LOVELY PROFESSIONAL UNIVERSITY

SOCIOLOGY OF DEVELOPMENT

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Printed by
LAXMI PUBLICATIONS (P) LTD.
113, Golden House, Daryaganj,
New Delhi-110002
for
Lovely Professional University
Phagwara

DLP-7775-157-BRITISH DRAMA C- 4879/012/03
Typeset at: Goswami Associates, Delhi Printed at: Sanjay Printers & Publishers (P) Ltd. Delhi

SYLLABUS

Sociology of Change and Development

Objectives:

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

Sr. No.	Content
1	Critical Perspectives on Development: Ecological, liberal, Marxian; Paths of Development: Capitalist, socialist, mixed economy, Gandhian;
2	Agencies of Development: State, market, non-governmental organizations
3	Social Structure and Development: Structure as a facilitator/inhibitor: Development and socio-economic disparities; Gender and development
4	Culture and Development: Culture as an aid to development; Culture as an impediment to development
5	Development and displacement of tradition; Development and upsurge of ethnicity; Indian Experience of Development: Sociological appraisal of Five-Year Plans; Social consequences of economic reforms, Socio-cultural repercussions of globalization, Social implications of info-tech revolution

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Unit-1: Critical Perspectives on Development: Ecological and Liberal

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Introduction

1.1 Definition and Meaning of Social Ecology

1.2 Man and his Ecology

1.3 Human Ecology in the Study of Cities

1.4 Summary

1.5 Keywords

1.6 Review Questions

1.7 Further Readings

Objectives

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

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

Introduction

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

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

1.1 Definition and Meaning of Social Ecology

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

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

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

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

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

1.2 Man and his Ecology

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

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

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

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

Self Assessment

Fill in the blanks—

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

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1.3 Human Ecology in the Study of Cities

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

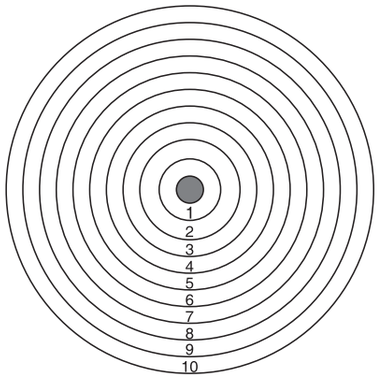
(a) The place of market or business would be in the center of the city.

(b) Surrounding that would be the area of big and small industries.

(c) It would be followed by the dwelling place of low and labour class people.

(d) It would be followed by the middle class and

(e) Finally would come the dwelling of the high class people.



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

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

(1) **Geographical Ecology**—The geographical ecology has clear effect on the population and business of a city. Compared to the villages, the effect of cities is less on eating habits. For example; all types of food is available in Mumbai and London. The effect of geographical ecology can also be clearly seen on the lifestyle. For example; the wooden houses can be seen in the Japanese cities, while stone houses can be seen in the cities of Rajasthan. Thus it would be correct to say that the geographical ecology of any city greatly affects the lifestyle, eating habit, economic, social, cultural, political, etc life of its people.

(2) **Modes of Transport**—Due to lack of modes of transport the city's population goes down, there is no development in business, people's economic condition does not become good and people become narrow minded from cultural perspective. On the contrary, plenty of modes of transport increases the population of a city, enhances economic and social mobility and a liberalism takes roots among people; from the cultural perspective.

(3) **Industry and Commerce**—Industry and commerce also affect the life of people. Slums, hotels, big markets, trams, buses etc become multiple; as a result of big factories and mills in a city and as a result, the life takes a unique form. The life of those cities is different where only commercial marketplaces are present.

(4) **Economic, Social and Cultural Organizations**—The economic, social and cultural organizations found in cities also adequately affect different aspects; like lifestyle, eating habits and costumes etc of people.

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

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

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(2) **Distance from Cities —** Distance from cities is an important element which affects the life in villages. The social, economic and moral life in villages which are close to a city is entirely different than in villages which are far from a city. People living in a village which is near a city conveniently sell milk, vegetables, fruits, ghee, food-grains etc and get a good price and the influence of the urban environment can be seen in their behaviour and they become more wise, clever, cunning, ill-behaved, rich and progressive. On the contrary, the life of people who live in a village; far from a city; is simple, uncluttered and based on morality.

