompatibility of potential future positions and in which each party wishes to occupy a position that is incompatible with the wishes of the other."

7.3 SOCIAL CONFLICT

In contrast to role conflict, which is between two persons, "social" conflict is a dispute in which

the parties are a collection of people, including groups, organisations, communities, and crowds. In this infographic, the terms "group conflict" and "social conflict" are interchangeable. Lastly, social conflict refers to interactions when the tactics selected by the parties to further their objectives are likely to cause harm, damage, or injury, albeit not always. Coser's description of social conflict well captures its meaning with one little caveat: "Social conflict [is] a fight over values or claims to status, authority, and limited resources, in which the conflicting parties' goals [are] not only to get the desired values, but also to control the resources available, but also to neutralize, injure, or eliminate rivals." Class, racial, religious, and community disputes; riots, rebellions, and revolutions; strikes and civil disturbances; marches, demonstrations, protest rallies, and similar social occurrences are all included in the category of social conflict.

The Scope of Conflict Theories:

What precisely are theories of social conflict trying to explain? The following themes should be included in any thorough theory of social conflict:

1. The **structural determinants of social conflict**, particularly patterns of dominance that encourage clashes over values and scarce resources. A theory of social conflict will rely heavily on stratification, social change, and macro sociological theories at this stage. In conflict theories, these theories will identify the most important explanatory variables.

2. **Formation of conflict-group and mobilisation of challenge groups** and their objectives for collective action. Theories of collective action, recruitment, involvement, commitment, and internal structure will be very beneficial for this topic.

3. **Conflict dynamics**: mechanisms of interaction between conflict parties; conflict forms, volume, scope, and length; escalation and de-escalation; conflict control and resolution; the ramifications of conflict results for contending groups and society as a whole. These are the most essential dependant variables in theories of social conflict.

7.4 CONFLICT IN THE DISCIPLINE OF SOCIOLOGY

In sociology, the terms—particularly "conflict theory"—are not usually employed consistently. The raw scores for the use of the words are the citation frequencies. The texts mention "conflict" as a gauge of how disorder is handled. Since those many sociological literature links

theories about conflict with conflict theory, it may also partially imply the prevalence of conflict theory. Pre-World War II works and those from the early 1970s had the strongest focus. Conflict theory has received more and more attention in the 1970s, demonstrating a keen interest in the viewpoint. Functionalism peaked between 1960 and 1965, yet it continues to be extensively and regularly quoted more than conflict theory. However recent tendencies seem to be in favour of equality. It is obvious that the conflict paradigm has not taken the place of functionalism. Instead, both points of view are getting more consideration.

If Durkheim and Marx are regarded to represent the poles of the consensus-conflict approaches, conflict theory surpassed functionalism around 1970 and has subsequently gained prominence. It should be emphasised, however, that while many of the publications published in recent years credit Marx, many do not include an index entry for "conflict theory." Yet, between 1960 and 1972, Weber (commonly referred to as a "moderate" conflict theorist) was the most often and extensively quoted thinker. Simmel and Spencer's pre-war influence has faded, and by 1976, they were the lowest rated of the five theorists in all literature. Once translations of Weber were accessible by 1960, he soon rose to prominence as the pre-eminent thinker. In 1973-1974 texts, Marx ascended to the top ranked position, emphasising the urgency of conflict theory; nonetheless, to the extent that citations to Durkheim indicate functionalism, the rival perspective remains strong. The functionalists Parsons, Kingsley Davis, and Merton are frequently and exhaustively treated among the thinkers (similar findings are reported for 1958-1962 by Bain, 1962; and for 1963-1967 by Oromaner, 1968). C. Wright Mills, the major conflict theorist, has a page rating comparable to Davis—that is, well below Parsons and Merton—until 1975-1976, when he exceeds all three. With the exception of Parsons in 1973-1974, he has equalled or surpassed the percentages of books mentioning his work of the three functionalists.

Irving Louis Horowitz and Alvin Gouldner are two more individuals who may be considered conflict theorists, although their coverage has not followed a consistent pattern since 1960, despite the latter being significantly more prominent in the 1970s than it was in the 1960s. The comparison of Coser and Dahrendorf, two leading conflict theorists, suggests that previous literature may have preferred the functionalist theory of conflict articulated by Coser. Dahrendorf, who analyses conflict phenomena from a conflict rather than a functionalist perspective, has, however, caught up since 1971. Nonetheless, neither comes close to Mills' or the three major functionalists' fame. None of the books referenced David Colfax, the lone

purported radical Sociologist on the initial list of thinkers.

Theorists of different views have grown in relative strength as conflict method practitioners have. This is especially relevant given how Goffman and Peter Berger's separate social psychologies are increasingly being incorporated into the discipline. Contrarily, Garfinkel was unnoticed until 1971, but his recent inclusion might signify that ethnomethodology is now recognized as a valid sociological paradigm. Interchange theory and Bendix's neo-Weberian are both dwindling in the 1970s to the extent that Homans' citations suggest. Neo-positivism has not been a prominent theme in introductory literature, at least not in terms of allusions to Zetterberg and Lazarsfeld. The number of times Lenski and maybe his neo-evolutionism are mentioned in these writings puts him above Coser or Dahrendorf. And finally, Lipset ranked among the top three Sociologists until 1972. But ever since, he seems to be slipping quickly into a middle-rank position.

After being freed from its ideological and methodological debate, conflict theory has assimilated into the sociological consensus that is taught to college students at the introductory level (Lehmann and Young, 1974; Lundman and McFarlane, 1976). There is proof that these works represent the opinions of professional thinkers who see sociology as a multiparadigm subject today (Friedrichs, 1970; Mullins, 1973; Turner, 1974; Ritzer, 1975). Functionalism has not gone away as a result of the expanded coverage of conflict theory, and the contrary viewpoints of Goffman, Berger, Homans, and Lenski are prominently included. Hence, conflict theory does not appear to be forming a new orthodoxy.

7.5 SOCIOLOGY OF CONFLICT THEORY

Modern conflict theory's main objective is to preserve capitalism both during its early, future-focused stage and later, decadent parasitic phase. Seeing the existence of competing interests in society adds a touch of reality. Marx has no use for conceptions like "conflict of interests" since he is not a conflict theorist himself. He emphasised capitalism's historical achievements and accomplishments while also analysing the conflicts that arise inside the system. The current capitalist production relations impede the further development of new productive forces (new in contrast to the feudal), which are fundamentally a concomitant of capitalism. The productive forces deliberately and aggressively breach these relationships in an effort to be released in order to promote greater growth. Class conflict is how the paradox manifests itself. In the event of a victorious class struggle, the social structure is completely altered.

Second, Marx's usage of the term "conflict" differs significantly from that of all conflict theorists in terms of its meaning. The fundamental premise of a modern conflict theorist, for instance, is that "resolving a conflict of interest leads to a higher phase of equilibrium within the capitalist system." Marx used the phrase "to burst asunder," as opposed to conflict theorists who advocate "resolution of conflict of interest."

Lastly, a significant area where most thinkers disagree with Marx is their assumption that competing tendencies are a necessary component of an unchanging, eternal human nature. Contrary to popular belief, Marx saw conflict more as a by-product of society than as a driving force behind progress.

Naturally, there are a few small differences between conflict theorists. The stage of capitalism's growth in the various socio-economic formations (or social structures) in which a thinker lives and develops their theories, however, is reflected in these variations in the conflict theme. Conflict theorists, regardless of variations in perspective, speak for the requirements of their bourgeois masters and show up when it matters most, during times of impasse or change.

The Power of the Dominion:

The present concept of the conflict school starts in the fourteenth century in Europe, when the feudal government was no longer able to control the expanding economy, which was radically different from the previous one. During this period, mercantilism functioned as the ideological manifestation of expanding commercial capitalism. The political theory needed for economic development and change was offered by conflict theorists. The validity of state intervention became a key idea in mercantilist thought since it was required for the growth of commercial capitalism. The first modern conflict theorist in such a setting was Machiavelli. Italy was the nation where capitalism first started to grow, and this is not only a coincidence. Bodin, who is purposely depicted as a solely political thinker, comes in second place after Machiavelli. Liberal philosophers intentionally draw a distinction between the two in an effort to rationally disentangle interconnected institutions and portray political ideologies as the forces behind economic advancement. National cohesion contributed to both the growth of mercantilist ideology and commercial wealth.

During this time, mercantilists favoured decentralised political authority as the panacea for the issue of feudal chaos. They wanted to replace it with a state strong enough to remove mediaeval

barriers to trade growth and protect their commercial interests. Commercial money was used to fund international trade. The growth of international trade fostered competition between monopolistic trading companies. Competing interests were willing to pay the state in exchange for protection from the government. Such a posture required justification. As a result, the mercantilist strategy favoured connecting "commercial profits with the public good." They decided to boost the realm's might, in other terms.

The continuous inflow of funds into the royal treasury, or "intervention of capital," was mainly to blame for the development of the modern state. The riches comprised plunder and gains from commerce and industry. With full treasuries, monarchs rebelled against the feudal lords. They began employing entrepreneurs, lawyers, and administrators from the emerging middle class. As the subservient officialdom, this new elite took the place of the previous feudal aristocracy. The rulers had the means to support their troops domestically as well. As a result, fully established bourgeois states began to emerge across Europe. The growth of independent states also required freedom from the hegemony of a single church. Conflict theorists of this era make significant contributions in this direction.

The three conflict theorists—Machiavelli, Bodin, and Hobbes—will each be explored and analysed in turn. The varying needs of various national socioeconomic systems are reflected in these divergent viewpoints. They are comparable since they were created at the same historical period. Nearly as important is the individual's position in society, which supposedly reflects the level of their class consciousness and class alignment.

Niocolo Machiavelli (1469-1527):

Italian statesman Niocolo Machiavelli is credited as being the first conflict theorist. It's important to remember that Italian traders dominated Europe's economic life from the ninth through the sixteenth century. They gained their wealth from both direct pillage and the crusades. Wealth and glamour in Italian cities attracted foreign powers fast. For more than 20 years, Italy was subject to foreign control while being side-tracked by foreign battles fought on her own. Machiavelli showed a high degree of understanding of this situation in his country.

As a result, conflict becomes a key idea in Machiavelli's philosophy. His era saw the ferocious birth pains of capitalism. The intensity of it gave the impression that it represented both the fundamental core of human nature and society as a whole. This focus on conflict is at odds

with both classical and mediaeval perspectives. According to Machiavelli, there is a constant struggle between the "great powerful" and the ordinary people. He thought that the main driver of both intrastate and interstate conflict is the thirst for dominance and power. He believed that corruption would spread like wildfire in a too prosperous state and saw only one way out: channeling human avarice via the state to provide circumstances of stability and well-being. According to his ultimate conclusion, "a good government rests upon the foundation of a strong military establishment." Looking back in time, the growth of capitalism depended on national cohesion. The only ways a prince could prevail were via force and deception. Despite the fact that this was an obvious reality, "Machiavelli's genius... made political development of his day the starting-point of a new manner of approach to social and political questions." So, Machiavelli openly asserted that a wise prince should be guided by need rather than virtue. His ideology was founded on logical and tangible principles. Politics has to be freed from theological constraints in order for nationalism to grow. Herein lies the contribution of Machiavelli: he ignored the widely held belief that God is the source of morality. The expansion of business, the necessity for exploration and conjecture, and other factors had also liberated men's minds from dogmatic belief.

Jean Bodin (1529-1596):

The influential French political and economic thinker Jean Bodin emerges during the era of change from canonist doctrine to mercantilist thought. He audaciously emphasised the obvious connection between the state and economic processes. Here, we simply focus on the theory Bodin developed to support the foundation. This is helped by both his political ideology and his position on historical methodology. His approach was logical and empirical. According to him, morality and reason held the key to long-term power, and the goal of studying history was to address the issue of civil and political society. In other words, politics was to be served by historical studies.

A strong central authority that was also required to be secular was a crucial requirement of expanding commercial capital. Bodin enthusiastically supported free trade and said that economic reasons significantly influenced how states interacted with one another. With the shifting economic landscape and the declining influence of the church, he also witnessed a rising disarray in France and throughout all of Europe. He searched for some rule of stability and order, as is typical of conflict theorists, and discovered it in France's monarchie royale.

Bodin became into a supporter of secular absolutism of the sovereign prince. He made his decision based on practicality. There was no doubt that God had authorised only the monarchy as a system of administration. He feared the perils of the sovereign's unchecked power as the result of his decision. Any other system of governance was of little value to France at the time; democracy was only an ideal that was absolutely inappropriate when gender inequality was an accepted reality. Thus, he argued in favour of a contemporary sovereign state that would serve as a source of law and order. While Bodin believes that society evolved peacefully from a single family, one may observe that he created a sovereign state out of warfare.

Thomas Hobbes (1588-1679):

The British philosopher Thomas Hobbes went beyond Bacon. Bacon praised the monarchs' divine right to rule, but Hobbes added a more potent interpretation—the idea of state sovereignty. Hobbe argued that compulsion is the fundamental component of the state, despite the fact that his state was built on the idea of a free union of people who decided that one or more of their numbers should represent the common will. After the state has been established, it must have full obedience. Even if it may be unlimited, the kings' authority "comes from the earth, through the nature of their job," according to the Bible.

Hobbes' application of the social contract theory may not have been as democratic as Locke's and Rousseau's later and even more so. The variations have historical roots. In reaction to the changed socio-political circumstances, the social compact emerged. The expansion of trade and capital highlighted the value of contract in the field of economic activity. The thesis solidified the idea of the national state as well. The first significant answer to this issue was the social contract doctrine. When the emerging middle class grew in size and influence, it clashed with the absolute monarchs who were starting to impose taxes on merchants' commerce. The traders were developing greater ambition. Despite the fact that trade remained the main economic activity, they gradually tried to gain control over production in order to support their trade. Large retailers were all monopolistic retailers. The social compact and idea of natural rights were "more appropriate and practical to legitimise bourgeois opposition." Hobbes was unable to advance as far as Locke and Rosseau because, both historically and chronologically, he came before them. A strong central authority was being pushed for by competing interests at a period when commerce was still the main economic activity.

The majority of the second wave of conflict theorists in the nineteenth century, who were concentrated mostly in Germany, seem to be Social-Darwinists. Only one person represents England. Around the turn of the century, during the time of the economic crisis, the USA produces a few minor exponents.

Conflict theorists weren't much needed when capitalism marched triumphantly into this stage in Britain, the birthplace of industrial capital. This does not imply that the majority of individuals did not experience a hard change. The philosophers of the Enlightenment laid the stage for the superstructure to change when industrial capitalism replaced commercial capitalism as the foundation of the economy. The Cartesian idea that reason serves as the foundation for all action was significantly embraced by Enlightenment thinkers. If true, it would be radical and require a wide new philosophy to be adopted. Any political behaviour or prejudice in favour of a certain tiny class would raise red flags, decreasing the likelihood of the proposal being adopted. In order to include all of humanity, the base was enlarged. Theorists discussed the reason and boundless potential for perfection that are innate to human nature. Because every institution was created by humans, it must be abolished if it is unreasonable and does not advance humankind. Newton's emphasis on experimentation and observation gave the logical foundation of the Enlightenment another boost.

Yet if the working class takes this tendency seriously and challenges the absurdity of a class-based society, it might be risky for the bourgeoisie. A response to this worry led to the creation of sociology. Edmund Burke was the first to propose that a society had an organic nature. Yet, in the early stages of competition, the requirements of industrial capital cannot be met by organismic positivism. To defend the requirements of industrial capital, political economists were created. Industrial capital required independence from the constraints of the state, just as the rise of commercial capital required a centralised state to protect it. By the late seventeenth century, state control had begun to disintegrate in both England and France. The expansion of industrial output was the primary driver of these two changes. The procedure was not always consistent. In underdeveloped nations like Germany, capitalism re-emerged with modifications and distortions, giving rise to a variety of conflict Sociologists today.

Adam smith (1723-1790):

Adam Smith fought in Britain for the aristocracy who were demanding independence. For the first time in human history, he not only justified competition but also gave it a positive moral

worth and a logical basis. Unless we wish to view competition as a type of conflict, Adam Smith is not a worry. He is just referenced in passing to maintain the evolution of social theory and its connections to practical issues. He has, incidentally, had a significant intellectual impact on Herbert Spencer, a well-known conflict theorist.

Hebert Spencer (1820-1903):

Herbert Spencer, a notable British Sociologist and forerunner of Charles Darwin, lived through the nineteenth century, witnessing both the peak of British capitalism and its eventual overthrow. In idyllic isolation from the multiple upheavals that shook the continent, he grew up during the time when Britain was expanding its might. Because of its extreme hubris and consequent lack of awareness of other people's needs, capitalism is devoid of any nuance in its treatment of labour. It refused to acknowledge that labour contributed to surplus value and turned England into the "workshop of the world."

Yet disorganised, the working class was experiencing extreme hardship and deprivation. The increased material wealth helped other classes, notably the intellectual elite. Spencer adhered to this group and, influenced by Adam Smith, believed that wealth was the result of individual capitalist initiative. Spencer goes beyond Adam Smith's moral justification of competition by arguing that such behaviour is inherent in nature. In other words, he laid the foundation for Darwin's theory of evolution to be accepted. Even the most insensitive child of the industrial revolution, who had witnessed the raw truth, knew that evolution was not a leisurely, quiet unfolding. He views evolution as a progress that is unavoidable. Natural selection cannot be stopped by any organisation. Both the emergence of a national state and the principle of survival of the fittest are aspects of nature. The evolution of an organic society shouldn't be impeded by any group, not even the government, because Britain was a part of nature and was growing organically. As a result, Spencer expertly blended two disparate styles to meet the demands of the bourgeoisie. He contrasted the positivist organismic theory of the French Sociologist Comte with the individualist organismic theory. Comte's reaction to the Enlightenment doctrine that had sparked the French revolution was fierce.

Safeguarding Collective Interests:

Growing industrial competitiveness between 1875 and 1895 led to a decrease in wages, although not by as much as it did for prices. The pattern changes in 1895. Prices and monetary

earnings both increase. With the latter, the former was unable to keep up. Also, this is the time when the working-class gains power. Even while Britain no longer served as the world's industrial centre, she still served as its financial hub. Greater colonial exploitation is the only way to survive the imperial stage. With its fleet and effective administrative structure, Britain enjoyed an advantage as the global financial hub. British imperialism could expand after capturing and ruling colonies on each of the five continents, but internal issues needed to be settled first. In order for England to be the dominant power, anarchic behaviour by an individual, even an entrepreneur, must not be accepted. Labour was restless. Hence, laissez-faire was deemed obsolete. The increase of the civil service was the first indication of governmental control, followed by the introduction of social reform and a wave of industrial legislation beginning in 1874. Spencer, an individualist, was terrified as he became vividly aware of the expansion of imperialistic conflicts. He argued that the state had a responsibility to protect its population from both domestic hostility and the trespass of its neighbours. This Spencer is the same one who once foresaw the demise of the military civilization and the rise of a civilised industrial one. To put it another way, even the most brilliant minds undergo change in order to meet the demands of the capitalist class for which they speak and the changing requirements of society.

Ludwig Gumplowicz (1838-1909):

Both German-born Georg Simmel (1858–1918) and Austrian Sociologist Ludwig Gumplowicz experienced the tension-filled society that accompanied capitalism's development. It is because of his nationality that the former is more aggressive and believes civilization is the result of armed victory. For control of Germany in the nineteenth century, Austria and Prussia competed. He was aware of the ways in which the first Austrian Chancellor Matternick, with the help of the influential Prussian Junkers, was able to utilise the federal Parliament to stifle civil rights and revolutionary activities; how Austria was continuously excluded from the Zollverian, the customs union; and how, finally, following the arrival of Bismarck, it had given up on the idea of unifying with Germany. However and, in order to maintain the calm and stability so essential for economic progress, Bismarck formed a defensive alliance with Austria.

Gumplowicz does not rely on sweeping generalisations, but rather on observed phenomena. As a result, he clearly distinguishes between processes that emerge in basic and complex communities. The former is based on consanguinity and shared cultural traits, whereas the latter

is based on the fusion of historically distinct groups, the involvement of the state, and other factors. In a complex society, he regarded conflict as being accompanied by accommodation, assimilation, and internal divergence. Individual motivations have no place in his writings; instead, collective interest, as determined by the fierce group conflicts of the nineteenth century, is what drives him.

For Simmel, however, neither the organic nor the idealism approaches made sense given German reality. The Napoleonic Wars caused economic hardship throughout Europe. The Junkers were hurt by tariffs that were imposed by nations but did not apply to German grain. Furthermore, Germany was still divided into several states, each of which had its own weights and measures, currency, and taxes that restricted trade. The initial proponents of reform were the conservative Prussian landowners, or Junkers. So, it is only natural that Prussia took the initiative in 1816 to remove the obstacles and implement moderately protectionist laws. By 1834, more and more states had joined, and the *Zollverian* had been established, which had boosted economic growth. Economic growth did not trigger a bourgeois democratic revolution in Germany like it did in England. It was crushed by the traditionalists and feudal forces. There was a bit of noise. If so, Simmel would not have considered conflict to be a necessary component of society. Since workers and people of many nationalities were so irate, the 1848 revolution's initial spark spread, and other successful uprisings started in various locations. In the same year, a counter-revolution was sparked by a political crisis brought on by the conclusion of the conflict with Denmark. Germany's military budget had also been raised in response to Napoleon III's ascension, France's growing military might, and national movements in Italy. However, it brought with it a generals' coup dread. As a result, William I felt pressured to enlist the help of iron man Bismark, an extreme conservative.