(3) **Social Organization —** Among people of villages which are organized on the basis of castes; commerce, social position, economic condition, lifestyle, eating habit etc are defined and decided on the basis of castes. For example; in our country, people of the untouchable class live on the outskirts of a village and there are many restrictions for their entry into the village. But this situation is changing slowly.

(4) **Geographical Ecology —** Geographical ecology affects different aspects of rural life; like social, economic, political, religious etc. The villages of the plains are more prosperous, systematic and organized, while the life in the villages in the hills is adequately tough, poor and orthodox.

(5) **Population —** After the increase in population, villages take the form of towns and towns change into cities, because along with the increase in population; markets, schools and colleges, police station, offices etc begin to open in such villages. Not only this, the life of rural people is also affected by the influence of different elements of the population.

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

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

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

Environment and Pollution

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

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

(a) In spite of rules and regulations rapid increase in industrial and chemical centers.

(b) Those narrow lanes and roads; of pre-industrialization cities; which have become unsuitable for transport with the passage of time.

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(c) High rise buildings which are the symbols of vertical growth; finally give rise to high population density and pollution.

(d) Acute shortage of land and lack of ways for effective and systematic use of land; because of commercial betting.

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

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

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

Population Living in Slums

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

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

(a) Demographic mobility of cities; which has special ability to provide employment; attracts people from the rural areas.

(b) City's inability to fulfill the rising demand for housing, and

(c) Current urban land policy which prohibits the reach of poor to the land market.

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

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

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

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

(1) Dilapidated and pitiable houses which are made without any pattern and are made from scraps. They are usually built on illegal lands.

(2) Overcrowding and congestion develop because of high density of population and houses. In such conditions, usually a single room is used for all the domestic chores. It can be seen in Mumbai and other big cities that in slum areas, more than 10 people live in one room of about 100 to 150 sq feet.

(3) A universal feature of the slums is the lack of many public conveniences; like gutter, drainage, sewer line, water tap, electricity, health centers, public toilets etc.

(4) Although the slum dwellers do useful works and are connected to the mainstream of the city, yet the incidences of distracted behaviour; like crime, juvenile crime, prostitution, drug abuse, begging, illegal production of addictive substances and running illegal breweries, betting and many other social evils are associated with these areas. It does not imply that all the people living in slums are engaged in such anti-social behaviour. The truth is that the localities of slums provide special physical and social ambience for doing such criminal activities.

(5) Slums have their own culture; which has been given the sobriquet of 'A Lifestyle' by **Marshal Cleanard**. It is also called a collection and essence of the culture of the lower class and which is explained by **Levis** as the culture of poverty.

(6) Apathy and social aloofness are also the features of slums. It means that slums are mainly prey to the apathy and denigration by the people of the larger community. These localities are counted as lowly and inferior. Due to this neglect by the larger community, slums come in social denigration and become a separate entity from the city. Because of such situations, the slum dwellers find themselves incapable of improving their condition.

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

The slums in India are mainly classified into three categories:

(1) Old houses and chawls which have become dilapidated and are in bad condition because of the passage of time.

(2) Those slums which are full of useless and bad houses, but have legally developed near factories, and

(3) Those slums which have mushroomed on illegally occupied lands in different parts of the city.

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Inadequate Housing

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

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

Inadequate and Unsafe Water Supply

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

Inefficient and Inadequate Transport

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

Progammes of Development and Employment in India

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

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

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

State's Policy on Urban Problems

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

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

(a) Social legislation related to land and house in cities,

(b) Progams for removing slums and for construction of new houses.

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

Social legislation related to land and house in cities

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

Progams for removing slums and for construction of new houses

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

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

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

(a) A plan for construction of houses for industrial workers came into existence in 1952.

(b) A plant for construction of houses for low income group people came into existence in 1954.

(c) Just after the implementation of the Second Five Year Plan (1956), a plan for removal and improvement of slums came into existence.

(d) Since the Second Five Year Plan, the Life Insurance Corporation of India started giving home loans to the middle income group people.

(e) Since the Fifth Five Year Plan, housing construction of high class people was undertaken and the purpose behind this was to utilize the profit from such constructions in making houses for the poor and low class people in cities. The Housing and Urban Development Corporation was given special guidelines in this regard.

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

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

(1) To establish a national organization; whose only work would be to provide financial assistance for the housing construction,

(2) To increase the source of loans for housing construction and to fully utilize such sources,

(3) To establish financial institutions for providing home loans at the state and local levels, and

(4) To establish meaningful relationship between the institutions providing home loan and the institutions providing loans for other purposes. These efforts are done in the hope that there can be optimistic improvements in the condition of the urban poor living in slums, so that they can also live a fully urban lifestyle which would be free from the social curses; like filth, illness and pollution.

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

1.4 Summary

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

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1.5 Keywords

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

1.6 Review Questions

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

Answer: Self Assessment

1. ecologies 2. external 3. internal

1.7 Further Readings

Books

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

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Unit-2: Critical Perspective on Development: Marxism

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2.2 Typology of Social Change

2.3 Critical Evaluation of Marx's Theory of Social Change

2.4 Summary

2.5 Keywords

2.6 Review Questions

2.7 Further Readings

Objectives

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

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

Introduction

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

2.1 Marxian Theory

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

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

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

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

Self Assessment

Fill in the blanks—

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

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

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

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

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

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

   The capitalism expands because of the division of labour and the growth in rights to private property in the society. Subsequently; according to Marx; there would be conflict in the capitalism which would start in the form of a revolution for socialism, which would lead to the formation of a society in which human would again make connect with the nature and social environment and a 'natural human' would rise.
5. **Theory of Surplus Value:** The explanations given by Karl Marx for social changes, class-struggle, exploited and exploiter, dialectic materialism, materialistic explanation of history, alienation etc are mainly based on the surplus value. If we want to understand various theories of Marx then we need to understand his theory of surplus value.

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

This can be understood by the following example:

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

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

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

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

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

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

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

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

Task Do the materialistic explanation of history.

2.2 Typology of Social Change

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

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

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

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

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

Figure 2.1 Karl Marx : Typology of Social Development

Tribalism	Feudalism	Capitalism	Socialism
1. Hunting, fishing, farming	1. Rural base	1. Labour is the main commodity	1. Class-less
2. Division of labour—expansion of family	2. Land-base	2. Structure : owner and worker	2. End of private property
3. Patriarchal structure	3. Aristocratic power	3. Consumerist concept	3. Completely socialized individual
		4. Artificial materialism	4. Reconstitution: Individual and nature
		5. Alienation and right to consume	
		6. Development of income generation	

2.3 Critical Evaluation of Marx's Theory of Social Change

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

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

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

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

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

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

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

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

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

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

(2) Multiple meaning and indefinite expression are the second fundamental weakness of the theory. The economic factor is the most important and last factor for social phenomena. There are two explanations of this statement by Marx, which are as follows—

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

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

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

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

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

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

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

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

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

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

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

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

This second explanation of Marx too is confusing.

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

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

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

Society's political, social and intellectual life changes

↑

Economic structure of society

(Changes in the relations of production and property relations)

↑

Change in production technology

sequence of the change process as per technological explanation

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

Transformation of society in infrastructure

(Society's social, political and intellectual super-structure changes)

↑

Class conflict transformation

↑

Conversions in the class structure

↑

Changes take place in normal ecology and exchange

Economic factors defined the order of the change process

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

2.4 Summary

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

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2.5 Keywords

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

2.6 Review Questions

1. Explain the class and class-struggle of Marx.

2. How did Marx give the materialistic explanation of history?

3. Critically evaluate the Marxian theory of social change.

Answer: Self Assessment

1. foundations 2. economic 3. ideal

2.7 Further Readings

Books

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

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Unit-3: Theories of Development and Underdevelopment: Modernisation Theories

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Objectives

Introduction

3.1 Modernisation

3.2 Summary

3.3 Keywords

3.4 Review Questions

3.5 Further Readings

Objectives

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

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

Introduction

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

3.1 Modernisation

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

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Self Assessment

Fill in the blanks—

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

Modernisation: Definition and Meaning

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

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

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

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

(1) Increasing urbanization

(2) Increasing literacy

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

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

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

Learner expresses above mentioned characteristics in the form of power, adolescence and logic. He accepts modernisation mainly as a mental condition. He considers modernisation as an inclination towards growth, in spite of progress and as a restlessness to adapt oneself according to change. Empathy is also a key element of modernisation in which there is an increase in people's tendency to share happiness and sorrow and to help each other during tough times.

Task Briefly describe the definition and meaning of modernisation.

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

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

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

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

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

(5) **In the ecological field**—Growth in urbanization.