After finally uniting Germany in 1867, Bismarck swiftly instituted consistency in legislation, administration, coinage, and allowed freedom of movement in 1879, which boosted economic growth. But Germany had already transformed into a Junker state to the point where the capitalist middle class stopped calling for a stake in its governance. After winning a victorious war with France, Germany was poised to overtake other industrialised countries when she gained control of the coal and iron resources of Alsace-Lorraine. In other words, Germany's semi-feudal polity experienced the introduction of a capitalist industrial growth. The pillars of society, in Simmel's view, are superordination and subordination, cooperation and conflict, centralization and decentralisation. He did not just witness conflict; he also theoretically

legitimised it, as the process of capitalism growth is one of violence. It didn't even have the bourgeois democratic revolution's purifying effect in Germany.

In the years after Bismarck, German capital desired development in all directions. Traders, the South-east; industrialists, Belgium's mineral-rich territory; and Junkers desired control of the Balkans. National chauvinism was rampant throughout the imperialist era, and everyone— including Social Democrats—clamoured for control of Belgium. Did Simmel, a savvy capitalist spokesperson, manage to avoid this by himself? He had the insight to point out that not every confrontation must be constructive. Depending on the institutions in which disagreements occurred, he foresaw disruptive effects. In 1918, Germany experienced a complete defeat in the imperialist conflict.

Coming of US Dominance:

America was a capitalist power that only recently began to emerge. To avoid class strife, it had wiped off the local population and imported cheap slave labour. Moreover, it was isolated from Europe and awash in natural resources while being blissfully devoid of feudal lords. The conflict theory only made a meagre progress in the nineteenth century as a result. The US took it upon itself to revive capitalism when the Second World War left Europe in ruins. Jessie Bernard was limited to warning against the folly of neglecting the notion of warfare because of the depth of the Cold War's oppressive environment and fear of communism. Simmel was made more well-known by Coser, who went one step further, and C. Wright Mills spoke in terms of power.

Conflict theorists, on the other hand, started to emerge in Europe at this time. Although they were raging inside, they could not openly fight the US since capitalism in this advanced level of decency requires friends. This era's conflict theories are mostly Weberian. It is decided to consider only two of them. In his conflict analysis, German Sociologist Ralf Dahrendorf identifies three key characteristics. The first problem is that it is incredibly constrained and only addresses disputes that develop inside the systems of a capitalist society. He foresees the use of this concept in relation to other structures. Second, he lacks historical context. Lastly, he simultaneously criticises Marx and Parsons while also attacking the American hegemony in the capitalist world and socialist revolutions.

Spectre of Revolution:

A shift in western capitalism's policy towards Germany was caused by Truman's poor management of the world situation and the escalation of the Cold War. The immediate opponent now seemed to be Russia, and the immediate threat was the revolution. The bourgeoisie could not forget that communists frequently led the wartime struggle against the Nazis. Based on this reality, a new alignment has to be constructed. The revival of Germany now determined the future of capitalism in Europe. Along with loosening the noose, the revised approach made Germany the primary recipient of the Marshall Plan. A significant infusion of American aid, currency changes in 1948, a sizable public sector, wise planning, and low-cost immigrant labour all contributed to the rebound and the so-called "economic miracle." There was neither spontaneity nor generosity in the United States' action. Germany started to acknowledge the covert objectives. Official connections with the benefactor have to continue to be courteous despite the sensitive situation. Nonetheless, this did not stop a Sociologist from criticising American arrogance, which was mirrored in their sociology and the Parsonian paradigm of fictitious, peaceful equilibrium. Yet sweeping disputes and tensions under the rug is not a characteristic of Europe. Dahrendorf's assault was only a precursor in academia to the "Ugly American's" treatment by German and other European businessmen.

Although the dread is mostly focused on the possibility of a revolution, the wrath may be aimed against America. Hence, Dahrendorf's book begins with a protracted attack on Marx and his theory of class struggle. Germany, a wealthy nation with a history of revolution and a powerful labour movement, finds it difficult to believe that it has advanced past the point of class strife. The labour union movement was purposefully recreated in Dahrendorf's Germany to establish democratic connections and combat any aftereffects of the preceding administration. Yet the many union types that had emerged in the early years had now united into a single organisation that was strong enough to demand a say in the creation of industrial policy.

Industrial Unrest:

Hence, Dahrendorf does not disregard the chance that a lurking conflict of interest may materialise. The optimism is nonetheless voiced that the state apparatus can contain the conflict by operating as an "imperatively coordinated group" inside a capitalist framework. Hence, Dahrendorf takes the risk of imagining every dispute ending at a better level of equilibrium. He exposes the bitterness and turns disagreement into a catalyst for transformation. The

German working class is demanding not only salaries that are in line with the cost of living, but also a piece of the country's success, if we fast-forward to the present. Also, it is important to keep in mind that Germany has successfully adapted to the needs of the labour market by importing workers from south European nations as and when necessary, even while over one million of its own workers are still out of work. This is a deliberate move to limit the negotiating power of the working class.

Dahrendorf gave the industrial battle a high priority, but he wisely kept it within national lines. The early integrationist plan for Europe was viewed with mistrust in the 1950s, especially France's idea to pool the Saar's steel, iron, and coal as a covert means of De Gaulle's personal enrichment. Industry continues to be at the heart of Dahrendorf's worries. In the modern world, no capitalist country can grow inside its own borders. Apart from the fact that colonies have already proven to be a burden to their mother country in Europe, it is much too late in history to dream of pure colonies. German imperialism, with its emphasis on technological success, thereby adopts a modern shape. In order to promote itself as a "non-colonial" force that could provide capital goods, technicians, and even export credit to "help economic growth," it looks to the Arab world, Africa, and other undeveloped nations. The restricted focus Dahrendorf has on a dispute in an industrial context is understandable. For a Sociologist, internationalism deepens the problem and can only be wished away.

The British Sociologist John Rex broadens the definition of conflict to include the colonies as well as the small urban nations. He views conflict as a fundamental aspect of a capitalist society in his first book, but he adds a caveat: "Conflict could be resolved by agreement on values." His focus is on large-scale conflicts that upend the entire capitalist social order rather than individuals or organizations.

Racial Strife:

The subject of the second book, which is crucial to British capitalism, is racial relations in the colonies and in the developed nations. "Problems of racial relations have largely replaced problems of class conflict in the modern world," is Rex's new intriguing theory. The coolness with which Rex dismisses class strife while labour unrest is so crippling the British economy presently drifting in the doldrums may be explained by British history alone. Britain has been able to survive due to a number of crucial variables, including (a) the Labour Party's turn to the right to meet the interests of British capital, and (b) strict budgetary measures, restrictions on

consumption, and considerable American aid; (c) the political structure is still adaptable. The welfare state was soon established by the government in response to the need for security and equality, and in many areas, government control superseded private initiative. Despite a persistent trade deficit, the economy was able to survive because to this flexibility. The issue of minorities, which Rex chooses to view as racial, is closely related to the labour market. Following the war, Britain experienced a labour shortage partially due to ongoing military preparations, such as conscription to fight Communism. Labor's negotiating leverage would increase due to a labour shortage, which the fragile economy could not accept. The best method to deal with the problem of militant British labour was to produce a little excess of the labour force. Thus, immigrants were embraced. The situation altered as a result of evolving international relations, and redundancy first arose in 1958. Remember that if there is an excess of labour, in this example, immigrant labour, the social security system may appear to be a burden on the economy. The inflow was limited once the Commonwealth Immigration Act was established in 1961. Once numerous Asians were compelled to leave the African Commonwealth nations and enter Britain, the issue grew worse. Rex expresses a serious concern that, like American Blacks, the immigrants might talk about black power and engage in revolutionary action if they fail to integrate but grow in number and influence.

This is cited by Rex, who also draws attention to how deeply these so-called secondary colonists have gotten. It's essential to remember that when capitalism is introduced in one area, Africa continues to support and make use of tribal groups for its own objectives. Half-truths abound throughout Rex's work, which lacks historical accuracy. This approach efficiently draws attention away from the core truth while giving it an air of seeming neutrality. He also incorporates the circumstance into the conflict model. The place of production is where Rex starts his analysis. Contrary to the pre-colonial age, when the native worked for himself and his family and Africa was free of strife, the introduction of white man's law in Africa allegedly transforms it into an "imperatively co-ordinated group." The fact that the white group has successfully stopped proletarianization by luring just a tiny portion of the black population into the industrial circle and forcing the remainder to live as subsistence farmers in the reserves is more significant. The labour movement is further weakened by the introduction of a skilled white labour force. Rex demonstrates that rather than causing class division in South Africa, the arrival of secondary colonists, Asian trading groups, and missionaries stratifies society. Yet, he continues by arguing that the key element in the colonial scenario is power, not class conflict. Thus, Wright Mills, not Karl Marx, is the one who is right.

This is an outright distortion of Marxist. Marx's depiction of the class struggle is applicable to developed capitalist nations, but imperialism is the primary conflict in undeveloped nations. Rex cannot be naive to the prospect of alternative types of class alliances emerging to overturn imperialism if he could perceive the alliance of Western capitalists spanning national and international borders and the disputes between them as just "competition between economic and political interests." The capitalist class and its conflict theorists are threatened by successful revolutions that result from similar class coalitions in other developing nations. What stands out is that Rex makes no note of the emergence of strong liberation groups, notably outside of South Africa.

7.6 LET US SUM UP

The conflict model produced Rex's forecast. Those of Dahrendorf and others are the same. The foundation of sociology is the conviction that methodology and analysis are closely related. Between analysis and action, there is a similar intimate relationship. A flawed analysis results in a flawed course of action. The conflict model performs this function since it is the conflict theorist's responsibility to avoid revolutionary action at all costs in order to forward the objectives of his patrons. For example, Rex is all too aware that British power cannot exist without her "colonies."

7.7 GLOSSARY

- **Conflict Theory:** According to the conflict theory, which was initially put out by Karl Marx, society is constantly at war with one another over scarce resources.
- **Conflict dynamics**: mechanisms of interaction between conflict parties; conflict forms, volume, scope, and length; escalation and de-escalation; conflict control and resolution; the ramifications of conflict results for contending groups and society as a whole. These are the most essential dependant variables in theories of social conflict.
- **Formation of conflict-group and mobilisation of challenge groups** and their objectives for collective action. Theories of collective action, recruitment, involvement, commitment, and internal structure will be very beneficial for this topic.

7.8 CHECK YOUR PROGRESS

a. What is social conflict?
b. Who introduced the conception of class?

c. Why the theory of conflict emerged?

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UNIT 8: CYCLICAL THEORY

Structure

8.1 Learning Objectives

8.2 Introduction

8.3 Meaning and Concept

8.4 Theoretical Perspectives

      8.4.1 A.L. Kroeber

      8.4.2 Oswald Spengler

      8.4.3 Pitirim Sorokin

      8.4.4 Vilfredo Pareto

      8.4.5 Arnold Toynbee

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8.5 Amalgamation of Social Change Theories

8.6 Let Us Sum Up

8.7 Glossary

8.8 Check Your Progress

8.9 References

8.1 LEARNING OBJECTIVES

This unit will provide an in-depth understanding to-

- be acquainted with the implication and conception of cyclical theory
- comprehend the magnitude of cyclical theory to societal alteration
- evaluate the cyclical conjectural approaches by a range of thinkers
- elucidate the mixture of social change theories

8.2 INTRODUCTION

Change is a foreseeable occurrence ubiquitously. Greek philosopher Heraclitus understood that it is unfeasible for a man to step into the same river two times. He said in this way since in the intermission of time amid the foremost and the subsequent stepping mutually the waterway and the gentleman have altered. They did not remain the same. This one is the vital premise of the philosophy of Heraclitus - the realism of change, the impermanence of being, the inconstancy of everything but change itself. The sort that is civilization is in spite of everything the altering

order. The great social scientist August Comte has two great social questions in his mind. First is the question of social statics and second is the question of social dynamics, what is and how it changes. Transformation is the ruling of nature. Nature is always changeable. Transformation is eternally present in the planet, since amendment is always the regulation of temperament. Likewise, culture is not at all a stationary occurrence, but it is a vibrant thing. It is an enduring procedure. Civilization is matter to invariable changes. Collective alteration has take place in every part of humanity moreover at every time. Ceaseless unpredictability is the incredibly intrinsic of the individual civilization. Individual possibly will endeavor intended for safety along with steadiness; society might foster a fantasy of durability along with the conviction in perpetuity may perhaps stick with unshaken. Until now the facts remain factual that the world similar to all supplementary phenomenon's transforms unavoidably. The social order is predisposed by numerous forces and dynamics that charismatically grounds modification. India of these days is diverse from India of former times. What it is going to be tomorrow, it is complicated to forecast. In track of one decade or two-decade, noteworthy amendment be able to plus make happen in individual civilization. The terrain which the Sociologists explore, changes even as he explores it. This fact has an imperative bearing both on his methods and on his results. Here at least we can look for the principles of everlasting change.

8.3 MEANING AND CONCEPT

Whichever modification, disparity or alteration that happens in a circumstance or in an entity all the way through occasion can be called transformation. The expression 'social change' is always used to designate the revolutionize that take place in human being relations and interactions. Civilization is a network of societal interaction, and thus societal revolutionize noticeably means an alteration in the arrangement of societal dealings. Shared interactions are tacit in terms of societal progressions, societal communications and societal organizations. Consequently, the phrase societal alteration is used to advantageous disparity in societal interface, societal practices and societal organizations. It embraces modification in the arrangement and functions of civilization.

Explanation of Social Change:

M.E. Jones: "*Social change is a term used to describe variations in, or modifications of, any aspects of social processes, social patterns, social interaction or social organization*".

Kingsley Davis: "*By social change is meant only such alterations as occur in social organization, that is, structure and function of society.*"

Majumdar; H.T. "*Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people – or in the operation of society.*"

MacIver and Page: "*Social change refers to 'a process' responsive to many types of changes; to changes in the manmade conditions of life; to changes in the attitude and beliefs in the men, and to the changes that go beyond the human control to the biological and the physical nature of things.*"

Sociologists, historians and social anthropologists have projected universal conjecture of societal alteration. These speculations possibly will expediently be assembled into four most important categories: evolutionary, cyclical, conflict theories and functional theories. According to Evolutionary theories postulation that humanity steadily revolutionize from uncomplicated initial stages into even more multifaceted shapes. The functional theory is a striving effort to elucidate mutually societal statics and societal dynamics. Still superior importance is given to social statics. While the equilibrium conjecture emphasizes the soothing practice at vocation in societal structure, the ostensible clash conjecture highlights the forces produce volatility, resist and societal ineptitude. Recurring premise of societal transformation center on the ascend and descend of civilizations endeavor to find out and give an explanation for these prototypes of escalation and perish.

CYCLICAL THEORY- MEANING AND CONCEPT:

Cyclical theories mostly troubled with the recurring transformation of circumstances, proceedings, forms and otherwise trends over an elongated interlude of occasion, even though the epoch of recurring stages (cycles) of alteration would differ. The recurring conjectures suppose that civilization exceed from beginning to end a sequence of phases. Yet, they never believe the view of finish in a segment of excellence but observe them as a come back to the phase where it started for additional round in a recurring way. According to this cyclical conjecture, human society goes from end-to-end cycles. According to Spengler, civilization has a programmed living sequence which includes origin, escalation, ripeness and turn down.

Contemporary culture is in its final phase. It is in its elderly epoch. However, while the past replicates itself, humanity, subsequent to ephemeral throughout every juncture, proceeds to the original phase, and the rotation commences once again. The fundamental foundation of the cyclical theories is: cultures and evolutions pass from end-to-end stages of alteration, starting and often ending with the same phase. This passing through stages is called a cycle. The sequence when completed, replicates itself over and over again. The ancient civilizations in Greece, China and India for example, can be explained by the theory of cycles.

8.4 THEORETICAL PERSPECTIVE

cyclic assumptions have been alarmed with the recurring transformation of circumstances, dealings, shapes and/or else trends over a elongated episode of moment, though the epoch of recurring segments (cycles) of alteration would diverge. The maker of cyclic theory consider that civilization exceed all the way through a succession of junctures. Nevertheless, they do not believe the concept of finishing in a point of excellence except perceive them as a come back to the juncture where it embarked on for supplementary round in a cyclic way.

8.4.1 A. L. Kroeber:

A. L. Kroeber (1876-1960), a renowned American anthropologist, provided a conventional examination of recurring patterns of clothing-style changes of Western women. Kroeber found out that clothing patterns in Western societies have certain prototype over long periods of time, and even within these patterns were observed changes in more or less usual cycles. Kroeber also discovered that the fundamental prototype of Western women's dress in the medieval and modern ages straddling about a thousand years has gone through an invariable remodeling without any primary change. Kroeber found that the universal prototype included a long skirt, a narrow waist, and a top with arms and breasts moderately exposed. Every so often, within this general font, there is a cyclical transformation. Hemlines increase and reduce, the waistline moves up and down from just under the bust to the hips, and the amount of cleavage shown enhance and diminish. Kroeber also revealed that women's vinaigrette in the West reiterate themselves over and over within cycles of about hundred years.

A.L. Kroeber presented standard examination of cyclical model of clothing-style transformation of Western women. Kroeber established that clothing fashion in Western

societies tracked definite patterns over long periods of time, and yet within these patterns were observed transformations in more or smaller amount regular cycles.

8.4.2 Oswald Spengler:

Several cyclical theorists are distrustful in that they believe that decompose is unavoidable. According to Oswald Spengler (1945) every society is born, grown-up, perish and ultimately expire. The Roman territory ascended to authority and then steadily distorted. The British kingdom grew physically powerful, and then worsened. Spengler supposed that social change may take the shape of advancement or of perish, but that no society lives everlastingly. **Spengler's view: 'The Destiny of Civilizations'** In his book "The Decline of the West"-1918, Oswald Spengler, a German school educator, noted that the fortune of civilizations was a matter of "destiny" Each civilization is like a organic organism and has a parallel life-cycle; birth, adulthood, old age and demise; he alleged that the Western Society's development is in the final phase after observing eight chief civilizations, together with the West. He argued that, as established by wars, clash, and social refuse that indicated their disaster, Western Societies were inflowing a time of perish. This conjecture is nearly out of trend nowadays. His idea of destiny' is barely a sufficient elucidation of social change. His biological similarity is also too impractical and his job is too numinous and tentative.

Oswald Spengler, a German school teacher, in his book "the Decline of the West"- 1918, pointed out that the fortune of civilization was a theme of "destiny". Every civilization is like an organic organism and has a alike life-cycle; origin, ripeness, old age and bereavement. Subsequent to building a study of eight key civilizations, together with the West, he held that the contemporary western society is in the final phase, i.e. old age. He measured that the Western societies were incoming a period of crumble- as substantiated by wars, clashes, and social collapse that harbingered their destiny. This theory is about to end today. His idea of "destiny" is scarcely a satisfactory clarification of social change. His natural analogy is also too unlikely and his work is too supernatural and exploratory. According to Spengler that every society has a life cycle like that of organism. Society born matures decays and eventually dies. For instance, the Roman Empire came to power and then slowly but surely it got collapsed. The British Empire became very strong and then got depreciated. Hence Spengler assumed that social change may take the form of advancement or of putrefy, but that no society lives without end. He considered that civilization has a programmed life cycle which embraces beginning,

enlargement, mellowness, and decline. He developed an additional description of cyclical theory of social change. He analyzed the narration of various civilizations together with the Egyptian, Greek and Roman and accomplished that all civilizations pass through an analogous sequence of birth, maturity and death.

8.4.3 Pitirim Sorokin:

Pitirim Sorokin (1975) has given theoretical perspectives which have a few features of the cyclical standpoint. Sorokin's conjecture is based on the standard of immanent socio-cultural change. This entails that any socio-cultural system (i.e. society and civilization) amends by virtue of its individual forces and assets. This opinion is interlinked to another belief, namely, the principle of limited potential of transformation. There is a limit to the number of alterations that can develop in a arrangement. For example, there is a limit to the new shapes of change, and to new prototype of behaviour, that can materialize in a society. The arrangement merely runs out of mixtures in due time. If it does not expire, it ultimately starts running through the changes once more. Thus, there is "repetition" or "regularity" in the olden times of socio-cultural systems. Sorokin also constructs a division between three wide types of culture-ideational, idealist and sensate-which he envisages as following each other in cycles, in the history of societies. Ideational culture is spiritualistic, numinous and undetermined. Sensate culture is the dominion of science and of straight sensory understanding. Idealistic culture has definite attributes of together the ideational and sensate cultures. These three types of cultures are looked upon as three observations of actuality that alter according to the two principles mentioned above. Arnold Toynbee after going through the fashion of twenty-one great civilizations accomplished that civilizations are born, grow, decompose and expire. He alleged that the existing Western civilization is also moving into the later junctures of perish. Sorokin's work is particularly worth mentioning not only for the reason that it contains a accumulation of historical analogies and annotations on scrupulous social transformations, but also for the reason that it saw societies as 'changing' rather than unavoidably succeeding or crumbling.

Sorokin's View:

The description of a renowned American Sociologist, P.A. Sorokin, is a variation of the cyclical method. Sorokin, which is recognized as the 'pendulum theory of social change' (Social and Cultural Dynamics, 1941). He finds the history itinerary to be invariable, but intermittent, unpredictable across the 'idealistic' amid two fundamental outlines of

civilizations: the 'sensate' and the 'ideational'. Community swings, as said by him, like a clock's pendulum stuck amid both stages. Throughout the ephemeral of time, the pendulum of a clock move backward and forward, but steadily it arrives at its own location and again ensues to its preceding voyage. It is, consequently, the image of a recurring procedure, however character-oscillating. A sensate culture is that one which pleads to the mind and bodily requirements.

It is pleasure-seeking and emphasizes science and empiricism in its ethics. In contrast, the traditions of ideation are that one wherein depiction of talent, writing, belief and morals do not appeal to the right mind, but to the psyche or strength. It is further conceptual as well as emblematic than the traditions of interpretation. The cultural pendulum move back and forth from the sense extremity and leads through the center post called 'idealistic' culture to the ideational extremity, which is considered as a diverse shape of significant and ideational cultures, a supplementary established combination of reliance, rationality, and right mind as the foundation of realism. In the last stage of the breakdown of rational society, Sorokin positions on modern European and American cultures and argued that a current synthesis of faith and sensation is just a way out of our disaster. There is no other alternative.