Dr. M. N. Srinivas has expressed his thoughts in 'Social Change in Modern India (1966)' and in 'Modernisation: A Few Queries (1969)'. According to him the meaning of modernisation is usually taken with positives. Modernisation is the popular term for changes in any non-western nations because of direct or indirect contact with any western nation. He has included the following under modernisation: increased urbanization, spread of literacy, increase in per capita income, adult franchise and development of logic.

Dr. Srinivas has mentioned three main areas of modernisation:

(1) Materialistic culture

(2) Social organizations and

(3) Knowledge, value and mindsets.

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

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

The meaning of modernisation in the **field of intellect** is the growth of logical power. Logical explanations are given for physical and social happenings. No incident is accepted by making the God as the base.

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

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

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

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

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

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

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

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

(b) Differentiation of economic activities from traditional form.

(c) Use of machine, technology and tools.

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

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

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

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

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

In the field of Culture—(a) Spread of education and growth in educational institutions which give special types of education.

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

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

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

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

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

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

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

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

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

(1) Development of the society through a series of developmental steps.

(2) These steps are based on social differences and on structural and cultural components.

(3) Contemporary society ultimately attains economic development and social, political and economic facilities are made available on the lines of the Western European and North American societies.

(4) Modernisation has been imported in the form of western technology and is a result of removing the shortcomings of traditional structures and cultures.

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

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

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

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

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

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

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

3.2 Summary

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

3.3 Keywords

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

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3.4 Review Questions

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

Answer: Self Assessment

1. modernisation 2. change 3. modernisation

3.5 Further Readings

Books

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

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Sukanya Das, Lovely Professional University

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Unit-4: Theories of Development and Under-development: Center-Periphery, World-Systems, Unequal Exchange

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Introduction

4.1 Depending Theory of Development: Centre- Peripheri, Unequal Exchange, World Systems

4.2 World-System Theory

4.3 Summary

4.4 Keywords

4.5 Review Questions

4.6 Further Readings

Objectives

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

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

Introduction

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

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

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

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

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

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

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

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

(1) Ignoring the economy other than imports— This cannot be denied that as a result of international trade, there has been a growth in imports in underdeveloped countries but this has resulted in development of the import sector only. It has not contributed in developing the rest of the economy and as a result even today, the underdeveloped countries are direct examples of unbalanced development. **Mirdle** says, "The high ratio of foreign trade in backward countries is not a proof that they have benefited from international division of labour, but is a proof that they are underdeveloped and poor." The production technique utilized in the import sector has not affected the rest of the economy.

(2) Lack of equality in prices— The international trade has not established the equality in prices but it has given birth to hoarding culture in which the balance point has gone far from the equality in ratio of resources and from the equality in prices. International equality is a far-fetched thing; it has not even established the equality in resources and their prices in different areas of the country. The reality is that the international trade has brought inequality in international distribution of income.

Self Assessment

Fill in the blanks—

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

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3. The rich countries want to sell their ……..produce to the poor countries so that their foreign exchange reserve is always rich.

(3) Formation of Dual Economies—After indulging in international trade, there has been formation of dual economies in many backward countries. While the import zone has become the 'Island of Development', the rest of the economy has remained backward, i.e. there has been formation of subsistence economy around the import zone. The production methods are capital intensive and production factor is definite in developed import zones, while in backward areas production is labour intensive and means of production are not utilized in the same ratio. The foreign capital is utilized for exploitation of natural resources of the country; only for imports in which people of the country do not get adequate employment and people have to search for the employment in backward regions only.

(4) Unfavorable nature of the terms of business in the long run—This is often said that the international powers have produced such unbalancing conditions which have resulted in unfavorable terms of business for a long duration in the poor countries and their income goes to the rich countries. If there is continuous trade between industrialized country and a primary product producing underdeveloped country, then the terms of goods trade are always in favour of industrialized countries.

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

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

(5) Demonstration Effect—Due to international demonstration effect also, obstacles come in the way of development of poor countries. The international demonstration effect means that underdeveloped countries follow the consumerist culture of developed countries which results in increase of foreign imports, i.e. exodus of capital takes place and accumulation of capital reduces in poor countries. The reason for this is that because of demonstration effect, among the people of underdeveloped countries a craving for foreign good and luxury products awakens and so there is a growth in import of foreign goods and foreign commitments increase which has unfavorable impact on the economic development.

(6) Unfavorable effect of increased competition in developed countries on development—When underdeveloped countries enter the international trade then they have to face many problems in which foreign competition is important. If these countries want to increase their export then they would have to compete with foreign goods, because foreign goods are of high quality; because of high technology and their prices are also less. So, underdeveloped countries are unable stand against them and thus are unable to stake their claim on the international market. This problem has compounded more today because now-a-days developed countries have also started manufacturing primary goods and if these poor countries are able to compete then the export of necessary tools and machines to them is stopped. For example; some time ago, America had threatened to stop the export of Uranium to India.

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

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

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

Depending theorists believe that this theory makes the possibility of many economic activities in sovereign countries.

The following central premises of the depending theory are notable—

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

Unequal Development

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

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

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

4.2 World-System Theory

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

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

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

4.3 Summary

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

4.4 Keywords

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

4.5 Review Questions

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

Answer: Self Assessment

1. Raul Prebish 2. lead 3. prime

4.6 Further Readings

Books

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

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Unit-5: Paths of Development: Capitalist, Socialist, Mixed Economy, Gandhian

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5.7 Mixed Economy

5.8 Gandhian

5.9 Direction of Development

5.10 Concept of Classless and Stateless Society

5.11 Blueprint of Future Society

5.12 Summary

5.13 Keywords

5.14 Review Questions

5.15 Further Readings

Objectives

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

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

Introduction

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

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

5.1 Capitalism

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

What is capitalism?

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

5.2 Economic Institutions and Economic Structure of Capitalism

There are many economic institutions which clarify the capitalistic economy:

(1) **Private Property—**The institution of private property is an important primary base of capitalism. In capitalism, private property is recognized by the state and property and capital are the only parameters of social status, prestige etc.

(2) **Large Scale Production—**Production in mills and factories happens at fast pace; by big machines. Workers work day and night; in different shifts. Through such large scale production, the fulfillment of not only local needs happens but goods are also produced for the needs of other countries.

(3) **Organized Commercial Organization—**Through large scale production, large commercial organizations are also formed and they trade in goods manufactured in the country and also abroad. Thus, these commercial organizations, affect and regularize the commercial relations from a city to the state, from state to the country and from the country to the whole world.

(4) **Division of Labour and Specialization—**The institutions of division of labour and specialization are inbuilt in capitalism and their special form becomes clear. Maximum profit from more production can only be earned by developed form of division of labour and specialization.

(5) **Competition—**Competition is no less important institution of capitalism. Because of the organized stage of commerce, competition among various commercial zones is a normal thing. This competition has bad effect on workers and sometimes; during recession; they have to remain jobless.

(6) **Banking Institutions—**Banking institutions are the main roots of capitalism. All the functions of commerce happen through banks. Thus, a sense of relief and services are provided in the field of commerce. Banks also maintain the continuity of commerce on the basis of credit.

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(7) **Big Corporation—** Big corporations are formed in the capitalist economy in which many capitalists employ capital as per their capacities and gain monopoly or maximum success in the business arena. Thus, big corporations are spread in various countries.

(8) **Cash Wage System—** The cash wage system is a gift of the capitalism through which the price of labour is paid in the form of cash to workers. Capitalists take benefit of this cash wage system and pay the minimum possible money to the workers and take maximum work from them. This is system of worker's exploitation.

(9) **Class Conflict—** Marx as assumed class-struggle as the main institution of capitalism. According to him, the negative form of class-struggle can be seen in capitalism; in which worker's exploitation is seen and their condition becomes much worse.

(10) **Labour and Employers Union—** In the capitalistic economy, organized unions of labour and employers are formed. They arrange for protection of their interests through these unions. There are many such organizations and unions in the Indian society too.

(11) **Contract System—** Under the contract system, many economic activities can be managed in less time and with less money. More profit can be earned through it.

(12) **Institution of Middlemanship—** A systematic synchronization can be established between the buyers and sellers, through the institution of middlemanship, because regularization in business cannot be brought about without them.

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

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

5.3 Social Consequences of Capitalism

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

(1) **Ultimate form of Class Struggle—** Worker's labour is purchased in capitalism and out of compulsion the workers sell their labour to the capitalists and the capitalist takes the maximum benefit of that compulsion. Thus a situation of mutual struggle persists in both the classes; which is not conducive for the healthy social system.