We discover the germ of both the conjectures of recurring and linear shift in Sorokin's study of cultures. Culture may, in his estimation, carry on for a time in a given course and thus tend to adhere to a linear prescription. Yet, unavoidably, there will be a transformation in direction as a result of forces that are intrinsic in the society itself; furthermore, an innovative phase of growth will be accompanied in. This novel pattern may perhaps be linear, maybe swing, or may conform to some distinctive curve style.

An extra elucidation of societal alteration has been presented by Pitirim A Sorokin (1889-1968) the Russian-American Sociologist, in his manuscript "Social and Cultural Dynamics (1938). Sorokin's work has had an extra enduring blow on sociological philosophy. As a replacement for of screening civilizations into conditions of progress as well as turn down he projected that they interchange or else swing amid two intellectual edges: the "sensate" and the "ideational". The Sensate tradition pressures those stuffs which can be apparent in a straight line by the mind. It is realistic, riotous, physical, and acquisitive. Ideational traditions emphasize those stuffs which can be perceptible barely through the intellect. It is conceptual, spiritual, troubled with trust and definitive reality. It is the contradictory of the sensate

traditions. Together they symbolize 'pure' category of way of life. Consequently, there is no civilization yet completely obey the rules to whichever category. Devoid of talking about the grounds, he said that as the traditions of a civilization expand towards single uncontaminated category, it is contradicted through the contrasting intellectual strength. Enriching growth is then inverted poignant towards the conflicting types of civilization. To sum up, also a great deal prominence on one category of civilization directs to a retort towards the new. "Societies hold both these fancies in changeable degrees and the apprehension among them builds long-term volatility". Amid these categories, certainly nearby lies a third type 'idealistic' culture. This is content as well as attractive intermingle of the other two, however no civilization yet give the impression to have accomplished it as an unwavering circumstance. According to Sorokin all grand evolution go by throughout three edifying structure in a recurring approach: (i) the ideational culture civilization stands resting on trust as well as exposure; (ii) the idealist culture the public directed through a 'mixed' idea of weird values as well as empiricism; and (iii) the sensate traditions civilization, which are directed by pragmatic intellect observations. According to him, that every humanity must not essentially perish however somewhat they go throughout a range of phases through changing starting single series to a further since the requirements of the civilization require. More freshly Pitirim Sorokin has presented theories which have some features of the cyclical standpoint. Sorokin's theory is based on the theory of immanent socio-cultural change. This entails that any socio-cultural arrangement (i.e., society and civilization) changes by virtue of its own forces and properties. This theory is interlinked to another theory, explicitly, the theory of limited potentials of change. There is a limit to the number of amendments that can build up in a system. For example, there is a boundary to the new shapes of change, and to novel patterns of behaviour, that can materialize in a society. The system basically runs out of amalgamations in due time. If it does not expire, it ultimately starts running through the changes all over again. Thus, there is "repetition" or "regularity" in the histories of socio-cultural systems. Sorokin also constructs a difference amid three wide categories of culture-ideational, idealist and sensate-which he envisions since ensuing everyone in cycles, in the narration of civilizations. Ideational traditions are divine, mystic as well as undefined. Sensate traditions are the sphere of knowledge as well as of straight sensory understandings. Idealistic tradition has definite features of mutually the ideational and sensate traditions. These three different types of traditions are considered the same as three observations of authenticity that alteration in keeping with the two-philosophy pointed out over. Sorokin's work is particularly significant not only since it surrounds a accumulation of

historical equivalences and remarks on conscientious social modifications, but also for the reason that it saw societies as 'changing' rather than unavoidably succeeding or putrefying.

8.4.4 Vilfredo Pareto:

Vilfredo Pareto in his studies on political privileged provides yet another archetypal cyclical theory of transformation of the circulation of elites. He categorizes two varieties of political elites – the 'foxes' and the 'lions' whose stratagem fluctuate in the procedure of gaining political authority and control. While the earlier achieve political influence by deceitfulness, exploitation, shrewdness, and deception, the latter get supremacy by direct use of strength and armed power. He opined that there was a cyclical prototype of government- lions substitute the foxes by armed force, the foxes in turn shift the lions through deals and political coalitions, and again lions recapturing power from the foxes and the alternate process goes on in a cyclical prototype.

Vilfredo Pareto (1916) offered in his book "Theory of the Circulation of Elites" an elucidation of narration according to which social change is brought about, by the great effort between groups for political authority. His conjecture was insufficient in that it was based on a limited illustration of the circulation of elites in antique Rome. His formation of political change unobserved the enlargement of self-governing (democratic) government in current times. Pareto advocated the conjecture that societies pass through the epochs of political vigor and decline which replicate themselves in cyclical manner. The society according to him consists of two types of people—one, who resembling to pursue conventional ways whom Pareto called rentiers, and those who like to take chances for accomplishing their ends whom he called as speculators. Political change is commenced by a physically powerful upper classes, the speculators who afterward lose their power and turn out to be incompetent of energetic role. Thus decree category ultimately resorts to tricks or to intelligent manipulations distinguished by the rentier state of mind. The society declines, but at the same time speculators arises from amongst the conquered class to turn out to be the new ruling class and defeated the old assembly. Then another time the sequence begins.

Vilfredo Pareto's view:

The theory of 'Circulation of Elites' by Vilfredo Pareto (1963) is also essentially of this type. According to this premise, foremost social changes in culture transpire when one elite replaces

another, a progression Pareto calls it 'circulation of elites. In the course of time, all élites appear to become corrupt. They 'are crumbling in consistency' and trailing their 'power'. According to him, Vilfredo Pareto encouraged the idea that societies go throughout the cycles of political dynamism and corrosion that replicate themselves in cyclical approach. According to him, society consists of two group of populaces, initially the ones who like to follow conventional ways that he calls Rentiers, and secondly those who be fond of to take odds of accomplish their ends that he calls Speculators. Political change is instigated by a tough nobility, the speculators who afterward drop their vigor and turn out to be inept of enthusiastic role. Thus, ruling class sooner or later resort to tricks or to witty manipulations and they come to possess individuals characterized by the rentier state of mind.

The cyclic assumption of social change has been put frontward by numerous of our current thinkers. Spengler, Vacher-de-Lapouge, Vilfredo Pareto, F. Stuart Chopin, Sorokin and Arnold J. Toynbee are amongst those involved. Spengler is of the observation that society also has a programmed pathway, together with its birth, development, adulthood and decline, like day and night. Social scientists came to the winding up that all these civilizations saw their downfall due to cyclical theory on the basis of the study of some of the huge civilizations, such as Egyptian, Roman and Greek civilizations. The opinion of Vilfredo Pareto is that social change is due to political conditions.

The unilinear speculation developed by Oswald Spengler (Decline of the West, 1918) and Arnold J. Toynbee is an alternative of cyclical transition (A Study of History, 1956). They argued that, according to cycles of expansion, decompose and collapse, cultures and societies shift just as individuals are born, age, grow old, and expire. Every society has a programmed life cycle, according to the German thinker Spengler, birth, development, adulthood and decline. Society returns to the original stage following going through all these stages of the life cycle, and then the cycle starts all over again.

8.4.5 Arnold Toynbee:

(b) Toynbee's view: 'Answer and Challenge'

A much more capable conjecture of social change has been projected by Arnold Toynbee, a British historian with abundant sociological understanding. A multivolume work, his popular book 'A Review of History'-1946, draws on resources from 24 civilizations. The interior

philosophy is those of "challenge and response" in Toynbee's theory. Both societies face challenges-the confrontation raised by the world at first; the challenges created by domestic and peripheral opponents later on.

He argued that the Western society is now on its decline on the basis of his learning of Egyptian, Greek Roman and quite a few other civilizations. This premise was also upheld by the world-renowned British historian, Toynbee. He studied the history of dissimilar civilizations and revealed that, like the civilization of Egypt, every civilization has its go up, augmentation, and go down. Every single one of them have come and disappeared, replicating a recurring birth, development, collapse, and crumble cycle. He sustained the "challenge and response" theory, which put forward that those who are able to manage with a changing world and those who cannot die survive.

The observations of Toynbee are more optimistic than those of Spengler, for he does not think that all cultures are ultimately going to perish. He pointed out that history is a succession of cycles of construction and decompose. But of contemporary civilization is competent of learning from mistakes and scrounging from other cultures. It is, consequently, probable to deliver superior levels of achievement for every novel phase. Still he has not explicated why some communities are clever to react successfully to their challenges whilst others are not capable to act in response, or why a society can resolve one impediment but turn out to be a victim of another.

Arnold Toynbee, a British historian with an adequate amount sociological insight has presented a to some extent added hopeful speculation of social change. His famous book "A Study of History"- 1946, a multivolume effort, draws on resources from 24 civilizations. The key perceptions in Toynbee's conjecture are those of 'challenge and response'. "All society countenances challenges- at first, challenges caused by the surroundings; later challenges from in-house and exterior rivals. The personality of the reply settles on the society's destiny. The triumphs of a civilization consist of its triumphant reactions to challenges; if it cannot accumulate an effectual response, it dies"- (Ian Robertson). Toynbee's views are more sanguine than those of Spengler's, for he does not accept as true that all civilizations will inexorably perish. He has pointed out that history is a progression of decompose and escalation. But each novel civilization is competent to study from the blunder and to scrounge from cultures of others. It is, as a result, potential for every new cycle to offer advanced levels of

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realization. Still he has not enlightened why some societies are bright to propose efficient answers to their challenges while others do not, or why a civilization should conquer one challenge but turn out to be a wounded of another.

8.4.6 F. Stuart Chapin:

F. Stuart Chapin's View:
One more description of cyclical evolution was given by Stuart Chapin. For his assumption of social change, he completed the thought of buildup the foundation. Cultural change is "selectively accumulative in time," according to him. He wrote, "The most optimistic approach to the thought of cultural change would be to observe the procedure as selectively accumulative in time and cyclical or oscillatory in temperament." consequently, according to Chapin, cultural change is both selectively accumulative and cyclical in temperament. He affirmed a synchronous proposition of cyclical change. If the cycles of the foremost pieces, such as administration and the family unit, align or harmonize, the complete community will be in a state of amalgamation, the culture will be in a collapsed state if they do not orchestrate. Growth and decompose are, according to Chapin, as unpreventable in cultural ways as they are in all alive things.

8.5 AMALGAMATION OF SOCIAL CHANGE THEORIES

So many theorists at the present time put together the array of thoughts and deduction of social transformation. There are amazingly a diminutive quantity of theorists that still embrace on their individual judgment and presupposition. Many theorists also do not deduce that societal alteration always fallout in progress or those societies undeniable perish. There is a wide-ranging conformity, nevertheless, that societies change for the reason that of an assortment of features accustomed on the civilization. This kind of facets could be mutually inside and exclusive of the civilization and or intended and unintentional. A lot of social scientists do consider that revolutionize in civilization are not essentially excellent or awful. These scholars speak out that even though a steady civilization is typically improved than a disordered plus disruptive civilization, constancy every so often entails abuse, subjugation, moreover unfairness.

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8.6 LET US SUM UP

Societal revolutionize is a worldwide social phenomenon that occurs in every society. According to Cyclical theories societies always passes through a chain of great transformation- develop, disembark at a climax of development and then perish- as well as replicates the succession all over once more in the equivalent prototype. It refers to a path or sequence of proceedings that happen again on a regular basis and guide back to the preliminary point. A number of cyclical theorists are distrustful in that they suppose that decompose is predictable. The conjecture given by Sorokin has not been established by the social scientists for it depicts his chauvinism and in all probability his aversion amid the contemporary civilization. Sorokin's notions of 'sensate' as well as 'ideational' are solely prejudiced. His assumption is in a way 'speculative' and 'descriptive'. It does not endow with a clarification when to why societal alteration be supposed to acquire this shape. Therefore, the cyclic conjectures, in wide-ranging be not reasonable.

Worldwide changes are approaching speedily and their materialization is in reality to be expected. Nevertheless, the rapidity of societal transformation be what it be. A budge be capable of take place by dissimilar period in diverse societies or in the identical society. Deciding on the quickness of change and deciding whether transformation is earlier than the other is more or less complicated. We can deduce that to bring about a fast and victorious social change, diverse features ought to approach collectively. Anticipated and methodical efforts are required, and this method is very advantageous to such efforts.

8.7 GLOSSARY

- **Social Change:** Social change is a term used to describe variations in, or modifications of, any aspects of social processes, social patterns, social interaction or social organization".

- **Cyclical Theory:** According to Cyclical theories societies always passes through a chain of great transformation- develop, disembark at a climax of development and then perish- as well as replicates the succession all over once more in the equivalent prototype.

8.8 CHECK YOUR PROGRESS

- What is Social Change?
- Briefly Explain the Cyclical Theory of Social Change.

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Block-3

MODELS OF DEVELOPMENT

Unit-09: Indicators of Social Development

Unit-10: Capitalist

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Unit-12: Gandhian

UNIT-9 INDICATORS OF SOCIAL DEVELOPMENT

Structure

9.1 Learning Objectives

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9.1 LEARNING OBJECTIVES

This unit will provide an in-depth understanding on:

- Meaning of Social Development and Definition.
- Understanding the Objectives of Social Development.
- And the Indicators of Social Development.

9.2 INTRODUCTION

The pursuit of understanding change is the foundation of sociology. It poses questions about how social change happens, what social change is, how it impacts people individually, how it affects whole civilizations, and most recently, how it affects the entire planet as one "social system." Throughout this unit, the definition of "development" will come up repeatedly. Some people view development as a good condition of affairs, and in this sense, the term "developed society" refers to a contemporary industrial civilization that enjoys economic prosperity

because it has attained a specific level of wealth and consumption. Others view development as a vision in which the fulfilment of human wants and potentials takes center stage rather than levels of production and consumption. Let's look at a few of these developmental visions.

1. **Development as an expression of human personality:**

While there may be differences of opinion regarding what constitutes development and what does not, it should be agreed upon that the goal of development is to foster the conditions necessary for the realisation of human potential. Achieving this goal may depend on a number of factors, including people's ability and rights to receive food, work, education, equality, justice, inclusivity, sustainability, and others.

2. **People's development:**

The main players in human scale development are considered to be the people. A direct and participatory democracy is necessary for human scale development, in which everyone has the right to take part in the decision-making process. In this view, development aims to restore or expand fundamental human freedoms and capabilities and gives individuals the tools to direct their own development. Therefore, "people empowerment" accelerates development.

3. **Participation of the masses:**

Any type of development, whether social, political, economic, or human, among others, must guarantee the participation of the general public in order to promote the welfare of society as a whole. In order to achieve this, government should be inclusive, which necessitates more engagement from all facets of society. In order to achieve a balanced advancement, the terms "human centred development," "the development of people," and "integrated development" all advocate for a more sensitive and inclusive approach to the basic social, economic, and political changes involved in development.

4. **Development as an open process:**

Human scale development views true development as a process that includes economic, social, and technical advances that enhance human wellbeing rather than as a stage or a state. This idea of development from any set requirements and development becomes a free choice valid only to the degree that people need, understand, and can incorporate it. In this view, human and social development need a coordinated strategy that incorporates the economic and social facets into plans, strategies, and programmes for the benefit of the populace. The difficulty is

in balancing the demands of regional and cross-sectoral growth with those of participatory development. One by one, the concerns of the environment, pollution, women, hunger, poverty, housing, and employment have come to light. These challenges still demand institutional and public attention, as well as the allocation of resources. Human security and sustainability are two key modern issues that demand attention in any development attempt. Each of these issues is intricately connected to the others and calls for a coordinated strategy. Development should focus on improving people rather than just improving stuff. The real goal of development should be to provide the basic requirements of humanity.

9.3 MEANING OF SOCIAL DEVELOPMENT

The phrase "social development" first gained popularity when it became clear that an all-encompassing, multi-faceted strategy was required if development was to be achieved in its truest meaning and not just via economic growth. The idea of social development involves a number of significant issues that contribute to the general evolution of human civilization. The Social Development Report is a yearly publication that details changes and challenges in a variety of social sectors of society, including education, health, basic amenities, gender equality, women's rights, equality between different social groups, social justice, implementation of significant social legislation, the complex problem of reducing poverty, the abolition of beggarly, slums, and child labour, rural and urban development, issues and threats posed by These are a few crucial social development markers for each community. Let's now go into more detail about some of the significant societal challenges.

9.4 SOCIAL DEVELOPMENT FIRST USED

- In the 1950 United Nations Report on the World Situation, social development was suggested as a solution to the development dilemma.
- In 1973, the Indian Council of Social Welfare used the term "social development" for the first time.

9.5 CONCEPT

- It is generally accepted that social development consists of a set of goals, among them equity and social justice, which include other goals like social inclusion, sustainable livelihoods, gender equity, and enhanced voice and involvement.

- Social development is a process of social change, not only a collection of policies and initiatives put in place to achieve particular goals.

- the resources and skills people have to improve their well-being,

- the ability of social groupings to act independently, change how they interact with other groups, and take part in growth processes,

- the capacity of a society to manage change, govern itself peacefully, and balance the interests of its various parts.

9.6 DEFINITION

- M.S Gore, a famous Sociologist and social work scientist of India defined social development 'as a process of bringing about totality of the socio-economic, political, social and cultural development of the society'.

- The journal "International Social Development Review-1971, page-17 by UNO, said, "social development is human aspect, raising income, equitable distribution of materials, structural changes to create a favorable condition for inclusive growth etc.

- John stated, "Social development is the process of planned institutional change to bring about a better correspondence between human need on the one hand and social policies and programmes on the other".

- Devi writes, "Social development is a comprehensive concept which implies major structural changes-political, economic and cultural, which are introduced as a part of deliberate action to transform the society".

- UNO highlight that social development identified with the greater capacity of the social system, social structure, institutions, services and policies to utilize resources to generate favorable changes in the level of living.

9.7 INDICATORS OF SOCIAL DEVELOPMENT

Some major indicators of social development are given below:

1. **Educational Indicators of Social Development:**

The level of education and knowledge in a society is one of the fundamental measures of the growth of its economy. As a result, education—especially higher education—is seen as a national priority that supports both the growth of the economy and the advancement of society as a whole. A workforce with a high level of education is particularly important for

the development of a knowledge-based economy. The majority of industrialized nations spend money on education and human resources to carry out their development goals. The improvement of circumstances and educational quality is listed as one of Europe 2020's primary objectives. Education is one of the pillars for building a knowledge-based economy, according to the United Nations and the World Bank. An economy built on human knowledge, competency, and capability is known as a knowledge economy. Knowledge that is present in individuals is the most important component of progress. Education is crucial to the growth of the human race. Development in a number of areas of human well-being is included in human development. One of the key aspects is social development.

2. Health Indicators of Social Development:

The population's health, a crucial element of human development, is important for the stability and growth of a country's economy. Disease prevention, proper diet, and an effective healthcare system are all necessary for good health. Interestingly, population stability appears on the Concurrent List even though health is a state issue.The fundamental goal of the Alma Ata Declaration of 1978, to which India also signed, was to achieve "Health for All" (HFA) by the year 2000, with a focus on basic healthcare. As a result, Parliament approved the National Health Policy in 1983. According to the HFA approach, community-based systems should actively and persistently enhance the health of the poor.

3. Employment as an Indicators of Social Development:

Employment in the primary sector is clearly shifting to the secondary and tertiary sectors. People flocked to metropolitan regions in greater numbers in pursuit of work. By giving tax benefits, power at a cheaper rate, and other incentives, the government helps to remove regional inequalities while promoting rural and underdeveloped areas in terms of employment. The government's top objective has been to increase employability while also creating new jobs. In order to create jobs in the nation, a number of measures are being taken, including promoting the private sector of the economy, accelerating a number of projects involving sizable investments, and increasing public spending on programmes like the Prime Minister's Employment Generation Programme (PMEGP), the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), Pt. Deen Dayal Upadhyaya Grameen Kaushalya Yojana (DDU-GKY), and These policy changes have had a substantial impact on how employment is structured.

4. Inequality as an Indicators of Social Development:

Although income inequality is not the only factor that contributes to poverty, it boldly illustrates how inequality and injustice are experienced on a daily basis. When resources become inaccessible, basic needs deteriorate into luxuries. The huge wage disparity between men and women has been brought to light by the income profiles, which also draw attention to other gender-based workplace injustices that further marginalise women and lower their labour force participation rate. Economic inequality, or the economic disparity between the richest and poorest members of a community, is possibly the most important social problem of the twenty-first century. greater than 70% of the population worldwide is seeing an increase in inequality, which is causing greater divides and impeding social and economic advancement (United Nations, 2021).

5. Human Right as an Indicators of Social Development:

Human rights and human development both aim to advance human freedoms, dignity, and equality, according to the Human Development Report 2000. And among them are the wide-ranging, all-inclusive array of liberties that include economic, social, political, and civic spheres. They consist of the following: freedom from injustice and the violation of the rule of law; freedom from discrimination; freedom from want; freedom to realise one's full potential; freedom from fear of threats to one's personal safety from torture, arbitrary detention, and other violent acts; freedom from injustice and the violation of one's right to free thought and expression; and freedom to engage in decent work without being exploited.

6. Good Governance as an Indicators of Social Development:

Although there is no agreed-upon definition of "good governance," it may include the following things: full observance of human rights; rule of law; effective participation; multi-actor partnerships; political pluralism; transparent and accountable processes and institutions; an effective public sector; legitimacy; access to knowledge, information, and education; political empowerment of people; equity; sustainability; and attitudes and values that support it. Additionally, the freedom to take part in decision-making and engage in respectable employment without being subjected to exploitation.