(2) **Unequal Distribution of Wealth—** Capitalism is based on the theory of inequality, because the class which does not do any labour, i.e. the capitalist is the owner of all the resources and easily fulfills his needs. On the other hand, the worker class is unable to fulfill his needs or his dependent's needs. Thus, this system is contrary to the socialism.

(3) **Position of Labour from Bad to Worse—** The worker's position turns from bad to worse because their physical needs are not fulfilled.

(4) **Strong hold of Secondary Relations—** As money is everything in capitalism, so a person is so much engrossed in the pursuit of money that does not bother about others. Thus, in place of personal relations, superfluous or secondary relations become stronger.

(5) **Rise in Standard of Living—** Because of the availability of greater opportunities of earning money the people's economic system changes and as a result, the standard of living rises.

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(6) **Economic freedom of Women—**In the capitalist system; women also work together, like men in the economic sphere. As a result, they gain self-dependency and independence in economic life.

(7) **Decline of Cottage Industries—**Against the large-scale production by machines in capitalist economy, it is not possible for the cottage industries to stand a chance. Small enterprises are getting destroyed in India also.

(8) **Economic Crisis—**Because of large-scale production, waves of economic downturns and upturns come in business. The workers become jobless during economic downturn and as a result, a situation akin to economic crisis prevails.

(9) **Rise in Mental Tension—**In capitalism, a person's situation remains unstable and the money rules the roost. So, it is natural that mental tension increases in these situations. Even in our country India, hundreds of workers commit suicide because of mental tension.

(10) **Strikes and Lockouts—**Many problems crop up in capitalism and as a result, strikes and lockout become commonplace.

(11) **High rate of Crime—**In the new conditions produced by capitalism, social mobility and live-in partnerships have become common. As a result, there is a significant rise in various crimes; like suicide, prostitution, theft, forgery etc.

(12) **Unemployment—**While capitalism provides numerous opportunities to become rich on the one hand; it also increases unemployment because of advent of advanced machines. Thus, this is a non-conducive situation for a healthy social life.

(13) **Growth of Slums—**Because of capitalism there is rapid rise in population in the industrial cities. There is acute shortage of housing for workers. The Mumbai's chawl, Kolkata's basti and Chennai's cheri which are the areas where workers live; are living hells of the human society. In these colonies, 3 to 4 labour families live in one room. The dark rooms of this dark colony are the world and communication for the workers. Thus, there is a persistent fear of growth of many diseases and social evils in these situations.

(14) **Social Revolution—**Karl Marx has considered social revolution as the last and direct result of capitalism. In fact, there is a limit to tolerate dissatisfaction and when the dissatisfaction rapidly spreads among workers then the social revolution comes at a crossroad. **Karl Marx** has himself written, "Revolution is similar to the labour pain of a mother who is about to give birth to a new child, because the rise of a new social system happens after revolution."

(15) **Change in Social Structure—**The final and main result of capitalism is the change in social structure. The effect of new situations; produced by capitalism; is natural on social structure. This is the reason; right from the industrial city to a village; the position and work of women and men has become indefinite and have changed. As a result, the form of social structure have been changing.

Self Assessment

Fill in the blanks—

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

5.4 Socialism

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

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

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

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

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

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

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

5.5 Characteristics of Socialism

(1) In socialism, society and community interest are given more importance than individual and individual's interests.

(2) Socialists want the control of society or the nation on the means of production and communication.

(3) Socialism gives more emphasis on cooperation, instead of on competition and struggle. It gives emphasis on national and international cooperation and on mutual cooperation between workers and capitalists.

(4) Emphasis is given on the end of exploitation; in socialism.

(5) Socialism gives more emphasis on community's profit, instead of on personal profit,

(6) Socialism wants to bring economic equality and to end inequality; by filling the gap between the rich and the poor.

(7) Socialism wants just distribution of wealth in the country.

5.6 Types of Socialism

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

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

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

(1) **Cooperative Socialism—**In this type of socialism, workers operate industries by making their cooperative committees. They themselves are the owners and the workers. This type of socialism is found in Scandinavia.

(2) **State Socialism—**In this, state is not considered as evil but considered as an institution to do the best arrangement for distribution. In this, nationalization of means of production is done, state is considered as a welfare institution, and the individual is accepted as a part of the state. This believes in democracy, believes in independence and equality and believes class-cooperation; rather than class-struggle as the basis of society.

(3) **Fabianism—**Fabianists believe in bringing the socialism through democratic means in a slow manner. They don't believe in revolution and bloodshed. The goal of fabianism is to provide the benefit of profit from industry and land to the whole society. For this, fabianists suggest the adoption of many means: for example; (i) Formulating rules related to working hours, unemployment, sickness, minimum wages, cleanliness and safety, (ii) establishing government control on public goods, (iii) fixing tax on the inherited property, etc.

(4) **Democratic Socialism—**This is also known as developmental socialism. This system has been adopted in India. This considers the use of force and violence as unjust for establishing socialism in place of capitalism. Instead if emphasizes the use of peaceful and constitutional methods.

(5) **Syndicalism—**While defining syndicalism, **Huver** writes, "The meaning of syndicalism; in the present age; is from those revolutionary theories and programs which wish to use the economic powers of industrial association to end capitalism and to establish socialist society." Syndicalists are against the state because they consider the state as friend of capitalists and opponents of workers. These people believe in struggle and revolution and are opponents of democracy. They are not in favour of democratic socialism.

(6) **Guild Socialism—**Guild socialism is against capitalists. They give emphasis to the freedom of community and individual and want autonomy in industries. They do not want state control on the production management. They want establish communes at local levels, in which there should be representation from producers and consumers.

5.7 Mixed Economy

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

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

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

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

(2) **Private Ownership of the Means of Production—**In India, people of private rights on property and on the means of production. Even in 1988; barring 221 industrial units, there was the right of capitalists on the rest of the industrial establishments. Except some basic industries, all the industries are in the private sector in India. The factories producing necessary items; like cotton textiles, jute, paper, cement, sugar, vegetable oil, leather, soap, matchbox etc are in the private sector. Almost all the truck and most of the buses for transport are under private ownership. The land used for farming is also under private ownership. The private ownership on the means of production and the freedom of their use for individual benefit is the proof of the fact that production relations are fundamentally capitalistic. But in spite of the promulgation of zmindari abolition law, zamindars are in good number in many areas. They themselves do not do farming on their land and give the land to renters on rent. Many zamindar and big farmers do farming with the help of farm workers. In fact; unlike industrial sector, there is not complete capitalism in the agricultural sector.

(3) **Transformation of Manpower into a Commodity—**The development of industry in India on a large scale has happened during the last 125 years. Before that, urban and rural artisans used to produce various goods on small scale. Usually, artisan's had their own tools. They used to buy raw materials, or take them on credit from the merchants of the cities. Thus, whatever they used to produce by their labour, they had no ownership on them. In those days, the manpower was not being bought or sold as commodity; like today. At present there is are markets for every kind of services in India. The industrialists buy the manpower of skilled and unskilled workers working in various industries, in lieu of wages. Now, the worker who is really doing the production is devoid of the means of production in India. His right is now on his manpower and by selling which it is possible to manage the life. Like the capitalist countries of America and Western Europe, there is a market of white-collared educated manpower. The clerk, typist and other staffs are employed in factories, banks, insurance companies etc in the same way as manually working labourers are employed in factories.

(4) **Public Sector—**The public sector has an important place in the Indian economy. When the economic planning began in India in 1951, there were just 5 units in the industrial sector and the total capital employed in them was just ₹ 29 crore. Compared to that, there were 221 industrial units in the public sector in 1988; in which a total capital of ₹ 58,125 crore was employed. Apart from that, capital was also employed in various departmental undertakings in the government. A lot of capital is also invested in the industries of the state governments. There is also a heavy investment in the banks and other financial organizations. In brief, the public sector has an important place in today's economic structure of India. During the total period of planning; under various Five Year Plans out of total investment; 55% happened in the public sector and rest of that happened in the private sector. Many

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Self Assessment

Fill in the blanks—

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

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5.8 Gandhian

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

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

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

5.9 Direction of Development

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

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

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

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

5.10 Concept of Classless and Stateless Society

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

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

Did u know?

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

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

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

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

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

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

5.11 Blueprint of Future Society

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

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

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

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

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

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

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

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

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

5.12 Summary

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

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

5.13 Keywords

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

5.14 Review Questions

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

Answer: Self Assessment

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

5.15 Further Readings

Books

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

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Unit-6: Agencies of Development: State, Market, Non-governmental Organizations

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Objectives

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

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

Introduction

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

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

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

State

6.1 Definition and Meaning of State

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

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

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

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

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

Characteristics or Basic Elements of State

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

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

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(2) **Definite Territory —** A state has a definite physical territory on which the state has the right. This does not mean that the borders of a state do not change; rather the regional borders definitely change. Laski, Gillin and Gillin, Garner etc thinkers consider definite area or landmass as necessary for a state.