Good administration and social development go hand in hand. Human rights norms and

principles can serve as a set of values for governments and other political and social actors to utilize as a guide in their work. They also provide a set of standards for evaluating the performance of these actors. The establishment of legislative frameworks, policies, programmes, budgetary allocations, and other components of effective governance are also influenced by social development concepts.

7. Environment as an Indicators of Social Development:

The public should be informed and environmental indicators should be used to monitor environmental progress and promote policy review. Such indicators have become more significant in many nations and international fora since the early 1990s. Environmental indicators are straightforward measurements that inform us about environmental changes. Given the complexity of the environment, indicators offer a more realistic and cost-effective means to monitor its status than if we tried to record every potential environmental characteristic.

8. Poverty as an Indicators of Social Development:

Being poor involves more than just not having enough money or other resources to support a sustainable way of life. It shows itself as starvation and malnutrition, restricted access to healthcare and other necessities, social isolation and prejudice, and a lack of involvement in decision-making.

9.8 SOCIAL DEVELOPMENT INDEX

The Social Development Index makes an attempt to evaluate social development while taking into account the important facets of society that were covered in the preceding section. The indicators are, in brief, social and economic deprivation, educational achievement, health indicators, and demographic factors. The index was created individually for each state in 1991 and 2001, at two different moments in time. The indexing process is done separately for rural and urban regions in bigger states with a population of more than 5 million people, but in smaller states, a combined area index is employed. The following is a list of some of the indicators used in the estimate of the Social Development Index area:

- **Demographic Indicators:** The overall fertility rate, the infant mortality rate, and the prevalence of contraception.

- **Health Indicators:** Ratios of births in institutions and the proportion of children that are underweight.

- **Educational attainment Indicators:** Literacy rate, pupil-teacher ratio, school attendance rate.

- **Basic Amenities Indicators:** Access to clean drinking water, access to restrooms, access to power, access to the capacity to get the essential needs for a good existence, etc.

- **Economic Deprivation Indicators:** Female unemployment, unemployment rate, wage rate of men and women, per capita income of families, percentage of people living below poverty line, etc.

- **Social Deprivation Indicators:** Gender discrimination, women's status and rights, social equality between different social group in the society and affirmative action, etc.

9.9 OBJECTIVES OF SOCIAL DEVELOPMENT

The fundamental goal of social development is to improve people's quality of life in society. The following are some of the goals most nations have selected for their social development:

1. A change in the focus from the individual to more expansive collectives that include the impoverished majority or place more emphasis on collective improvement.
2. To define societal objectives in terms of meeting human needs.
3. To enhance one's standard of living.
4. To redesign institutional structures in order to achieve new social goals.
5. To develop a comprehensive plan for organizational and value transformation to guarantee quick achievement of social goals that have been redefined.
6. Creating indicators to measure social advancement and identify unmet societal demands.
7. To establish a monitoring system to make sure the growth rates are quantifiable and long-lasting.
8. To foresee forthcoming issues with growth and other issues, and to get ready to handle them swiftly and efficiently.
9. To provide an environment where it is feasible to reflect on and reconsider the suitability and appropriateness of current social formations and strive towards their reorganization.

10. To plan for forthcoming growth-related and other challenges and foresee them in advance.

11. To develop an attitude that allows people to reflect on and reconsider the suitability and appropriateness of current social formations while working towards their reconstruction.

9.10 PRINCIPLE OF SOCIAL DEVELOPMENT

- In the widest sense, we describe social development as the upward flow of society's energy, efficiency, quality production, complexity, comprehension, creativity, choice, mastery, enjoyment, and accomplishment from lower to higher levels.

- Growth and development typically go hand in hand, yet they are two distinct processes governed by two distinct sets of rules. Growth is characterised by the horizontal or quantitative growth and multiplication of existing activity kinds and forms. Developments entail the organization's vertical or qualitative improvement.

- The underlying goals and advancement-seeking tendencies of society are what propel social development. A prioritised hierarchy of demands, including border protection, law and order, self-sufficiency in food and shelter, organisation for peace and prosperity, and the expression of excess energy via amusement, leisure, and enjoyment, knowledge, and creative creation, are sought to be gradually met by the social will.

- In the areas where the collective will is strong enough and actively seeks expression, society develops.

- Subconscious development is how the collective grows. Physical experience is the first step, which eventually results in conscious understanding of the procedure.

- Society is the domain of structured interactions and relationships between people.

- Every civilization has a vast store of untapped human potential energy that is absorbed and kept still by the organised underpinnings of that society, including its cultural values, physical safety, social norms, and political institutions. These energies are unleashed and manifested in action during times of transition, crises, and opportunity.

- The primary building block of social organisation is the act. The fabric or web of social organisation is made up of individuals as they evolve into more productive and sophisticated activities and weave them together to create systems, organisations, institutions, and cultural values.

- The progressive growth of social structures and organisations that channel and guide society's energy for greater levels of accomplishment is vital to the development process.

- The effort required to change existing social behaviour patterns and establish new ones throughout development is considerable.

- Not a programme, but a process, is development. The entire society must engage in development. It can be encouraged, directed, or helped by government policies, regulations, and special programmes, but it cannot be forced or carried out on behalf of the populace by administrative or outside organisations.

- The idea of infinity is a useful one. The potential of people is endless. The potential for development is endless.

- The same concepts and procedures guide progress in all spheres of social life, including politics, economics, technology, science, and culture.

9.11 LET US SUM UP

Thus, it should be noted that development focused on the needs of society can be referred to as social development. This implies that development methods must benefit individuals, improve how they interact with one another in groups and societies, and create norms that support this engagement. Thus, social development implies that social institutions will change. A good illustration of social development is the movement towards a more inclusive society brought about by institutional and normative changes as well as changes in how people interact with one another.

To quote James Midgley "Planned change designated to promote the wellbeing of the population as a whole in conjunction with a dynamic process of economic development can be termed as social development." Emibayer and Mische opine social development aims at enabling the individuals, efficacy building in them, generating a sense of self determination among them and ensuring opportunities to them to satisfy their basic needs to improve their quality of life. In his essay "The idea of Social Development", Herbert Blumer argues social development is a new concept which is closely associated with the cultural values of the community.

Gore claims that the term "social development" refers to economic growth with social justice,

the eradication of poverty and the minimization of economic inequalities, the development of human resources, and the expansion of social services that include welfare services but also encompass health, education, housing, rehabilitation, and other areas. According to Paiva, social development is a process that increases people's ability to work for both their own interests and the welfare of their society. As a result, social development can be defined as the process of empowering marginalised groups, including women and men, to take charge of their own development, enhance their social and economic standing, and claim their proper place in society.

9.12 GLOSSARY

- **Develop Society:** The term "developed society" refers to a contemporary industrial civilization that enjoys economic prosperity because it has attained a specific level of wealth and consumption.

- **Demographic Indicators:** Contraceptive prevalence rate, total fertility rate and infant mortality rate.

- **Health Indicators:** Percentages of Institutional deliveries, percentage of undernourished children.

- **Educational attainment Indicators:** Literacy rate, pupil-teacher ratio, school attendance rate.

9.13 CHECK YOUR PROGRESS

- What is Social Development?
- Define various Indicators of Social Development.
- What are the Objectives of Social Development.
- Write down the Principles of Social Development.

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UNIT-10 CAPITALIST

Structure

10.1 LEARNING OBJECTIVES

This unit will provide an in-depth understanding as to-

- How the Capitalist Model of development emerged.
- Understand the Capitalist model of Development.

10.2 INTRODUCTION

Development has been the prime concern of the modern state, but it has been linked to the ideology and power structure of the state. A state that believes in capitalist ideologies and is run by a democratic government will have an agenda of development that is in tandem with *laissez-faire* and democratic tendencies. Whereas, a state that is based on socialist principles and is run by a communist government will pursue a kind of development programme that is associated with Socialism or Communism. In other words, the difference in ideologies and power structures of states across the globe have given rise to the different models of development.

Three different yet powerful incidents in the world have given rise to the three basic models of

development: the First World or Capitalist Model, the Second World or Socialist Model and the Third World Model. It was the industrial and political rise of the West that brought forth the Capitalist model of development. The rise of Russia and the communist states on the other hand led to the emergence of the Socialist model. And finally, the process of decolonization that resulted in the birth of several nation-states characterized by low productivity, industrial backwardness and poverty gave rise to the Third World model of development.

After the Second World War, the world split into two large geopolitical blocks, one identified with capitalism and the other with communism. This led to the Cold War, during which the term 'First World' was highly used because of its political, social, and economic relevance. The term came to be identified with the so-called developed, *capitalist*, industrial countries, roughly, a block of countries that aligned with the United States after World War II, with more or less common political and economic interests. For example: North America, Western Europe, Japan and Australia. 'Second World', whereas, refers to the former *communist-socialist*, industrial states. For example: the erstwhile Union of Soviet Socialists Republic (USSR), China, etc. 'Third World' refers to those countries in Africa, Asia and Latin America, many of which have been recently decolonized and have 'developing economies. In this unit, we shall deal with the three models of development: Capitalist, Socialist and Third World; and engage in a comparative analysis of these models.

10.3 WHAT IS DEVELOPMENT?

The emergence of the concept of development inmid-20th century was not only an American dream of achieving world prosperity, but also was a product of its own time . The period immediately following World War II witnessed a drastic realignment of relations between the rich and the poor world, with the ascendancy of United States as the dominant power of the capitalist world on the one hand, and concomitant consolidation of communist power by Soviet Union on the other. The then newly independent nations of Asia, Africa and Latin America had one of two choices at that time: either to dissociate their national liberation movement from the framework of world capitalism, and join hands with the socialist/communist revolution; or to associate their national liberation with institutions and international framework of world capitalism (Alavi and Shanin, 1982). Development, as a project of specific intervention through active financial assistance and technological transfer from the then advance nations, pertained to those nationswho adopted the second type of choice mentioned above. In the last six and

half decades of developmental history, both negative and positive connotations of the meaning of development have surfaced.

In the introduction to the book *'The Development Dictionary',* Wolfgang Sachs writes, 'the epoch [of development] is coming to an end. The time if ripe to write its obituary……The lighthouse [of development] shows cracks and is starting to crumble. The idea of development stands like a ruin in the intellectual landscape. Delusion and disappointment, failures and crimes, have been the steady companions of development, and they all tell a common story: it did not work' (Sach, 1992). In a sharp departure from such a pessimism about the future of development, Daphne Thuvesson, in an editorial to a community forestry newsletter has written, 'As the existing systems crumble around us, new and exciting alternatives are sprouting up in the rubble' (Thuvesson 1995). Sach's pessimism and Thuvesson's optimismpoint towards the contested, complex and ambiguous meanings of development. Alan Thomas (2000) refers to the meaning of development as: (1) a vision, description or measure of the state of being of a desirable society; (2) a historical process of social change in which societies are transformed over long periods; and (3) a deliberate effort aimed at improvement on the part of various agencies, including governments, all kinds of organizations and social movements.

Duffield (2006) defines development as 'a set of bio-political compensatory and ameliorative technologies of security that define and act upon non-insured populations to improve resilience by strengthening self-reliance'.

According to **Hettne (2008**), 'development in the modern sense implies international social change in accordance with societal objectives'.

Nederveen Pieterse (2001) defines development as 'the organized intervention in collective affairs according to a standard of improvement'.

While these definitions may have their individual specificities, one common feature among them is the idea that development connotes the notion of change, improvement and welfare. Thus, one can conclude that economic development has been the central concern since last seven decades in world. What though needs to be pointed out is that there are varied perspectives on how to understand the problem and provide solutions thus to foster development in the third world countries.

10.4 THE CAPITALIST MODEL

As already discussed, post-world war -II saw adverse set of responses to the industrial and political rise of the West and Southern Europe and North America on the one side, and Russia and communist states on the other, alongside the stagnation of a vast number of nations with low productivity, industrial backwardness and poverty which gave rise to the First, Second and developing world models of development respectively, i.e., Capitalist, Socialist and developing world.

The capitalist model of development is characterized by provision of private ownership of property and means of production, minimum state control on economic enterprises, and a free economy regulated by competition. The developmental model also emphasizes sustained growth and modernization with massive state investment at the take off stage.

From the view of this perspective, "economic development would revolve around Industrialization and the transfer of an underemployed rural labour force to the more productive occupations in the urban industrial sector. The state would have to mobilize domestic and foreign saving to create an investment pool from which it could finance a programme of directed industrial development."(Corbridge 1995:2). The First World model of development, however, encountered several challenges with the expansion of the socialist model of development represented by the Second World.

The socialist model was contradictory to the capitalist model of development as it propagated the abolition of ownership of private property and means of production, emphasised state ownership of means of production, state owned public enterprise, and a state regulated economy and centralized planning by the state for economic growth. While both the capitalist and the socialist models laid primary emphasis on economic growth, the socialist model also emphasized on the equal distribution of the fruits of growth among all sections of the population.

The developing world is represented by the ex-colonial, newly independent and non-aligned countries of Asia, Africa and Latin America who are industrially backward. In deed the developing world development perspectives are caught between the conflicting ideologies of the First and Second world. These countries represented a diverse variety in terms of their socio-cultural and political setting and historical experiences and levels of technological and

economic development.

However, notwithstanding these variations these countries are economically and technologically underdeveloped, and are undergoing the process of nation-building and fast social transformation in the post-colonial era. As against these backdrops, these countries have been experimenting with diverse models of development. For example, India has followed the path of "mixed economy" by adopting a path of development in between the capitalist and socialist models.

The Capitalist path or model of development believes that progress is possible through liberal economic and political policies. This model suggests that (a) economic development should revolve around industrialisation and the transfer of underemployed rural labour force to the industrial sector; and that (b) the state should mobilise domestic and foreign saving to create an investment pool, which could finance industrial development.

This model suggests that countries can develop only through the liberal processes of politics, economics and socialisation. This is an alternative to the Marxist and neo-Marxist strategies promoted by the Socialist model. Therefore, the First World model is rooted in Liberal policies developed in the 19th century in the West, as a product of European Enlightenment.

10.4.1 LIBEARALISM

The philosophical base of Liberalism was shaped by the Social Contract Theory of Hume, Bentham and Mill. The Social Contract Theory advocates the idea of an individual freely developing himself or herself through *self-interest*, *rationality* and *free choice* with *minimum state control*. As a political ideology, liberalism opposes any kind of absolutism be it monarchy, feudalism, militarism or communism. It stands for a socio-political atmosphere where authoritarian tendencies are resisted and the Fundamental Rights of individuals and groups are promoted. Thus, ideologically, liberalism stands for the following aspects:

(1) freedom,
(2) free competition in economic enterprise,
(3) minimum state control,
(4) promotion of free citizenship,
(5) resistance towards authoritarian tendencies, and

(6) promotion and protection of the Fundamental Rights of individuals and groups. For example: right to private property, right to freedom of religion, right to freedom of speech, right to freedom of association, etc.

Liberalism greatly influenced the doctrine of *laissez-faire* in the economic field, which supports free promotion of economic enterprise; and the socio-political doctrines of liberty and democracy. However, liberals are divided into two camps. One camp emphasises more on economic freedom as well as greater state intervention in the moral life of the society. The other camp stands for minimum state control in all walks of life. The second theoretical position is often called 'libertarianism', which has its roots in the 17th century writings of the English political philosopher John Locke. Libertarianism ideals argue that absence of state control on the economic and political lives of people will only result in full employment, thus improving the moral life of the society.

10.4.2 THE WELFARE STATE

The concept of the 'welfare state' was put forward by Keynes as a critique to the liberal idea that an unregulated economy would ensure social equilibrium. Keynes (1936) argued that state intervention is necessary for the stability of the country's economy and society. For example: The great depression of the 1930s crippled the capitalist world. It instigated attempts in conceiving and using state powers to avoid such contingencies in the future.

10.4.3 EMERGENCE OF NEO-LIBERALISM

There was a resurgence of classical liberal ideas in the post second world war period. A strong advocate of these ideas was Hayek, who argued that centralized economic planning threatens liberty, thereby creating conditions for serfdom. He also stated that collectivism threatens individual freedom. In the 1980s especially, liberal ideas reappeared in the form of liberalization or globalization of production, distribution and consumption. And there was a wide recognition for slackening the role of the state in order to facilitate free movement of technology and capital all over the globe.

10.4.4 MAIN ARGUMENTS OF THE CAPITALIST PATH

The chief arguments of the Capitalist path of development can be identified as follows:

1. It is rooted in **liberalism** and the *laissez-faire* model, which support free economic enterprises.

2. Supports minimum state intervention.

3. Supports the ownership of private property and means of production.

4. This path, however, also suggests that sustained growth and industrialisation should take place with massive state investment at the initial take-off stage.

10.4.5 CRITICISMS AGAINST THE CAPITALIST PATH

The important criticisms against the Capitalist Path of development are as follows:

1. According to Gramsci, in the past two centuries, in the name of capitalist development agenda and liberalism, western states have exercised 'hegemony' over the rest of the world. 'Hegemony' means leadership, authority or dominance established by one country/group over another to establish itself or its own ideology.

2. The Capitalist model assumes a Modernization approach towards development, which believes that the only way the 'undeveloped' or 'underdeveloped' countries can progress is by following the western capitalist model of liberal policies and industrialization.

3. Social scientists argue that since the 1990s, with the decline of the manufacturing sector and growth of the service and knowledge-based sectors, a development model based on neo liberalism will pose new challenges *vis-à-vis* security of nation-states.

4. A major critic of the Capitalist model is the Socialist model which argues that development is possible only through centralization.

10.5 LET US SUM UP

- Development has been the prime concern of the modern state, but it has been linked to the ideology and power structure of the State.
- The difference in ideologies and power structures of States across the globe has given rise to different models of development.

- A State that believes in capitalist ideologies and is run by a democratic government will have an agenda of development that is in tandem with *laissez-faire* and democratic tendencies.
- The industrial and political rise of the West gave rise to the Capitalist path or the First World model of development.
- The Capitalist path of development believes that progress is possible through liberal economic and political policies.

10.6 GLOSSARY

- **Capitalist Model:** The capitalist model of development is characterized by provision of private ownership of property and means of production, minimum state control on economic enterprises, and a free economy regulated by competition.
- **Development:** Development has been the prime concern of the modern state, but it has been linked to the ideology and power structure of the state.

10.7 CHECK YOUR PROGRESS

- Critically discuss the capitalist path of development.
- What is Development?
- What is liberalism?

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UNIT-12 GANDHIAN

Structure

12.1 LEARNING OBJECTIVES

This unit will provide an in-depth understanding on:

- Meaning of Gandhian model of development.
- Emergency of Gandhian model of development
- Implementation of Gandhian model of development

12.2 INTRODUCTION

The prosperous society visualised by Gandhi, is not a materially or economically affluent society, as conceived by mainstream economists. Gandhi called his prosperous society Sarvodaya. It is a society that ensures the welfare and well- being of all its members. Its emphasis is on all the three components of well-being that are: material, mental and moral-spiritual.

The Gandhian model of development was indigenous and unique to India. It was propounded by the father of the nation Mohandas Karamchand Gandhi. It spells out the socio-economic vision of this great proponent who had his experience of the society by working close with the social milieu. It is based on ethical and moral considerations. It was human centered in nature. His stress on rural economy and emphasis on a simple life, coupled with his concern for

universal well-being formed the foundation of his unique views on economics of development.

12.3 GANDHIAN MODEL OF DEVELOPMENT: WHAT IT IS?

Gandhi's vision of development was based largely on his understanding of the Indian situation. Gandhi's modes of development are particularly humanitarian in nature and for him no economic model is worth implementation unless it aims towards the general well-being of mankind. The Gandhian model of development hovered around the ideas of nationalism, protectionism, humanism, socialism and securing social harmony by removing cleavages. To be more specific the Gandhian model of development had two priorities which distinguished it from other models of development. These two priorities were: The development of self of the individuals in the place of material prosperity and the development of the villages by strengthening the cottage industries and rural technology.

12.4 HISTORY OF THE GANDHIAN MODEL OF DEVELOPMENT

Returning from South Africa, Gandhi noted that the Indian economy was in a state of absolute poverty. He was pained by the way the rural economy had broken down and debased by the British authorities. He took up a twofold action. First, he started instilling moral courage in the people to be economically self-sufficient, producing and fulfilling their own primary needs in home-grown, indigenous ways. This he expected will bring confidence and competence among the people and make them self-sufficient. This would ultimately result in reviving India's rural economy and would also provide a death blow to the British economic motives that allured them to stay in India. Soon, the ideals of economic self-sufficiency were accepted throughout India. The death knell of the British economic interests in India was sounded and the British authorities soon realized that by attacking their economic interests, Gandhi had successfully created a threat to their rule in India.

Gandhi's thinking on socio-secular issues was greatly influenced by the American writer Henry David Thoreau. Gandhi always raised a fight against India's extreme poverty, backwardness and socio-economic challenges as a part of his wider involvement in the Indian independence movement. Gandhiji was against the use of foreign goods not only to uproot the colonial grip over the country's economy, but also to develop self-reliance, self-sufficiency among the Indians and to prepare them to become economically self-reliant which will make political independence easier. Gandhi was pro poor and deprived. This coupled with a direct observation

of the predicament of the poor and the oppressed both in India and in South Africa led him to design his development model that would alleviate the condition of the country in general and the poor and the deprived in particular.

Gandhi's championing of *Swadeshi* and non-cooperation was centered on the principles of economic self-sufficiency. Gandhiji was against India copying the West and its urban-centric civilization and pleaded for gram-swarajya. Gandhi sought to target European-made clothing and other products as not only a symbol of British colonialism but also the source of mass unemployment and poverty, as European industrial goods had left many millions of India's workers, craftsmen and women without a means of living. All these ideas and objectives contributed significantly to the shaping of a development model very much unique to India and are popularly known as the Gandhian model of development.

12.5 BASIC TENETS OF GANDHIAN MODEL OF DEVELOPMENT

Gandhian model of economic development is essentially humanitarian as against the principles of materialism. To him there cannot be real development of a society unless and until the dignity of all the individuals is well secured. It aims at securing dignity of the individuals and ensuring welfare to the poorest of the poor. He felt that a man earns his dignity by working and earning his bread and livelihood. Economic security is a means to ensuring dignity. Therefore, the economic system should be organised to provide employment for every- one. To him in a developed society no one should suffer from the want of food and clothing. In other words, everybody should be able to get sufficient work to enable him to procure for him food and clothing. For this the means of production of the elementary necessities of life is required to remain in control of the masses. Gandhi believed that the high capitalist endeavors were at the root of all suffering. To him capitalism is always against the interest of the poor and deprived. It makes them poorer and more deprived in character. So, his model of development never championed the cause of capitalism but was a champion of socialism.

1. Concept of livelihood in Gandhian Model of development

The most unique feature of Gandhi's development model was he wanted to turn the entire flow of profits from the pockets of the big industrialists to the workers. The consumer should, he believed, not only be concerned with acquiring high quality, inexpensive products, but also consider which sections of society are profited by his investment. Foreign clothes may be better and cheaper than the home-spun khadi, but the relentless use of the imported fabric would lead

to unemployment of thousands of villagers who have traditionally earned a living by spinning and weaving home-made clothes. The same logic extends to agro-based products as well. Choosing such imported goods would lead to a degeneration of the entire village economy, which was the backbone of Indian economy, Gandhi believed. Thus, strengthening the rural economy along with the generation of employment opportunities were at the root of Gandhian model of development.

2. Non-violent rural economy

Gandhiji placed importance on the means of achieving the aim of development and this means must be non-violent, ethical and truthful in all economic spheres. In order to achieve this means he advocated trusteeship, decentralization of economic activities, labor-intensive technology and priority to weaker sections. Gandhi claimed that to be non-violent an individual need to have a rural mindedness. It also helps in thinking of our necessities of our household. Here the household necessities refer to the indigenous needs of the nation.

The revival of the economy is made possible only when it is free from exploitation, so according to Gandhi industrialization on a mass-scale will lead to passive or active exploitation of the people as the problem of competition and marketing comes in. Gandhi believes that for an economy to be self-contained, it should manufacture mainly for its use even if that necessitates the use of modern machines and tools, it should not be used as a means of exploitation of others.

Indigenous Economy: A Way to Development

One of the greatest challenges for Gandhi's vision of development was to ingrain in the mind of every Indian his ideals of economic self-sufficiency. Gandhi understood that the very backbone of India was its villages. Unless the village economy could be reformed, nothing could be achieved on the economic front. In his attempt to transform the rural economy and to save it from the damages already suffered under British rule, Gandhi started to advocate the use of handmade tools to plough lands. He was against the principles of large land holdings tilled with machines. To him large land holdings lead to concentration of resources and the use of machines was the major cause of the displacement of labour. This brings, discrimination, inequality in the society and cause problems like unemployment, poverty of a deep magnitude. All these contribute towards economic gain for a few, but economic disasters for many and hamper social progress.

Gandhi's more revolutionary concept that gathered great popularity throughout the nation was his defense for the cause of handicrafts and handlooms. It was a pointed attack against the mill-made textiles introduced by the British authorities. This challenged the economic interests of the British rulers and their market base in India. Gandhi gave the call to all Indians to refrain from the use of all foreign products and for everyone to spin his or her own clothes. The 'charakha' or the spinning wheel and the khadi, or the homespun coarse cloth became the very symbol of nationalism and a sign for the support for national economy. Gandhi made it compulsory for all satyagrahis to use khadi clothes. All forms of rural handicrafts achieved great encouragement from Gandhi.

By championing homespun *khadi* clothing and Indian-made goods, Gandhi sought to incorporate peaceful civil resistance as a means of promoting national self-sufficiency. Gandhi led farmers of Champaran and Kheda in a *satyagraha* (civil disobedience and tax resistance) against the mill owners and landlords supported by the British government in an effort to end oppressive taxation and other policies that forced the farmers and workers into poverty and defend their economic rights.

Thus, Gandhiji was against the capitalist model of development that insisted on large ownership of property, mass scale machine-based production and rampant use of modern technology.

4.Gandhiji's Concept of Class

In his concept of class Gandhi differed from Marx. To him class, class welfare and class revolutions are against the notion of social progress. They are anti developmental in character. Contrary to many Indian socialists and communists, Gandhi saw classes as causes of social violence and disharmony. Gandhi's concept of egalitarianism was centred on the preservation of human dignity rather than material development. Some of Gandhi's closest supporters and admirers included industrialists such as Ghanshyamdas Birla, Ambalal Sarabhai, Jamnalal Bajaj and J. R. D. Tata, who adopted several of Gandhi's progressive ideas in managing labour relations while also personally participating in Gandhi's ashrams and socio-political work.

5. Ashramas: Training Centers for development

Gandhiji visualized national development is possible when the personalities of the people are well developed in character. To give personality development training to the people of the

country, Gandhi and his followers also founded numerous *ashrams* in India. The ashramas were taken as the training centers for men and women to become self-reliant, dignity conscious. Ashrams were designed to train in a way by which the individual can have an all-round development of the personality. To this architect, in the ultimate analysis, it is the quality of the human being that has to be raised, refined and consolidated. In other words, economic planning is for the citizen, and not the citizen for national planning. Everybody should be given the right to earn according to his capacity using just means. So, ashramas were made centres for generating efficient human capital for nation building. The concept of an *ashram* has been compared with the commune, where its inhabitants would seek to produce their own food, clothing and means of living, while promoting a lifestyle of self-sufficiency, personal and spiritual development and working for wider social development. All inhabitants were expected to help in any task necessary, promoting the values of equality.

6. Social justice and equality

Gandhi often commented that if mankind was to progress and to realize the ideals of equality and brotherhood, it must act on the principle of paying the highest attention to the prime needs of the weakest sections of the population. Therefore, any exercise on economic planning on a national scale would be futile without uplifting these most vulnerable sections of the society in a direct manner. Gandhi always geared efforts to uplift the marginalized, lower caste people and the women often neglected by the society. To him no development is ever possible when these groups remain under developed. So, development planning should give priority to the needs and interests of these groups. This mainstreaming will immensely contribute towards making development balanced and equal.

7. Trusteeship

Gandhiji criticised the capitalist system because it is based on ownership of the means of production and other property. He argued that unlimited wants, greed, fear etc. arise from capitalist property relations. Gandhiji advanced a theory of trusteeship as an organisational structure under which production could be organised, instead of large industrial houses where economic power was concentrated in the hands of a few and were inherently exploitative. Gandhiji declared himself to be a socialist and repudiated the concept of private ownership of property. He equated private property in excess of basic needs of human existence with exploitation and held that private property was not a natural right but a man-made privilege, so it could be modified and altered by social action. He asked those who own money to behave

like trustees holding their riches on behalf of the poor.

The fundamental objective underlying trusteeship is to create a non-violent and non-exploitive property relationship. Gandhiji left a six-point programme containing his ideas about trusteeship. These are:

1) Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one.

2) It does not recognise any right of private ownership of property, except inasmuch as it may be permitted by society for its own welfare.

3) It does not exclude legislative ownership and use of wealth

4) Under state-regulated trustee-ship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of the society.

5) Just as it is proposed to fix a decent minimum wage, even so a limit should be fixed for the maximum income that could be allowed to any person in society.

6) The character of production will be determined by social necessity and not by personal whim or greed.

Gandhian economist J.D. Sethi says that four underlying ethico-economic principles of trusteeship are:

1) Non-possession;

2) Non-exploitation;

3) Bread labour;

4) Equality of rewards.

Thus, trusteeship is a theory of need-based production, equitable distribution and social justice. "Philosophically, trusteeship is an economic conscience by which an individual when engaged in economic activity, takes into account not only his own interests but also the interest of others."

Under the Gandhian economic order, the character of production will be determined by social necessity and not by personal greed. The path of socialism should only be through non-violence

and democratic method and any recourse to class-war and mutual hatred would prove to be suicidal.

8. Swaraj

Gandhian concept of development was tied to his ideas on swaraj. To him swaraj implied self-rule and self-restraint. It is related to people's inner strength and capacity to understand their social world. To Gandhiji, outer freedom is to be supplemented by freedom from within. Freedom from within implies control over one's own self. It is based on the principles of Ahimsa or non- violence. Non- violence is the means to attain self-control. It is to be reflected in human thought, words and action. Swaraj is a basic need of humanity. Irrespective of their caste, class, ethnicity, people need swaraj. When humanity is guaranteed with swaraj, societal development becomes smooth and hassle-free.

Gandhiji's concept of swaraj had its economic, social and political connotations. Economic swaraj advocates for a decent life for all. It implies social justice to be achieved through equality and welfare of all in a society. Social dimensions of swaraj implies the removal of gross discrepancies in status distribution system particularly, to remove the traditional hierarchy from the society which was the root of unequal treatment and limited the access, availability and affordability for the social resources and opportunities. Political swaraj stood for self-rule, to share the responsibility of governance and it is a must for establishing and sustaining democracy. Thus, swaraj by promoting social justice, percolating the messages of equality and democracy can expedite the process of development.

Gandhiji believed in the decentralized development model as this helps the fruits of development reach everyone and promotes equality and social harmony.

9. Gandhian economics and ethics

Gandhian model of development does not draw a distinction between economics and ethics. Economics that hurts the moral well-being of an individual or a nation is immoral, and therefore sinful. The value of an industry should be gauged less by the dividends it pays to shareholders than by its effect on the bodies, soul and spirits of the people employed in it. In essence, supreme consideration is to be favourable to man rather than to generate money.

It is often believed that Gandhian model of development represents an alternative to mainstream economic models of development, especially capitalism. It is a way to promote

economic self-sufficiency without an emphasis on material pursuits or compromising with human development. Gandhi's emphasis on peace, "trusteeship" and co-operation are considered as alternative to competition as well as conflict that become the dominant features of the market economies today. Gandhian focus on human development is also seen as an effective emphasis on the eradication of poverty, social conflict and backwardness in developing nations.

Gandhiji believed that business without ethical considerations was fundamentally evil. This led to discrimination, oppression and exploitation. Gandhi also held that there is enough in this world to feed and clothe all. However, there is poverty and deprivation because one group of people thrives on the labour input of others. Gandhi strongly believed in the ethics of hard work and that one is entitled to take from the system only as much as he is capable of producing. This according to Gandhi, was the only way to fight poverty and to disarm the world of all its economic woes. To Gandhiji, development becomes smooth when conflict is replaced by cooperation and competition by mutual contribution. Development solicits the labour power of each and every individual member of the society. Gandhi also strongly believed that laziness and lack of work can cause immense physical and spiritual deprivation among the populace. It is impossible to ignite the masses towards a revolution leading to a bigger political or ideological goal if they are weak, both physically and morally. He understood that the western model of development based on new industrial modes of mass and large-scale productions is apt to root out the age-old indigenous village techniques which will ultimately lead towards unemployment and laziness. Therefore, he insisted to put stress on the rural modes of production in his development model. Gandhiji was opposed to conspicuous consumption and luxurious living. He wanted people to have minimum needs and lead a simple life. The first basic principle of Gandhi's economic thought is a special emphasis on 'plain living' which helps in cutting down your wants and being self-reliant.

Thus, a distinction is to be made between 'Standard of Living' and 'Standard of Life', where the former merely states the material and physical standard of food, cloth and housing. A higher standard of life, on the other hand could be attained only if, along with material advancement, there will be a serious attempt to imbibe cultural and spiritual values and qualities.

10. Environmentalism
Gandhian development vision contained within it strict observance of environmentalism. Gandhi was against rapid industrialization; mega dam projects which were not only to displace

people, labour, but were liable to affect the flora and fauna. Further, Gandhiji encouraged people to prepare their own organic manure which was not only economical, but was much better than the chemical manure to ensure health and safety to the people.

12.6 IMPLEMENTATION OF GANDHIAN MODEL OF DEVELOPMENT

Gandhian model of development which was an indigenous model of development and was developed keeping in view the needs, culture of the Indian social milieu was rampantly implemented by the country in the pre and in the early years of post-independent India.

During India's independence struggle as well as after India's independence in 1947, Gandhi's advocacy of homespun *khadi* clothing, the *khadi* attire (which included the Gandhi cap) developed into popular symbols of nationalism and patriotism.

Gandhian model of development influenced the Gandhian activists such as Vinoba Bhave and Jayaprakash Narayan. Both the activists were involved in the Sarvodaya movement, which sought to promote self-sufficiency amidst India's rural population by encouraging land redistribution, socio-economic reforms and promoting cottage industries. The movement sought to combat the problems of class conflict, unemployment and poverty while attempting to preserve the lifestyle and values of rural Indians, which were eroding with industrialisation and modernisation. Sarvodaya also included Bhoodan, or the gifting of land and agricultural resources by the landlords (called zamindars) to their tenant farmers in a bid to end the medieval system of zamindari. Bhoodan was a just and peaceful method of land redistribution in order to create economic equality, land ownership and opportunity without creating class-based conflicts. This movement aimed at ensuring distributive justice and invite the dawn of socialism in the country. Bhoodan and Sarvodaya enjoyed notable successes in many parts of India, including Maharashtra, Gujarat, Karnataka and Uttar Pradesh. Both Bhoodan and Sarvodaya had their origin from the Gandhian vision of development Jayaprakash Narayan also sought to use Gandhian methods to combat organised crime, alcoholism and other social problems.

E.F. Schumacher, the author of **Small is Beautiful**, draws inspiration from the Gandhian ideology of 'resisting the temptation of letting our luxuries become needs', and 'recognition of existence of the soul apart from the body'. He argues that man's current pursuit of profit and progress which promotes giant organisations and increased specialisation has resulted in gross

economic inefficiency, environmental pollution and inhuman working conditions. He proposes a system of Intermediate Technology, based on smaller working units, communal ownership and regional workplaces utilising local labour and resources. "The technology of mass production is inherently violent, ecologically damaging, self-defeating in terms of non-renewable resources and stultifying for the human person. The technology of production by the masses, making use of the best modern knowledge and experience, is conducive to decentralisation, compatible with the laws of ecology, gentle in its use of scarce resources, and designed to serve the human person instead of making him servant of machines." Intermediate technology is a technology with a human face, one that is viable and integrates the human being with his skilful hands and creative brains, into a productive process.

Gandhian model of development has become reflected in India's planning process and rural development programmes. The SHG movement, decentralised democracy which are the cornerstone of India's development have drawn heavy sustenance from the Gandhian vision of development.

Gandhi's views on economics were simple and straight forward at the outset. They have even been criticized at various levels from being utopian to regressive. But it had deep political connotations. He understood economic motives to be the basic principle of imperialism and colonialism. And he therefore understood that the only way to attack and weaken the colonial forces would be to attack the basic economic profits that the British gained from the colonies. His concern for the predicament of the Indian villagers was genuine. His concern for a heartless mechanization of the world economy was quite justified. In his time, the influence of his economic model was immense and has been followed in various parts of the world as well as in India, with varied degrees of success. Many international development agenda today carry the essence of Gandhian principles. Particularly the women empowerment strategies, sustainable development vision and action plans are driven by the propositions of Gandhian model of development.

12.7 LET US SUM UP

- The Gandhian model of development hovered around the ideas of nationalism, protectionism, humanism, socialism and securing social harmony by removing cleavages.

- Gandhi's championing of *Swadeshi* and non-cooperation was centered on the principles of economic self-sufficiency. Gandhiji was against India copying the West and its urban-centric civilization and pleaded for gram-swarajya.

- Gandhiji placed importance on the means of achieving the aim of development and this means must be non-violent, ethical and truthful in all economic spheres. In order to achieve this means he advocated trusteeship, decentralization of economic activities, labour-intensive technology and priority to weaker sections.

- By championing homespun *khadi* clothing and Indian-made goods, Gandhi sought to incorporate peaceful civil resistance as a means of promoting national self-sufficiency. Gandhi led farmers of Champaran and Kheda in a *satyagraha* (civil disobedience and tax resistance) against the mill owners and landlords supported by the British government in an effort to end oppressive taxation and other policies that forced the farmers and workers into poverty and defend their economic rights.

- Gandhian concept of development was tied to his ideas on swaraj. To him swaraj implied self-rule and self-restraint. It is related to people's inner strength and capacity to understand their social world.

12.8 GLOSSARY

- **Swaraj**- It mean generally self-governance or "self-rule", and was used synonymously with "home-rule".

- **Trusteeship** - It provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general.

- **Justice**- the principle or ideal of just dealing or right action.

- **Equality**-is the state of being equal, especially in status, rights, and opportunities.

12.9 CHECK YOUR PROGRESS

1. Explain the unique features of the Gandhian model of development.
2. Assess the need and significance of Gandhian approach to development in the present context
3. Discuss the features of the Gandhian model of development.
4. Implementations of Gandhian model of development in India

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Block-4

PROCESSES OF SOCIAL CHANGE IN INDIAN CONTEXT

Unit-13: Sanskritisation

Unit-14: Westernisation

Unit-15: Modernisation

Unit-16: Secularisation

UNIT-13 SANSRITIZATION

Structure

13.1. Learning Objectives

13.2 Introduction

13.3 Meaning and Definition of Sanskritization

13.4 Sanskritization as A Process of Social Change

13.5 Significance and Limitation of Sanskritization

13.6 Let Us Sum Up

13.7 Glossary

13.8 Check Your Progress

13.9 Reference

13.1 LEARNING OBJECTIVES

This unit will provide the learners to-

- Understand the meaning of Sanskritization.
- Study the process of social change through Sanskritization in Indian context.
- Learn the importance of Sanskritization.

13.2 INTRODUCTION

Before attempting to explain Sanskritization, let us explore the concept's Sanskritization in relation to the process of social reform in India. Because India is a diverse country, there is diversity in the structural framework of its society. Sanskritization, as a cultural mobility process, defines the social change in terms of structural and functional aspects of society. Prof. M.N. Srinivas used the term "Sanskritization" as a process of social change in his book "Religion and Society among the Coorgs of South India, (952)". Prof Srinivas found that the low caste people followed the Brahmins' customs and rites in order to advance in the caste hierarchy during his research in Mysore Village.

Prof. Srinivas used the term "Brahminization" to refer to the process of lower caste Hindus following the lifestyles and ritual practices of Brahmins. Subsequently, the term Brahminization was substituted by Sanskritization. He favored the term Sanskritization over

Brahminization since Brahminization is a narrow concept that cannot reflect the entire Indian scenario in terms of the hierarchical existence of many upper dominating castes. Hence, Sanskritization is a far larger idea than Brahminization.

13.3 MEANING AND DEFINITION OF SANSKRITIZATION

Sanskritization, as a social change process, signifies a caste's positional change through vertical cultural mobility. Sanskritization, according to Prof.Yogendra Singh, is a method of vertical social mobility of groups through the broad process of acculturations. It has two connotations: "historical specific" and "contextual specific." He characterizes sanskritization as a process of social and cultural mobility that occurred throughout India's history. In contextual specific, sanskritization refers to the process of cultural imitation of upper caste by lower castes or subcastes in various areas of India. Sanskritization is not uniform in context since the cultural conventions and norms being adopted vary from caste to caste and region to region.

In his book "Social Change in Modern India," Prof. M. N. Srinivas explained Sanskritization as "the process by which a low caste or tribe or other group adopts the customs, rituals, beliefs, ideology, and way of life of a high, particularly a twice born caste." In basic terms, it refers to the process of a lower caste group adopting the rituals and lifestyle of a higher caste in order to change their social status within the caste hierarchy.

Sanskritization involves the adoption of new ideas and ideals from upper castes, as well as the acceptance of new customs and habits. The lower castes are inspired to accomplish both sacred and secular beliefs and values via sanskritization. The sense of 'relative deprivation' that low caste people face as a result of the rigid nature of caste hierarchy is a major motivator for the sanskritization process. Because caste was an attributed and hereditary group, the easiest method for low castes to claim greater rank in the caste hierarchy was to embrace the practices, rituals, and way of life of a high caste.

As a result, sanskritization as a process of social mobility within the caste hierarchy relates primarily to cultural change, not structural change. It is a positional change of an individual caste group that allows for cultural and social mobility within the caste hierarchy without disrupting the societal structural framework.

13.4 SANSKRITIZATION AS A PROCESS OF SOCIAL CHANGE

We have already learned that the caste system in India is quite rigid and attributed in nature which does not allow possibilities for upward social mobility. It is founded on the concepts of purity and pollution, which has generated a significant social divide between distinct castes. As a result, the Brahmins, considered as the highest caste in caste hierarchy, held a monopoly on benefits and privileges. Low caste individuals, on the other hand, were denied social advantages and entitlements in the hierarchy system. Therefore, low caste individuals strive to imitate the Brahminic way of life in order to improve their standing in the caste system and gain the same political and economic power as the high caste.

Here arises the issue of acceptance. One could wonder how, since the caste system is inflexible and social mobility is not conceivable inside the caste hierarchy, the low caste group can enhance their status solely by imitating the customs and rites of the upper caste, which are theoretically prohibited?

To answer readers' concerns, Prof. Srinivas clarifies the notion of "Dominant Caste," which serves as a "Reference Group" model for the Sanskritization process. The term Dominant caste refers to a caste that possesses numerical strength as well as economic and political power and is positioned relatively high in the caste hierarchy. Historically, the caste with the greatest ceremonial rank wielded the most economic and political power, but various changes in the socio-political field throughout time led in the creation of new variables creating the dominating caste. The phenomenon of economically and politically dominating castes took enormous relevance in cultural transmission. As a consequence, the model of sanskritization differed from region to region and even within the same model. For example, if the locally dominant caste is Brahmin or Lingayat, it will prefer to transfer the Brahminical model of Sankritization, but if it is Rajput or Bania, it would convey the Kshatriya or Vaishya model. The range of patterns seen in the contextual process of sanskritization demonstrates that lower castes imitate Kshatriya customs rather than Brahmin customs in many areas, while tribes are claimed to imitate caste Hindu customs in others.

The low caste's adoption of upper caste's lifestyles is not always appreciated. If we consider the accomplishment of desired social status through the process of sanskritization in R.K Merton's theoretical study of 'Reference group behaviour,' we can see that the level of tolerance

and acceptance by the locally dominating castes (Reference group) is very important. Imitating cultural norms, behaviour styles, and ritual patterns of upper castes or locally dominating castes results in a type of "anticipatory socialisation." Nonetheless, the amount to which the dominant caste accepts societal acceptability is determined by the structure of society. Acceptance of the claim for increased status becomes simpler if the social structure is somewhat open.

But, if the social structure is rigidly stratified, claims to higher status are less likely to be recognized. Occasionally this results in caste violence, with the dominating castes imposing severe punishment on the lower caste group. Because the Indian system of caste hierarchy does not have a universal nature, societal acceptance of a claim to higher social standing in one region or at one time period may not succeed in another region or at another point in time. Furthermore, the process of cultural mobility through sanskritization is not a quick one. That is a lengthy procedure. It might take one or two generations to change one's status in the caste hierarchy.

It might take one or two generations to change one's status in the caste hierarchy. Several factors, like as industrialization, educational progress, vocational mobility, communication development, western technology, democracy, and government affirmative action, have aided the trend of sanskritization in Indian culture. According to M.N.Srinivas, with the expansion of methods of communication, sanskritization spread during British rule. It extended to the lower castes as education and literacy grew. Western technology such as radio, press, and train often aided the development of sankritization.

13.5 SIGNIFICANCE AND LIMITATION OF SANSKRITIZATION

As pointed by M.N. Srinivas, the primary goal of Sanskritization is to narrow or eliminate the gap in the system of caste hierarchy, between ritual and caste hierarchy. Sanskritization refers to a process in which individuals seek to elevate their level by adopting the names and customs of culturally superior castes. The influence of Sanskritization is multifaceted. It has an impact on language, literature, ideology, music, dance, theatre, life style, and ritual. Imitation of new concepts and values happens with the adoption of new rituals and habits through the Sanskritization process. The institutions and the values of higher castes are also imitated. Sanskritization is therefore a process of social, cultural, and ideological developments in the fields of language, literature, art, religion, and philosophy.

Sanskritization occurs among tribal and semi-tribal communities as well as Hindu castes, such as the Bhils of western India, the Gonds and Oraons of central India, and the Pahadis of the Himalayas. Several tribal communities claim to be able to obtain caste status, i.e., to become Hindus. Changes in work, diet, value orientation, and social customs are also brought about by the Sanskritization process. Lower castes are reforming in the direction of upper castes. As a result, Sanskritization is a cause of socio-cultural transformation in Indian society.

Sanskritization has been critiqued for a multitude of reasons. One such criticism is that Sanskritization justifies an inequity and exclusionary approach. It considers the 'upper caste's' methods as superior and the 'lower caste's' as inferior. As a result, the urge to emulate the "higher caste" is regarded as normal and acceptable.

Sanskritization, according to Prof. Yogendra Singh, lacks a common Indian essence. The influence and pattern of sanskritization are not uniform across the country.

According to Harold A. Gould, the motivating factor for sanskritization is not cultural imitation, but the expression of challenge and revolt against socioeconomic hardship.

Sanskritization, as per J.F Stall, is an extremely complex and heterogeneous concept. Sanskritization is frequently viewed as a process of cultural transformation in minor cultures. According to D.N Mazumdar, the phenomenon of De-Sanskritization is occurring in various parts of India during the post-independence period, where members of the upper castes are imitating the life style of lower castes with the intention of having claims to certain resources and reaping the benefits of reservation policy.

Srinivas also acknowledges that sanskritization is a collection of notions rather than a single concept. Yet, via Sanskritization, he has presented alternatives to the traditional belief that caste was a strict and unchangeable structure. The concept of sanskritization tackles the reality of caste relations in Indian culture, which is complicated and changing. It has shifted scholarly attention to the processes of status renegotiation by various castes and tribes in India.

13.6 LET US SUM UP

Sanskritization is a social change method that illustrates the social transformation and caste

mobility dynamics in India. It is a cultural mobility process. The cultural transformation that happens in the caste system as a result of upward social mobility is referred to as Sanskritization. It is a catalyst for socio-cultural transformation in Indian society. It is a positional movement of an individual caste group that allows for cultural and social mobility within the caste hierarchy without disrupting the societal structural framework. Thus, sanskritization as a process of social mobility within the caste hierarchy refers to only cultural change and not the structural change. It is a positional change of individual caste group facilitating cultural and social mobility within the caste hierarchy.

13.7 GLOSSARY

- **Hierarchy:** a system of classifying members of an organisation or community based on relative status or authority.

- **Twice-Born Caste:** Caste groups whose male members participate in the thread ritual known as 'Upanayan Sanskara,' such as Brahmins, Kshatriyas, and Vaishyas.

- **Reference Group:** a group that individuals use to evaluate their own characteristics, attitudes, actions, situations, and values.

- **Anticipatory socialisation:** the process of modifying one's views and actions in anticipation of a future change in one's position.

- **De-Sanskritization:** a process of downward social mobility in which members of the upper caste tend to imitate the lifestyle of lower castes in order to claim certain resources.

13.8 CHECK YOUR PROGRESS

- Define sanskritization and discuss the process of social change through sanskritization?

- Discuss the importance and limitation of sanskritization?

- Sanskritization is a process of cultural mobility in the caste system. Explain?

- What is De-sanskritization?

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UNIT-14: WESTERNISATION

Structure

14.1 LEARNING OBJECTIVES

This unit will provide the learners to-

- Understand the concept of Westernization as a process of social Change.
- Know how Westernization is different from the concepts of Sanskritization and Modernization processes of social change in India.
- Know the historical and cultural influence of the Western world on the cultures.
- Critically analyse how Western culture has influenced and transformed the India socio-cultural system.

14.2 INTRODUCTION

This Unit introduces the concept, Westernisation and clarifies its meaning and features. It also explains how the Westernisation as a process of change is different from the concepts *Sanskritization* and *Modernisation*. This unit discusses that although Indian society is often perceived as a closed society due to its caste system, still there are evidence of mobility

within the caste system. Over all, this unit highlights various processes of social change in India. More specifically, it reveals how in Indian society, the lower castes have attempted to claim a higher status by emulating the lifestyle of the upper castes, particularly the Brahmins and Kshatriyas. This phenomenon is called "*Sanskritisation,*" according to M.N Srinivas. On the other hand, the upper castes, including the Brahmins, have begun to adopt Western lifestyles. This process is called "*Westernisation,*" also by M.N Srinivas. Nowadays, not only the upper class but also the middle class, including the intermediary castes, are attempting to adjust their behavior, attitudes, beliefs, and lifestyles to those of developed societies. In other words, the entire mass of people are involved in this process which is named as "*Modernisation*" by Daniel Learner, who defines *Modernisation* as a process of social change where "less developed societies acquire the characteristics, common to more developed societies."

Thus, three important concepts *Sanskritisation*, *Westernisation*, and *Modernisation* have been used in this unit to understand the process of socio-cultural changes that have been taking place in India.

14.3 MEANING OF WESTERNIZATION

The concept of *Westernisation* describes the socio-cultural changes in modern India which were brought as a result of contact with Western culture, particularly with the British during its rule. In Srinivas' view, British rule brought about radical and long-lasting changes in Indian society and culture, as they introduced new technology, institutions, knowledge, beliefs, and values. Srinivas argues that *Westernisation* involves the adoption of cultural styles from the West, as well as the absorption of Western science, technology, education, ideology, and values. This includes values such as humanitarianism and rationalism which are considered basic to the concept of *Westernisation*.

While Srinivas primarily used the term '*Westernisation*' to refer to the impact of British rule on Indian society, he also employed it more broadly to refer to the impact of the West on non-Western societies. According to Srinivas, *Westernisation* can be understood as "the changes in technology, institutions, ideology, and values of a non-Western society over a long period of time" (M.N. Srinivas, Social Changes in Modern India, 1966, p. 47).

14.4 DEFINITION OF WESTERNIZATION

M.N. Srinivas defines 'Westernisation' as the changes that occurred in Indian society and culture as a result of over 150 years of British rule. He suggests that '*Westernisation*' encompasses changes at various levels, including technology, institutions, ideology, and values. Srinivas criticises Lerner's concept of 'modernisation' as being a value-loaded term, preferring to use '*Westernisation*' instead. According to Srinivas, the technological changes, establishment of educational institutions, rise of nationalism, and new political culture were almost by-products of Westernisation, or the impact of British rule on India (Ref: Social Changes in Modern India, by M. N. Srinivas, page: 47). For Prof. Srinivas, the *sanskritisation* is a process of endogenous change, whereas the *westernisation* is a process of exogenous change.

During the 19th century,the British slowly established the foundations of a modern state in India. This involved surveying the land, settling revenue, creating modern bureaucracy, army, and police, instituting law courts, codifying the law, developing communication systems such as railways, post and telegraph, roads, and canals, as well as establishing schools and colleges, as outlined by Srinivas. The British also introduced the printing press, which led to various changes. Books and journals allowed for the transmission of modern and traditional knowledge to a large number of Indians, while newspapers helped people in remote parts of the country to understand global events and realise their common bonds.

We all realise how Western education had impacted on the style of living of the Indian people as many people gave up their inhibition towards meat-eating and consumption of alcohol. Many others adopted the Western style of dressing and dining. Many of them also appreciated and learned Western music and dancing. The eminent Sociologist, Prof. Yogendra Singh saw *Westernisation* as a multidimensional process that included the adoption of Western values, customs, lifestyles, and technologies. He argued that the adoption of Western ideas and practices was not necessarily negative or positive, but rather a complex process that had both positive and negative consequences for Indian society.He also emphasised the importance of cultural autonomy and the need for India to develop its own unique identity in the face of western Influence.

M.N. Srinivas, on the other hand, viewed Westernization as a more narrow and specific process. He saw it primarily as the adoption of Western education, dress, and manners by the Indian elite, and argued that this process had led to the emergence of a new Westernized elite class in India. Srinivas also noted that this process had led to the marginalization of traditional Indian values and customs, which he saw as a negative consequence of *Westernization*.

14.5 LEVELS OF WESTERNISATION

Prof. M.N. Srinivas refers to three levels of Westernisation:

1)Primary

2)Secondary

3)Tertiary

The primary level refers to those who came directly into contact with the British; the second level includes those who were directly benefited by those who were at the primary level; and at the tertiary level are those who were remotely benefited by the process of *westernisation.*

14.6. MAIN FEATURES OF WESTERNISATION

1. **In comparison to *Sanskritisation*, *Westernisation* is a simpler concept:**

As it is already made clear that the concept of *Westernisation*, explains the impact of Western contact (particularly British rule) on Indian society. Broadly, it includes all changes that any non-western country like India or any other colonial country undergoes as a result of prolonged contact with Western culture. Prof. M.N. Srinivas defends the uses of the term when he says that there is a "need for such a term when analysing the changes that a non-western country undergoes as a result of prolonged contact with a Western one".

2. **The most important area of change was the 'value preference' of the non-western societies:**

Srinivas suggests that the concept of *Westernisation* includes a set of value preferences, with the most significant being "humanitarianism." This value encompasses a concern for the well-being of all individuals, regardless of their caste, economic status, religion, age, or gender. It also includes equalitarianism and secularisation. During British rule, rationality and humanitarianism became more widespread, which led to social reform movements and

eventually to the independence movement. The principle of equality was reflected in the abolition of slavery, the establishment of schools and colleges open to individuals of all religions, races, and castes, and new economic opportunities available to everyone. However, despite these changes, certain castes and elite groups still had significant advantages over others, particularly those living in larger towns.

3. Westernisation involves not only the introduction of new institutions:

like newspapers, elections, and Christian missionaries, but also significant modifications to existing institutions. Although schools existed in India prior to British rule, they differed from the British-established schools, which were primarily limited to upper-caste children and focused on traditional knowledge. Similarly, institutions like the army, civil service, and law courts underwent significant changes during the period of Westernisation.

4. "Westernisation is an inclusive, complex, and many-layered concept":

The concept of *Westernisation* is complex and all-encompassing. It covers a broad spectrum of changes ranging from the adoption of Western technology to the application of modern scientific methods and historiography. It has brought about a revolution in the fields of mass communication, transportation, industrialisation, and healthcare, resulting in the availability of new and improved gadgets that have had a significant impact on the lives of ordinary people. Western influence has led to the abandonment of traditional customs and the acceptance of new practices, with compromises being made between the old and the new in some areas of life. For instance, city-dwelling Indians have forsaken the practice of eating on leaves while sitting on the floor, instead opting for dining tables, chairs, and stainless-steel utensils. Indians have also embraced various modern technologies such as cars, printing presses, sewing machines, typewriters, and water pumps, while simultaneously imbuing them with religious significance and worshipping them during festivals such as Dussehra.

5. The process of Westernisation in India was uneven:

The Westernisation process in India was not uniform throughout the country, and its pace and form differed among various groups of people. While some sections of the population embraced Westernisation in their clothing, food, mannerisms, language, sports, and use of modern gadgets, others were more inclined towards Western knowledge, science, and literature

but less influenced by other aspects of Western culture. For instance, Brahmins adopted Western dress and education systems and also utilized modern gadgets like radios, televisions, cars, and telephones. However, they were not keen on adopting British eating habits, hunting, dancing, and other such customs. Nevertheless, this distinction is only relative and not absolute.

6. Westernisation creates many inter contradictory forces which instead of consolidating contradict each other.

Srinivas noted that *Westernisation* has had an impact on both political and cultural aspects of Indian society. It has not only led to the emergence of nationalism but has also resulted in the rise of communalism, casteism, regionalism, and heightened linguistic consciousness, as stated on pages 55-56 of his work.

7. Westernisation is ethically neutral:

M.N. Srinivas argues that the term *Westernisation* lacks ethical connotations, unlike the term *Modernisation* which is typically used to convey a positive connotation. In other words, the use of the term *Westernisation* does not necessarily imply that it is either good or bad, whereas *Modernization* is often used in a positive sense.

8. Westernisation may speed up the process of *Sanskritisation*:

Srinivas argues that the process of *Westernisation* and *Sanskritisation* do not impede each other. In fact, they occur simultaneously and to some extent, *Westernisation* even facilitates the process of *Sanskritisation*. For instance, modern amenities such as postal services, railways, buses, and newspapers that are a result of Western influence have made it possible for more organised religious pilgrimages and strengthened caste solidarities compared to the past. (Source: Yogendra Singh's "Modernization of Indian Tradition", page 9).

9. Preference of lower caste people towards *Westernisation* rather than *Sanskritisation*:

In contemporary times, lower caste individuals have a preference towards *Westernisation* as opposed to Sanskritisation. This is because they find it more convenient and beneficial to enhance their social status through *Westernisation*. *Sanskritisation* only allows them to mimic upper caste lifestyles to gain social esteem, while *Westernisation* offers a wider range of opportunities for them to achieve equality with the upper caste in areas such as education,

professions, politics, and finances. Moreover, *Westernisation* has enabled lower castes to resist the dominance of upper caste individuals in fields like education, government jobs, and politics. Consequently, there is a stronger inclination towards *Westernisation*, while the trend towards *Sanskritisation* appears to be declining in terms of effectiveness, pace, and enthusiasm.

10. **Involvement of different sections of people who accelerated the process of *Westernisation*:**

The process of *Westernisation* was influenced and accelerated by certain groups of people in both British and Indian communities. Among the British, soldiers, high-level government officials, merchants, plantation owners, and Christian missionaries had a significant impact on the Indians they had close relationships with. Among the Indians, those who worked as domestic servants in the houses of British officials/citizens, those who converted to Christianity, and those who were highly educated and employed in government bureaucracy, law, engineering, medicine, etc., including notable figures like Ram Mohan Roy, Rabindranath Tagore, Pandit Nehru, Sir Syed Ahmed Khan, Md. Ali Jinnah, and others, contributed to the acceleration of the Westernisation process.

14.7 DIMENSIONS OF WESTERNISATION

M. N. Srinivas discussed that Yogendra Singh elaborated on his concept of westernisation by identifying three different dimensions of this process: 1) ideational, 2) institutional, and 3) behavioural.

The ideational dimension refers to the adoption of Western ideas and values, such as democracy, secularism, and individualism. The institutional dimension refers to the adoption of Western institutions, such as the legal system, education system, and political system. The behavioural dimension refers to the adoption of Western patterns of behaviour, such as dress, food and lifestyle.

Prof. Singh argued that while the ideational and institutional dimensions of westernisation are important, it is the behavioural dimension that is most visible and tangible. He also noted that the process of *westernisation* is not a one-way process, but rather a two-way process that involves the exchange of ideas and cultural practices between the West and India.

Overall, Singh's explanation of *westernisation* builds on Srinivas's concept by providing a more nuanced understanding of the different dimensions of this process and highlighting the importance of the behavioural dimension in particular.

Prof. Yogendra Singh adopted the distinction between primary and secondary Westernization as suggested by M. N. Srinivas. However, he is of the opinion that the process of Westernisation occurred at different levels. He opines that the ramifications of the Western impact can be analysed under two heads as follows –

1. Primary Westernization
2. Cultural Modernisation (Secondary Westernisation)

1. **Primary Westernisation:** According to Prof. Singh, Primary Westernization refers to changes brought about in Indian tradition which are due to Western impact. Such changes are of two types. They are (i) Sub- Cultural Type, and (ii)Diffusive Type

i. Sub-Cultural Type

According to Y. Singh, the Hindu tradition which came into contact with the Western tradition, did not undergo radical and all-inclusive changes all of a sudden. The Western tradition had just emerged and growing up at a great speed from the days of the Renaissance to those of the Industrial Revolution. But the Hindu tradition was still resistant to the Western tradition. Hence the early Western impact remained peripheral and localized. These forms of western impact were the little traditions of *Westernisation*. A small section of the Indian intellectuals and scholars who adopted some aspects of Western culture and lifestyles in a way supported its rapid expansion. As a result, the Westernised subculture group was localized and this process may be treated as a part of the primary stage of Westernisation. It forms a part of the little tradition. It was primarily subcultural and lacked a systematic world-view, an organized structure. This sub-cultural pattern included in itself various aspects.

Different types which were identified under these subcultural patterns are as follows.

A. The subculture of a Commercial Middle Class
B. The subculture of Professional Groups

C. The subculture of New Literary Tradition

D. The subculture of Social Reforms

ii. Diffusive Type

Yogendra Singh points out that another aspect of Primary Westernisation refers to the *modernisation* of the daily lives, customs, and habits of people in general. This includes the adoption and the use of new technology, dress, food habits, rituals, vocabulary, material culture, mode of travel, types of conveyance, and so on. Changes in dress include the replacement of handloom clothes by factory-made clothes. Changes in food habits refer to the introduction of new vegetables and food items in day-to-day dining. Meat eating, the use of eggs, vegetable oils etc became common. Many terms from the English language such as "law", "court", "judge "," collector ", "bus ", "school", "college", "party", "police station", "railway station", "injection", "post", "telegram ", "phone", etc. became a part of conversation of even uneducated rural people.

Diffusive types virtually different from subcultural types in two respects. Firstly, it has its basis merely in imitation of external forms of culture and such, there is no scope for the assimilation of values. Secondly, it has diffused into a wider area covering both laymen, and scholars, villagers, and urbanities.

2. Cultural Modernisation or Secondary Westernisation

Yogendra Singh states that the western impact was not confined only to the Little Tradition. On the contrary, it affected various aspects of the Great Tradition. According to Prof Singh, cultural modernisation refers to the form of Westernisation which occurred at the national level, that is at the level of the Great Tradition. Prof Singh pointed out that some of the institutional developments which have been responsible for the creation of a Great Tradition of modernisation in India are as follows:

1. The growth of a universalistic legal system.
2. Expansion of modern education.
3. Urbanisation and industrialisation.
4. Increased network of communication.
5. Growth of nationalism and politicisation of society

14.8 EFFECTS OF WESTERNISATION ON INDIA

The encounter between the Indian tradition and western culture was of immense sociological significance. The Western tradition had a meaningful impact upon the cultural, political, and social systems of India to such an enormous extent that it has been told that such contact had initiated a new era of change in the Indian cultural tradition.

Prof. Srinivas noted that Westernisation had both positive and negative effects on Indian society. On the one hand, it led to the modernisation of Indian society and the development of new forms of culture and expression. On the other hand, it also contributed to the erosion of traditional Indian values and practices and led to the marginalisation of certain groups within Indian society. English-educated Indians came more under the influence of Westernisation than others. Hence, among them, a sizeable number of people have developed a soft corner toward the West and a negligent and indifferent attitude toward India. This has hampered the development of the spirit of nationalism in India.

14.9 WESTERNISATION: SOME CRITICAL COMMENTS

Today, Westernization continues to be a controversial and debated topic, with some people arguing that it represents progress and modernization, while others see it as a threat to local cultures and traditions. Some critics of Westernization argue that it has led to the homogenization of global culture, with Western values and practices becoming dominant at the expense of diversity and local knowledge.

The influence of the West and its culture continues unabated even today. Western impact on Indian society gives rise to a number of questions: In which direction the Indian society is moving due to the impact of the West? Has India really benefitted? Has it really progressed? Has it contributed to the welfare of the common people?

Even today, the impact of Westernization on Indian society is a subject of debate. Some argue that Westernization has led to the erosion of traditional Indian values and cultural identity. They believe that the younger generation is becoming disconnected from their cultural roots and adopting a more Western lifestyle. On the other hand, others argue that Westernization has led to the modernization and economic development of India.

The Western contact with the British had brought us not only gains but also losses. Jadunath Sarkar (India through the Ages, page-106) draws our attention toward some of such losses. He pointed out that the British policy served to encourage all separate tendencies that oppose national union and helped to widen the lines of cleavage. To him, "the British policy consistently negatived everything that would make Indians strong in the modern world ". The Britishers had launched an open policy for keeping Indian people as weak as possible". In over one-third of Indian soils, the British had kept feudalism alive into the very middle of the 20th Century. The primitive barbarism of Nizam's government, and the defenceless political condition in Kashmir -these and many other such things will be remembered as an example of great diversities done to India by the British. The Muslim community has kept fifty years behind the times, thus paralysing one-third of the (then) national body. In addition to this, the old Indian Joint Family system has been broken up, and its effects are being felt in all aspects of our life and perhaps will continue for centuries to come.

The mode of the Western cultural impact on Indian tradition had distinctive features. Historically various Western traditions came to India with differing political and cultural orientations and exerted variegated influence upon Indian society and culture.

Westernisation created new status cleavages and distinctions and did not do away with the existing ones. Even while maintaining its contact with the West, India maintained its indigenous nature in some field; especially in the non-material fields. Till today many of the traditional institutions, beliefs, practices, values, and ideologies are still alive in India giving intrinsic strength to the Indians.

Overall, the impact of Westernization on Indian society is complex and multifaceted. While it has brought about significant changes in Indian culture and values, it has also led to a mix of traditional and modern elements, which have shaped the unique identity of contemporary India.

14.10. LET US SUM UP

This unit clarifies the concept of *Westernisation* and explains how it refers to the process of adoption of Western culture, values, and lifestyle by non-Western societies, including India. It also discussed that the process of Westernisation emerged in India during the British colonial period and has continued to evolve over time. This unit critically analysed how Westernisation as a process of socio-cultural change, brought a significant change in Indian society, including

the adoption of Western clothing, music, language, education, and technology. It also explored how Westernisation brought about changes in social norms, family structures, gender roles, and attitudes towards religion and spirituality. While some view Westernization as a positive force for modernization and progress, others criticize it as a form of cultural imperialism that erodes traditional Indian values and customs. Overall, the unit concluded that the impact of *Westernization* on Indian society is complex and multifaceted, and its effects continue to be debated and studied today.

14.11 GLOSSARY

- **Social Mobility:** According to W.P. Scott, Social Mobility refers to the movement of an individual or group from one social class or social stratum to another. (In the "Dictionary of Sociology ". Page: 275).

- **Orthogenetic and Heterogenetic change:** Prof Yogendra Singh has tried to explain how Orthogenetic and Heterogenetic factors have contributed to the change in society. These are aspects which are talked by Prof. M. N. Srinivas under Westernization (Heterogenetic), Sanskirtization (Orthogenetic) change in Indian society. However, the model of Y. Singh seems to be more elaborate covering a wider range of change and its causing factors.

- **Little Tradition and Great Tradition:** Robert Redfield identified these two concepts. The term 'Little Tradition' refers to the culture of rural villagers living within a civilisation. The little tradition contrasts with the 'Great Tradition', which is the formal tradition of the civilisation. Elements of the 'Little Tradition' are continually incorporated into the 'Great Tradition' through a process of Universalisation. Likewise, elements of the 'Great Tradition' filter down to the village level, but in the process of parochialization, the elements are transformed, modified, or reinterpreted to fit the rural peasant.

14.12: CHECK YOUR PROGRESS

1. Define Westernisation. Discuss its various features.
2. Explain how the concept 'Westernisation' is different from the concepts 'Sanskritisation' and 'Modernisation'.
3. Explain Yogendra Singh's three major dimensions of *Westernisation*.

4. Elaborate on two positive and two negative effects of *Westernisation* on Indian Society.

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UNIT 15: MODERNIZATION

Structure

15.1 LEARNING OBJECTIVES

This unit will provide an understanding to the learners to-

- Explain social change and its features
- Describe modernization in the Indian context using the theories and social change concepts
- Analyse factors that are unique to Indian society driving this social change

15.2 INTRODUCTION

This unit deals with social changes in India due to modernization. Most societies in the world are undergoing changes. India is one of them that is absorbing latest ideas and progressing growing steadily. In your own personal interactions among your friends and relatives, you may have seen folks saying India is not the same but is changing. Most often, aged parents and relatives tend to remark on these changes. Typically, the conversation is around the situation during their youth and how dynamic have the social changes since then. These changes during one's lifetime are narrated to you by way of stories, recollections, and examples as to the observable changes in the traditions, way of life, and people relationships. Now let us study these social changes which are part and parcel of our lives.

15.3 SOCIAL CHANGE DEFINITIONS AND CHARACTERISTICS

When we talk about change, it is difficult to define change in the narrow sense of the word. In the scope of this module, when we refer to change, we are talking about the social change. This means changes related to physical things such as changing seasons, observable physical growth do not come under social change. As Sociologists, we observe social change as modifications that are present in a society and its social relationships. Going by the definition of change according to the International Encyclopaedia of the Social Science (IESS 1972), we see that it denotes considerable modifications in societies through interaction.

Typically, the methods, values, cultural facets and symbols undergo alterations in a society. One can say, over a time period, change is a different way of doing things that influences institutions, interaction, work, and leisure activities in a society.

15.4 SOCIAL CHANGE OBSERVED THROUGH THREE ASPECTS

At this point, if you are feeling somewhat confused as to how we can pin down the definition of sociological change, be patient. The concept of sociological change begins to get clear going forward. Having defined social change, we can note the following:

i) Social change on its own refers to a process of alteration independent of the quality of change. In simple words, when we mean sociological change, there are no observable limits to the quality of change.

ii) If you think about the changes in a society, you can be fairly certain that these changes are related to changes in culture. This means, we can look at changes as a 'socio-cultural change. There is a conflict of opinion among Sociologists on social change and cultural change definitions. They see social change as modifications in the social structure that could include variations among institutions. According to these Sociologists, human behaviour is the cause of social changes. However, cultural change, is the result of variations related to culture comprising knowledge, ideas, art, religious doctrines, and values. Since cultural changes are in the abstract, it is difficult to make a distinction as to nature of the changes that are happening. For example, advancements in technology if observed as part of the culture, is also linked with modifications in the economic structures that underpins the society.

iii) When we refer to social change, we can be certain it varies in both scope and pace. The social change in scope allows us to talk about small scale or large-scale social changes. The pace of change can be noted in two distinct patterns: there are social changes that can happen in a cyclical pattern, as in centralisation and decentralisation in organisations that happens, cyclically. The pace of social change can also take the revolutionary route. The sudden overthrow of a government in a country due to a coup or upheavals are such examples. Social changes can be somewhat temporary or can be short-term changes. These changes can be seen in migration numbers that go hand in hand with economic benefits over a period of time. Some changes influence social institutions where membership sizes can increase or decrease over time. In some specialized category of skilful people, we could have more cancer specialists or scientists excelling in advanced metallurgy. These changes can often stop or be discontinuous along with the dynamism of technological inventions over a period of time.

Sometimes, these changes can be vast in its scope as in the case of industrial revolution which touched multiple aspects of a society and actually disrupted the social system of UK, Europe, and USA. One can say the industrial revolution denotes social change: Many Western nations underwent industrial revolution over many decades, or we can say this social change the happened in a long-term way. By contrast developing nations want to industrialise in a short-term way. They plan to accomplish this social change by technology transfer from developed nations.

Today there is a consensus among Sociologists that social change is a given, unforced

phenomenon in all societies. As Sociologists we can observe social change, by studying variations in social structures, institutions and social relationship rather than on individuals.

15.5 SOCIAL CHANGE CONCEPTS

Social change on its own can be treated as a neutral concept. Two synonyms 'evolution' and 'progress' have often been linked with social change.

i) Evolution denotes a continuity and direction of changes in a society. This should not be confused with growth because evolution has a bigger scope. 'Growth' actually means an alteration in size or quality. Whereas evolution denotes a characteristic that is more intrinsic, that supports changes in both size and structure.

ii) Progress is much easier to understand because it denotes a change in direction towards a final goal that can be measured.

As a student of sociology, you can very well observe that most changes may not be evolutionary or progressive. Unlike progress, a change's direction cannot be measured. Families getting smaller or a growth in economic units, can be observed as historical data. Therefore, we can conclude that 'Social change' cannot be measured since we cannot quantify social change as "good or bad", with favourable or unfavourable parameters. But this broad definition of social change will pose some issues during a critical analysis of social structure impacted by social change.

15.6 THEORIES EXPLAINING SOCIAL CHANGE

Debates on the progress of societies are due to constant changes that occur in a society. It is a historical fact that all societies are undergoing multiple changes and getting renewed from old to the new. During this process, societies are bound to experience changes in values, ideologies, and populations. Therefore, a study of society is automatically linked with the concept of change. Sociology owes its origins to the factors of change. This can be seen in the views of founder-members of Sociology such as, August Comte, Herbert Spencer, Emile Durkheim, Max Weber and Karl Marx. Let us study the views of these eminent Sociologists on development and social change.

15.7 VIEWS OF COMTE, SPENCER, DURKHEIM, WEBER AND MARX ON SOCIAL CHANGE

i) Auguste Comte:

Comte studied the early years of industrial revolution and was of the opinion that the social changes of that era could be seen as an evolutionary process. By definition, evolution is an incremental transformation over multiple stages in series. Comte's theory of evolution says that societies go through multiple stages, from a simple society and progressively getting complex in step with the evolution. Comte argued that this evolutionary change was related to progressive change ideas based on the intellectual development, resulting in the strengthening of the scientific thought. He suggested that the human mind, underwent a development and change process along with the society and knowledge, from metaphysical or non-scientific to positivism or scientific.

ii) Herbert Spencer:

Spencer thought of the human society in biological terms as an organism and, studied its 'development' as a change from within the organism. He was of the view that social bodies were like living organisms and as a result when these bodies increased in size, they evolved into complex structures. Spencer said a society is an organism and are analogous to social and economic growth.

iii) Emile Durkheim:

Durkheim saw the society as an evolutionary scheme that was based on social solidarity. According to him, solidarity involved all moral beliefs and ideas of social life. He believed in social evolution and observed that pre-industrial societies, featured a mechanical solidarity that was supported by agreement and identity among people; whereas, post-industrial societies took on an organic solidarity that was based on an agreement that tolerated a range of differences. In this society, a mechanism was needed to resolve the conflicts through a variety of institutional arrangements. Pre-industrial societies had no division of labour but this was an essential feature in modern societies. Durkheim used the bounds of morality to explain social change and changes to social change. He called this feature as social solidarity.

iv) Max Weber:

Max Weber studied development and change using the backdrop of capitalism. According to Weber, culture was the key element in development. He took a different approach from

Durkheim, by bringing in the religious angle and ethical beliefs of people to study the progress of societies which started from a common technological prowess and went onto develop in differently.

v) Karl Marx:

Marx and Friedrich Engels took on both Durkheim and Weber and stated that the processes of social change and development were not gradual and evolutionary; rather they came about due to conflict of interests among society's classes. Marx and Engels discussed about the disequilibrium between the productive potential and the distribution of goods and services in a society. According to Marx and Engels, social change was a result of inherent struggles and took on radical breaks in continuity, which was different from gradual evolution. In their theory, the class struggle is the driving force behind social change and development.

15.8 MODERNISATION

Modernisation theory states that whatever development takes place in a society is tends to be similar in all societies. This is shown up in the prosperity and relative political stability of a society. This concept gets clearer once we take note of views by W. Moore, Mc Clelland and some modernization theory critics.

i) Wilbert Moore (1951) saw social change that transformed a traditional society into a society based on technology. According to him, one could see these societies in the prosperous and politically stable Western world. Moore observed that industrialisation in a country can happen only if its society could support a change in values, institutions, backed up by political will.

ii) David Mc Clelland (1961), like Weber, believed that internal factors such as the values and motives allow people to shape their own destiny. He linked backwardness, poverty, malnutrition to traditional and non-traditional thinking. In his opinion, educational programmes and technical aid were needed in backward areas to enable people to solve these problems. He saw the industrialisation was a specific example of social change. He believed that modernisation can be achieved through combining culture, ideas and technology.

iii) Critics of the Modernisation theory such as A.G. Frank (1967) observed that the modernisation theories suffered from flaws because they could not correctly define

the parameters of social and economic processes needed for modernisation among the developing countries. According to Frank, modernisation would not happen in non-Western societies even if they adopted the Western economic policies and democracy.

15.9 SOCIAL CHANGE FROM STRUCTURAL AND CULTURAL PERSPECTIVE

Social change suggests change or transformation in a society's structure and function. One can say that social change suggests a bigger aspect of cultural change. But Sociologists have struggled to provide precise meaning for social change. Bottomore (1986:297) has defined social change to be a change in social structure along with the size of the society. This change also includes social institutions and also accounts for the interplay among the institutions. Davis (1981:622) calls social change to mean a change in a society's structure and function. According to him, these changes can be of the type economic, political, cultural, technological and even environmental. Dube says, cultural change explains variations in cultural phenomena, like, beliefs, ideas, and creative expressions. He extends cultural change to cover variations in religious, social organizations, and also science and technology (Dube, 1996:13).

15.10 MODERNIZATION- MAKING SENSE OF CHANGE IN INDIA

After setting up the framework to understand social change, we now investigate how India is undergoing social change. We do this by taking note of the changes in Indian society historically. In doing so, we will be able to see that Indian society has been in transition and subject to a constant process of change. As student of sociology, we need to go into the reasons causing this change. We can use Indian socio-economic and historic-cultural contexts to explore the specific factors to study change from both the cultural and structural aspects.

Indian society is made up of multiple traditions. Its caste system is unique in the world map. The changes, cultural and structural with respect to Indian society can be attributed to multiple factors. Today's India has now become a developing economy after a gradual progress from being a traditional society to a society that is becoming modern due to Industrial growth. The development of modern technology, indigenous advances is scientific knowledge have placed India firmly on the path of economic growth, and industrialization. The relentless urbanisation, and globalisation of India has made India to continuously change in both culture and structure.

15.11 IMPACT OF COLONISATION OF INDIA

India came under British rule during the 1800s to 1947. By definition, colonisation is a process where a technologically dominant country conquers other countries takes over their lands and exploits them for economic resources and political power. British took control of India and using technology like railways and telegraph systems, they ruled India. They also brought in modern civil services from Britain. Ironically, this new administrative system brought changes to our political, economic and social structures. This colonisation of India led to many cultural changes that can be felt even today. Modernization and Secularization were two unintended changes due to colonization. We will use both Modernization and Secularization aspects to study the cultural changes in India. The Western education played a big role in the modernization of India.

Indian Sociologist M.N. Srinivas analysed Westernization as making an impact on two levels. One, westernization made changes to Indian intellectual thinking because it encouraged a liberal outlook that led to the growth of middle class. As a result, the Indian middle class adopted western ways of dressing, eating and embraced western culture. Second, the same westernization encouraged individualism, nationalism, and promoted rational and objective thinking.

According to Dube, Modernization is a "process denoting a movement from traditional or quasi-traditional order to certain desired types of technology and associated forms of social structure, value orientations, motivations, and norms" (Dube 1996: 112). Modernization is powerful because it is capable of altering people's lives giving them a chance to succeed on their won without relying on the status of their birth. As a process, secularization combines with modernization in a society that does not take guidance from religion and the common folk rely less on religion. Sociologists have stated that education, critical thinking and advances in science will gradually diminish the role of religion. Instead, most human societies will develop a scientific temperament. India is an example of this progress.

15.12 IMPACT OF INDUSTRIALISATION AND URBANISATION ON INDIA

Indian policy makers thought Industrialisation was the key to attaining economic growth and development. Industrialisation represents a process that supports the growth of a society over

an agricultural economy by modifying the economic system to cater for factory produced goods and services. Sociologically, industrial societies were deemed to be developed with people in charge of technology and growth, deriving the benefits of division of labour and becoming prosperous. By contrast traditional societies based on agriculture, were less prosperous. Urbanization is a natural by-product that is aligned to both industrialization and modernisation. Urbanization denotes the growth of cities and migration of rural populace to towns and cities. The cities offer more employment opportunities based on trade, manufacture and Industrial production.

This prosperity is reflected in the quality of education: cities tend to have better educational facilities and offer means for making money through multiple economic activities. Cities have modern administrative systems and urbanisation reflects the extent of cultural changes due to modernisation. We can conclude that British colonialism created new urban centres replacing older ones.

15.13 SOCIAL CHANGE DUE TO LIBERALISATION, PRIVATISATION AND GLOBALISATION (LPG)

The process of liberalisation, privatisation and globalisation, popularly known as LPG, were the catalysts in the economic growth and reform in India. India started a new economic phase in early 1990s with Liberalisation, Privatisation and Globalisation. We can say Liberalisation indicated the trajectory of economic policies of a country, leading to privatisation and globalisation. Liberalisation is a process where a country opens up its economy to the global market by giving up state control over economic activities. The economic crisis faced by India in the 1990s led to liberalisation. Privatisation was the next step after liberalisation where private entities both foreign and local companies were allowed to invest in education, power, and civil aviation. Next came, globalisation that supported a free flow of goods and services, information, technology and skilled resources across the world.

Globalization although looks good on paper is now confined to the flow of goods mainly from the developed world to third world countries taking advantage of market liberalization. According to Albrow (1990:45), "Globalisation refers to all those processes by which people of the world are incorporated into a single world society." Giddens (1990:65) says, "Globalisation is the intensification of world-wide social relation which link distant localities

in such a way that local happenings are shaped by events occurring miles away and vice versa."

15.14 IMPACT OF MASS MEDIA AND INFORMATION TECHNOLOGY ON INDIA

Mass media has played a crucial role in the modernisation of India. Sociologically speaking, it has influenced both personal and social interactions. The advent of technologies such as printing, telegraph, postal services, telephone, radio and cinema, came during the British colonial rule. These technological advances of the era led to the rapid spread of ideas and awakened Indians to the perils of British colonial rule. Culturally, it was a social change for Indians because it intensified the political struggle for freedom.

Although, TV came about in the 1950s, the government used it to influence political discourse, and set cultural boundaries. It also served as a propaganda tool for the Indian government. With the liberalization in 1990s, computers and later mobile phones allowed Indians to embrace the global world. The LPG unleashed new energies among Indians and advances in communication satellite, fibre Optics, made India a leading nation in the field. Indian society realized the value of a good education when IT or Information technologies enabled the emergence of a middleclass that supported a society of knowledge workers. This same advancement allowed Indian professionals to meet the global demand of IT workers. Social change wise this brought prosperity to the middle class and made more Indians aspirational in their outlook. Multinational corporations (MNCs) arrived in India and transformed social life in India through entertainment over satellite television networks Developed nations have a well-developed mass media and information technologies and India since 1990s is one among the dominant nations.

15.15 MODERNIZATION AND SOCIAL CHANGE THROUGH SOCIAL MOVEMENTS

Social Movements have been responsible for social change in multiple ways both in the past and the present. Certain societal conditions give rise to social movements where invariably these movements try to bring social structure transformation. By definition, a social movement is a sustained collective effort with an ideology and an objective that aims bring change in society. In India we can distinguish two types of social movements based on the government of the period: for instance, during the British colonial period, social movements sought alterations in existing social practices, asserted indigenous culture, and sought freedom from colonialism. In post Independent India, social movements have sought social justice and equal

treatment for all citizens in social and economic spheres. Some social movements have tried to improve the lot of marginalized women and economically weaker sections that are interlinked with issues of religious identity, cultural and social problems. We can list the movements to abolish sati, widow remarriage among these movements. Sociologist Rao (2000) suggests three social movements as reformist, transformatory and revolutionary. Using socio-economic characteristics, Shah (2008:30) has classified these social movements as Peasant, Tribal, Dalit, Backward caste, Women's, Industrial working class, Student's and Middle-class movements.

15.16 MODERNIZATION IN INDIA: CHALLENGES AND RESPONSE

We have now seen and understood that societies are forever dynamic and are changing. Contemporary India is a developing economy moving from a traditional society towards modernisation by way Industrial growth and adopting modern technology. This is an ongoing process and we expect to see India to undergo both culture and structure changes.

Since India achieved independence from British rule, Singh (1996:1) notes that social change was ideological during this period. After independence, the social change came to symbolize growth and progress. Now, social change in India only means economic growth and progress, with the intention and means to gradually bring about social and cultural changes. These ideas are in alignment, if you observe, with the western paradigm of modernisation.

In the Indian context the responses to factors of change are complex. The adoption of western liberal values of democracy and social justice led to nationalism during colonialism. After independence, the framing of Constitution in independent India ensured social change as a part of modernisation process. It did so by noting the diversity of India in its multi-religious and multicultural formation. The constitution sought social change by way of unity in diversity by way of democracy and democratic institutions.

However, modernization in India has faced several challenges that have hindered its progress. In this context, let us discuss some of the challenges and responses to modernization in India from a sociological perspective.

Poor infrastructure: The lack of proper infrastructure is a significant challenge for modernization in India. This includes inadequate transportation systems, poor healthcare facilities, and inadequate housing. The response to this challenge is to develop better

infrastructure through various government initiatives like Smart Cities Mission. This will improve the living conditions of people and help in the overall development of the country.

Education and skill development: Education and skill development are crucial for modernization. However, India still lags behind in this aspect. The response to this challenge is to focus on education and skill development programs.

Corruption: Corruption is a major challenge for modernization in India. It hinders the development process and erodes public trust in the government. The response to this challenge is to implement measures like Digital India, e-auctions, and e-tendering to make government processes more transparent and accountable.

Regional disparities: India has significant regional disparities, which affect its modernization efforts. The response to this challenge is to launch initiatives to focus on the development of the backward regions of India, which will help in overall modernization.

Environmental sustainability: Environmental sustainability is another challenge that needs to be addressed for modernization in India. The response to this challenge is to implement initiatives like the National Clean Energy Fund, National River Conservation Plan, and Green India Mission. These programs focus on sustainable development and will help India in achieving its modernization goals in a sustainable manner.

The next sections will explain how the villages and urban areas have changed since independence.

15.17 MODERNIZATION IN RURAL INDIA

Rural India underwent multiple changes since independence. The agrarian reforms ushered in by the government along with development initiatives ended pernicious practices like bonded labour, payment of wages in cash and enhanced mobility of agricultural labourers says. Villages are being swallowed up by nearby merging into towns due to urbanisation. There has been a decline in traditional occupation and an increased commercialisation has allowed rural and urban economies to interact. Now agricultural labour has become a seasonal occupation. Agriculture is no longer the only option for work for rural people.

This progress has come at a cost: reduced support for agriculture from the state and as a result

agricultural issues are no longer covered by the media. The farmers no longer seen as national cultural icons in modern India ceding space to LPG –related economic activities that are more service driven and less dependent on agriculture. In fact, after 1990s India gets more than 70% of GDP from the service sector than from agriculture sector.

Some of the saddest outcomes of this urbanization are the farmers' suicides among cotton growing farmers of Vidarbha in Maharastra and in some in parts of UP, and in rest of India. These suicides reflect the social changes brought about by the economic policies that have changed rural India permanently.

We can understand these phenomena which are linked to the land revenue. The land revenue system of colonial India modified the agrarian structure across India. This was remedied through agrarian reforms in independent India under a series of planned developments. Reforms like Green revolution in 1960s and 70s brought uneven growth among states of Indian union. Later Liberalisation and Globalisation were based on World Trade Organisation (WTO) norms. This meant that our crops were needed to compete in the world market. This in turn led to the pressure of a development model based on modernisation and destroyed our indigenous methods and technology. This has led to a costly affair of getting the farms to be productive and Indian farmers by and large fail because they cannot afford the expensive new farm technology. Marginalisation of agriculture has changed rural social structure leading to hegemony of the upper castes.

15.18 MODERNIZATION- CHANGING URBAN SPACES

The urban areas have undergone massive changes due to industrialisation, technological revolution and rise in mass media. This has affected our lifestyle. Initially, the Indian government was in control of sectors like power, transportation, etc. Gradually, private industrialists were allowed in on other sectors. The government also propped up the small-scale industry policy. Post LPG, saw the massive rise of service sectors that has thrown up a strong urban middle class; the urban poor have also participated in this boon by migrating from rural areas. We note that these urban poor tend to be mostly lower castes and likely less educated.

Urbanisation and globalisation have changed city landscapes. The advent of material culture has resulted in massive cultural transformations. The skyscrapers, MNcs and commercial malls

showcase material wealth of the new urban Indian life. The dominance of private corporations and less control by government has led to the subjugation of labour class. This has resulted in structural inequalities of gender, caste and class, and job insecurity. Social change of the labour class has meant a change in their belief system and norms. A capitalist model of development has been adopted in India due to modernisation that has led to more skill-based professions with a high degree of specialisation benefiting from a division of labour.

Coined by Sociologist MN Srinivas, *Sanskritisation* is the process for lower castes to adopt the ways and lifestyle of the upper castes which is in rise in majoritarian culture and middle classes, in India. This can be observed amongst the newly educated sections and among the urban poor. Modernisation and its face off with tradition in urban spaces is visible in cultural contradictions. Mukherjee's dialectical approach explains these contradictions as one that defines the culture of society at present day India. The visible cultural contradictions are to be found in food, profession, fashion, gender relations, ritual practices and festivals.

15.19 LET US SUM UP

In this module we managed to track down the social change in India through the various sociological change concepts, approaches and theories. Our learnings made us understand that most societies underwent different change phases due to some unique external and internal reasons. Indian sociological change needed an understanding of multiple issues. Some of these changes were deemed to be continuous whereas some changes were due the growing pains of developed nations. This sociological change is tied with knowledge, advancements in science and technology and a modernisation process that demands changes in sociological changes in views, beliefs and more broad-based ideals. The Green revolution put India on the path of self-sufficiency in food but also resulted in uneven development among states. Further, the pace and process of modernisation in India is slow because there is a tussle between the old and modern India. Even with its impressive urbanisation and globalisation efforts, we still have an India that is suffering from structural problems due to social change.

15.20 GLOSSARY

- **Social Change:** Social Change is essentially a process of alteration, that does not vouch for the quality of change. Changes in culture denote changes in society. Changes may

vary in scope and speed.

- **Modernization**: modernization, in sociology, the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society.
- **Liberalization**: Liberalization is the process or means of the elimination of control of the state over economic activities.

15.21 CHECK YOUR PROGRESS

- Can you describe social change?
- Describe the main characteristics of social change?
- Can you differentiate between the Change, Evolution and Progress?
- Explain modernisation in one sentence.
- Can we call westernization as an adoption of western ways of thinking and living?
- Define LPG and explain its benefits to India.

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UNIT 16: SECULARIZATION

Structure

16.1 LEARNING OBJECTIVES

This unit will enrich the learners in-

- Providing definitions of secularism

- Outlining what is secularization

- Distinguishing between the theories of secularism

- Describing the Indian and European experience of secularism and secularization

16.2 INTRODUCTION

Let us begin with the definition of secularization. As students it is quite possible that you are familiar with the term secularization. The word secular comes from Latin with the same word 'secular' meaning the 'present age' or 'generation'. The social process of secular is secularisation. Since this module deals with the impact of secularization on India, we will study how secularization came about. We will also study some of the theories on secularization and the different definitions of secularization given by Sociologists.

16.3 SECULARISM AND SECULARISATION

Secularism as a concept has been debated for centuries. Under a formal definition, secularism states that public life involves no religion, and that reason alone should guide government and society rather than religious belief. Secularism is practiced mostly in the West and its effects on religion are being felt in the era of globalisation. The idea of secularism is far from new. The concept dates back as far as the late 18th century, when the ideas of separation of church and state were beginning to take root in Europe. This period saw a shift away from religious rule and towards the ideals of democracy and individual freedom. Since then, the concept of secularism has been evolving and has been further transformed by rise of globalisation in recent years.

16.3.1 THE SECULARISATION PROCESS

You will be in a better position to understand how secularization came about by knowing the secularisation process. Both the church and the state fought for supremacy leading to the secularisation process. In primitive societies religions were a mix of supernaturalism and empirical knowledge. Magical means were mixed with pragmatic procedures. The monotheistic religions like Judaism and Christianity were examples which rationalised the above concept according to some Sociologists. Later, these religions let go random beliefs and came up with a universalistic conception of a deity and started a process of rationalisation, which is an element of secularisation.

Let us see then, how this church and state separation came about. Early Europe was under the complete control of the Roman Catholic Church. By converting Emperor Constantine (306-37 AD) and upper classes into Christianity the church became powerful. Emperor Constantine had established Christianity as the state religion of the Roman Empire.

The Church got better organized and formalised through the use of canon law and administrative agencies. This development became particularly crucial in the background of a centralised, segmented nature of emerging feudal society. In fact, the Church was so interwoven with the feudal system that it became a property holder through the participation of the clergy. There was encouragement to make Christianity a religion for the world. The clergy were not only involved in otherworldly aspects of life, but were also involved in the

secular life. The kings and commoners who were tired of the oppressive nature of the church tried get rid of the control of the Church and religion from political affairs, as well as day to day affairs. These forces in opposition to the Church and its power came to be known as secular. The struggle against the Church eventually led to the decline of religious authoritarianism which was replaced by a rational outlook. This has been termed secularisation. Therefore, as Sociologists we can conclude that the secularisation besides fighting church is actually concerned with social change.

In nutshell, Secularization refers to the historical process in which religion loses its social, cultural, and political significance in a society. It is a complex and multi-faceted concept that describes the gradual shift away from traditional religious beliefs, practices, and institutions, as well as the increasing influence of secular values and institutions.

16.4 THEORIES OF SECULARISM

Many Sociologists have explained secularism through various theories which came about due to different religious views. In his '*Dialogues Concerning Natural Religion (1776)*', David Hume asked given religion is beneficial to society, why does it produce factions, civil wars, persecutions, subversions of government, oppression and distorts public affairs?

We can state that modern secularism started in Europe after the Crusades, which were a series of eight holy wars during 1095 and 1464 with an aim to reclaim the holy lands in Palestine from the Muslims. During Crusades, two approaches were taken to overcome religious hatred. A common strategy was made to allow peaceful co-existence and political order. This strategy was supported by philosophers of natural law, like Aquinas, Pufendorf and Locke. This secularism strategy gave little importance to confessional dogma and other common beliefs, and led to Deism, which is a belief in one God unlike the polytheism or even the godless atheism. This strategy appealed to people with different commitments to converge on certain fundamentals. The second way to overcome religious conflict was to evolve an independent political ethic. Under this strategy proposes a common basis for co-existence was made. Grotius was very generous when he said that humans were rational, social creatures and they would keep their word. He observed: 'even if God didn't exist, these norms would be binding on us' (Tuck 1979 pp33-4).

We can condense secularism into the following five tenets. Firstly, secularism recognises an individual's right to order one's life independent of authority. The Secular Humanist Declaration says that one should trust human intelligence, as opposed to divine guidance. Secular humanist views the human situation in realistic terms and disregards religion-issued redemption, damnation, and reincarnation. (Paul Kurtz, 1980)

Secondly, secularism insists that state laws, family relations, education, morality, knowledge be completely free from religious influence. India is a special case says Marc Gallanter, where religion may exist in politics but it should not influence social relations (Gallanter 1998). Thirdly, secularism gives autonomy to the individual and also supports the autonomy of reason.

In simple words, reason is about truth which alone can take on religion.

Fourthly, secularism accommodates pluralism and multiple religions as it does not support any religion ultimate.

Fifthly, secularism by itself is not against religion. It focuses on the affairs of this world where life and knowledge are independent (Jhingran 1995: 46-9). An example is the People's Republic of China that has a policy opposed to religion, tolerates secularism, but yet it is not a secular state.

16.5 THE EUROPEAN CONTEXT

As students of Sociology, we should go to the origin of Secularism in Europe. Secularism came about due to the Protestant Reformation and the Renaissance period which gave dignity to people. Martin Luther (1483-1546), the Protestant reformer championed the individual's right to understand the word of God, on his own terms. The biggest outcome of Protestant Reformation saw Christianity divided into several Churches at nation level. Initially, the authorities wanted to affirm a single church but the Catholic Church was supreme. This led to some bitter fighting among multiple religious perspectives. The existence of different religious options did not promote toleration because all disputing parties considered their views to be supreme (Hillerbrand 1987: 253). The advances in science and rational thought started the secularization process.

The Renaissance enabled thinkers and astronomers, who successfully took on the theological visions of the universe. Darwin's theory of evolution through natural selection ended the

Christian dogma about the earth being a creation of God and Adam and Eve being common ancestors. The secularization process gained momentum due to publicity through printing, education for the masses, liberal press and social movements. In the 19th century, thinker Charles Bradlaugh said secularization can be achieved through propaganda. (Chadwick 1985: 103)

People used rational grounds and challenged heredity-based feudal privileges, excesses by the ruling kings and the 'Divine Right' of monarchs to rule. In the emerging modern nation-states, democracy was proclaimed and the rights of citizens were guaranteed through evolution as in England or through revolution as in France. One of these rights was the freedom of conscience. Freedom of conscience is considered the 'voice of God within us' by theologians. Instead, the rationalists believe that conscience is a by-product of the development of society.

Even before the current phase of globalisation, capitalist institutions, like the market, integrated vast areas and people in different parts of the world. The capitalist social relations split the nations 'two nations', a term coined by Disraeli, PM of Britain, into workers and capitalists. The workers had no control over production being poor. After being paid a subsistence wage, these workers were alienated from the fruits of their labour due to the prevailing social relations. Hence, they grasped the conception of God and institutions of religion to compensate in imagination what they had lost in the real world.

Secularisation also gave birth to a large mosaic of relations between socio-political institutions and religion in Western Europe itself. The Nordic countries (like Denmark, Iceland, Norway, Sweden and Finland) have Lutheranism as the dominant faith. Catholicism enjoys a privileged position, though is not the established faith, in Italy, Spain and Portugal. Church of England has never been the state church but it has enjoyed some privileges where top Anglican bishops are made MPs in the House of Lords and Anglican priests preside over most state ceremonies. Yet, the Church of England is subordinate to the British sovereign because the king or queen is also the supreme head of the Church of England. France, though Catholic, has become rigidly secular since 1905 when the Catholic Church was disestablished.

Capitalist societies can be divided into two main categories according to the nature of Church-State relations. The first consists of those who have a declared State religion. In these countries only those who profess the State religion could become the head of the State, be a member of

state institutions and join the government. In the second category, come countries which the separation of the State from any religion but in practice allow religion in the cultural life of the nations. The Indian case falls in this latter category where there is a formal separation but actual involvement of the State with religious affairs.

16.6 SECULISATION- THE INDIAN CONTEXT

Based on the experience of Europe we realize that secularism became a necessity for India. Historically, a measure of pluralism was present in India during the medieval times where hierarchy was the norm. In this system, multiple religions were placed in the social hierarchy. An example from Kerala, shows that a non-Hindu group of the Syrian Christians could fit into the caste system as one more jati (Bayly 1989 Ch. 7). The invaders like Mughals, and other warring kingdoms like the Marathas and Sikhs, tried to prove their cultural domination. As long as different faiths pledged allegiance to the dominant ruling groups they would be tolerated. Bayly cites the examples of UP's small town Muslim gentry or the Hindu merchants in Benaras opting for co-existence within their rights (Bayly 1983: 335-8).

The Indian secular experience differs from the European one due to colonialism. Colonialism had a debilitating impact on India that limited the development of Renaissance-like thinking and an absence of industrial capitalism. Sushobhan Sarkar said the Renaissance in Bengal, in the 19th century, was incomplete. He observed two important differences between the Indian and European forms of Renaissance. Firstly, the European Renaissance thrived in independent states whereas the Indian Renaissance struggled under colonial rule. Secondly, the European Renaissance liberated the mind that led to industrial revolution.

T.N. Madan in his 'Secularism in its Place' observes that secularism and Indian culture are incompatible due to two reasons. Firstly, the mainstream thinking is that religion is irrational. Secondly, Madan says that no religion can be forced out. If you do that, says Madan, there will be a robust cultural resistance to keep the religion. While Nehru did not adopt the forcible secularism likeTurkey, the Nehruvian ideologues misused the state organs to meet secular objectives. This approach failed and the eruption of communal violence must be attributed to the policies of the Nehruvan ideologues says Madan (Madan 1991: 398).

Ashis Nandy says the modern scientific nationalist secularism is in crisis. He says religion

cannot be made a matter of private preference because of its immense presence in the society. If you do that, Nandy says, religion will enter public life in a side door and politics of communalization happens. In the meantime, Nandy says secularism has become an intolerant ideology along with modernization, scientific growth and nation-building as its components. This secularism invites backlash from the marginalized people due to differences between nation-state and religious communities. There exist two notions of secularism, according to Nandy: one is the Western one which gives no place to religion in politics; the second non-Western secularism allows for non-stop discourse among religious traditions, the religious and the secular groups.

It is useful to know the views of Gandhi and Nehru on modernity, tradition and secularism. Nehru typically seen as a reformer and Gandhi is known as a traditionalist. Both were committed to modernising Indian society and both were mindful of India's vast cultural heritage. They went beyond the traditional definition of secularism. Gandhi's view of secularism showed respect for all religions and was neutral towards all spiritual beliefs. He changed the proposition 'God is Truth' to 'Truth is God 'and performed the marriage of the daughter of an atheist disciple, Prof. Gora, in the name of Truth. When people objected, Gandhi dropped the invocation to God from the Congress pledge in 1925 (Chandra 2004:3-23).

Nehru's view of secularism included religious pluralism, full civil liberties and equal opportunities. Nehru took it upon himself to build a modern state within the framework of India's culture (Gopal 1996: 209). Nehru overrode Gandhi's view of having the sacred to pervade the secular sphere in the government. While was Gandhi deeply religious man, he wanted Hinduism to remain neutral in political matters. In his My Experiments with Truth autobiography, he wrote, 'my devotion to Truth has drawn me into the field of politics… those who say that religion has nothing to do with politics, do not know what religion means.' (Gandhi, 1929: 591). Gandhi even called his Non-Cooperation Movement, in 1920-21, 'a religious, purifying movement' and as a 'religious effort' (Young India, 1929: 14). He believed that politics has to have religion because religion pervades every action of human beings. But, in 1940, Gandhi declared, '…Here religion does not mean sectarianism. It means a belief in ordered moral government of the universe…This religion transcends Hinduism, Islam, Christianity etc.' (Harijan, 1940: 177-8). But, with the experience of horrific violence in the name of religion, since the 1940s, Gandhi changed his views and demanded that religion be kept out of politics. At the time of the Quit India Movement, in August 1942, Gandhi said,

'Religion is a personal matter and should have no place in politics' (Harijan 1942:402).

16.7 THE CONSTITUTION AND SECULARISM

Indian Constitution is a creative blend between state secularism and religiosity of the civil society. Let's go through the article that further explains the secular character of our nation. The Indian Constitution treats all citizens equal, irrespective of caste, creed, race, sex or religion. Article 14 guarantees equality before law.

Article 15 says, that the State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them. Thus, the article does away with caste discriminations and Article 16 guaranteed equality of opportunity in matters of employment. Article 25-to 30-guarantee freedom of religion, of culture and language. Article 30 also guarantees to minorities the right to establish their own educational institutions. These Articles from 25 to 30 are extremely significant as far as minority rights are concerned, because the minorities could be religious or linguistic. Though our constitution is secular, originally the word secularism was not present. It was during emergency in mid-seventies that the words "secular and socialist" were added where India was described as a "secular and socialist republic". But the words secularism or secular were not defined.

'Secularism' in the Indian Constitution is further defined as:

1) the state, by itself, shall not espouse or establish or practice any religion
2) public revenues will not be used to promote any religion,
3) the state shall have the power to regulate any "economic, financial or other secular activity" associated with religious practice (Article 25(2) (a)of the constitution);
4) the state shall have the power through the law to provide for "social welfare and reform or the throwing open of Hindu religious institutions of public character too all classes and sections of Hindus" (Article 25 (2)(b) of the constitution);
5) the practice of untouchability (in-so-far as it may be justified by Hindu religion) is constitutionally outlawed by Article 17);
6) every individual person will have, in that order, an equal right to freedom of conscience and religion;
7) these rights are, however, subject to the power of the state through law to impose restrictions on the ground of "public order, morality and health";

8) these rights are furthermore subject to other fundamental rights in Part III;

9) The Supreme Court, shall have the 'say' on adjudging state action as valid or otherwise under the above principles. By this time, the nine features of secularism had been bolstered through a quarter century of national constitutional consensus. To these nine features has been now added, since 1976, a fundamental duty of all citizens (under Articles 51-A (f) to "preserve the rich heritage of our composite culture". This duty is addressed to all citizens (including leaders of political parties, and all holders of state power) and it is declared their fundamental obligation.

16.8 LET US SUM UP

Secularism that came about in India featured three principal components:

- There would be no single religion as the state religion.
- Freedom of religious belief to all citizens.
- Equality among all religious groups by law.

The Indian government assured the minorities that there would be no discrimination. In this way secularism was used to smoothen religious strife, and to assure no state patronage of Hinduism. Indian leaders borrowed this from the West where secularism was used to end the religious wars that had destroyed 16th century Europe. India went through anti-colonial struggle that had made communities who opposed colonialism and also were fighting with each other. These divisive trends were unwelcome in the newly independent India.

Secularization in the Indian context refers to the process by which Indian society is becoming less dominated by religion and more influenced by the values of modernity, rationality, and scientific thinking. This process has been marked by several significant changes in Indian society, including the decline of traditional religious beliefs and practices, the rise of a more secular and pluralistic culture, and the emergence of new social and political institutions that promote democratic values and human rights.

India has a long history of religious diversity and pluralism, with a range of different religious traditions coexisting and influencing each other. However, in the post-independence era, India has undergone significant social and cultural changes, which have led to a gradual shift away from religious-based identities towards more secular ones. This shift is reflected in various aspects of Indian society, including politics, education, and popular culture.

One of the most significant manifestations of secularization in India is the increasing trend towards individualism and rationality. The younger generation in India is more likely to question traditional religious practices and beliefs and embrace a more rational and scientific worldview. This trend is reflected in the increasing popularity of science and technology, the rise of consumerism, and the growing influence of Western culture.

Another important aspect of secularization in India is the growth of civil society institutions that promote democratic values and human rights. These institutions include non-governmental organizations (NGOs), media organizations, and educational institutions that promote secular and rational thinking. These institutions have played a critical role in promoting social change and advancing human rights in India.

Despite these changes, however, India remains a deeply religious and culturally diverse country. Religion continues to play a significant role in Indian society, politics, and culture, and many people still identify strongly with their religious traditions. Therefore, while secularization is an ongoing process in India, it is important to recognize that religion will continue to be an important part of Indian society for the foreseeable future.

16.9 GLOSSARY

- **Empirical:** Knowledge which is based on observation 'and experimentation.
- **Orthodoxy:** A doctrine which is accepted and considered true, especially in religion it is what is authoritatively prescribed.
- **Rational:** Thinking based on senses and not on faith. Rejecting what cannot be tested.
- **Salvation:** Saving the soul from sins and getting admission to heaven as a consequence of this.

16.10 CHECK YOUR PROGRESS

1. Explain the Theories of Secularism
2. Describe the European Context of Secularism
3. Explain the Secularization from the Indian Context
4. Discuss the role of Secularism in Indian Constitution

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