(3) **Government —** The government is for driving and regulation of the state. In the absence of a government the power of the state cannot be given a practical form and control cannot be kept on the public. The form of government is not similar in every state, if the state is democratic at some places if can be aristocratic at some other places. In our country the democratic form of the state is present. Thus, without indulging into any complexity, it can be said that presence of the government is necessary for the state.

(4) **Sovereignty —** Sovereignty is an important feature or element of the state. **Gillin & Gillin** and **Prof. Laski** have included the sovereignty of state in their definitions probably because of this reason. Indeed, the state cannot force its citizens to obey the rules without any degree of sovereignty. In this context, **MacIver** has rightly said that to maintain the social order, in case of non-compliance of the state's order or in case of external attack; the state uses its power and creates awareness about its sovereignty.

(5) **Permanent Existence —** The state has a permanent extent to a certain extent although the government can change. There is no obstacle in the existence of the state in case of growth or reduction in the territory or population of a state. Even in case of another state acquiring the control of one state only the government changes and the form of state usually remains as earlier.

(6) **Equal International Status —** Although equal international status is a feature of the state but it may not happen in practical sense. The reason for this is that some states are more powerful and big and they get higher status in the world.

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

6.2 Distinction between State and Government

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

(1) The state is a type of committee because its formation happens through all the people living in a definite territory, while government is an institution for administration and regulation.

(2) The scope of state is in fact more wide and far compared to that of the government, because the government can only use the powers provided by the constitution of the state, while under the state all the activities of its citizens are encompassed. For example; due to limited powers given by the constitution to the government, the Indira government had to suspend the abolition of **privy purses** in 1970 (Before the mid-term poll of March 1971), because the Supreme Court of India did not found it proper to abolish privy purses as per the constitution.

(3) The state is more stable compared to the government. Governments can quickly change. For example; in the USA there was the Kennedy government, then came the Johnson government, and today it is the Obama government.

(4) The state is the end and government is the mean. The state uses the means; like government to achieve its end or goal.

(5) The state is a completion while the government is divided into various sub-departments.

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

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6.3 Functions and Powers of the State

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

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

Self Assessment

Fill in the blanks—

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

6.4 Functions of the State

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

(1) Functions peculiar to the State—It is only the state which can maintain an effective system in the society, because the state can publicly enforce the rules because of the strength of its rights and thus is fully capable of providing full security to the citizens, to maintain law and order and in securing from external attacks; because it is equipped with military, police, courts, law and other institutions, which cannot be found in other committees. Hence, the job of maintaining law and order and security can be done by the state only.

(2) Functions for which the state is well adapted—There are certain functions which the state can do better than any other organization or committee. Conservation of natural resources, protection of forests, protection of workers, general social security etc come under these functions. Other committees and organizations are inspired by profit and hence cannot do these functions properly.

(3) Functions for which the state is ill-adapted: There are many communities of various sizes under the state and each has its own special and internal self-interest. These organizations and committees are so well adapted to fulfill their interests and are so flexible that the state cannot fulfill these special interests adequately. Hence, it would be better if the state does not do that. Apart from this, the number of voluntary organizations keeps on fluctuating and the state cannot fulfill various special interests of them; the state can only do the function of general welfare. For example; the music committee is meant for the progress of music and the Hindi committee is meant for the progress of Hindi. If the state gets preoccupied in these jobs, then many other important functions of the state would remain unfinished.

(4) Functions which the state is incapable of performing: The state has external control. Hence, how can the state control the thoughts and mindsets of people? The state may be able to destroy the physical body of the people by using its force, but it cannot suppress their feelings. Thus, the state cannot control public opinion, morality, influences and traditions.

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6.5 Functions of Modern State

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

(A) Compulsory Functions of State:

(1) Protecting the country from external attacks.

(2) To maintain internal peace, security and order.

(3) To protect the rights of citizens.

(4) To ensure justice for citizens; without differences.

(5) To legalize family rights and duties.

(B) Voluntary Functions of State

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

6.6 Limitations in Regard to Functions and Powers of the State

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

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

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

(2) The state can control external behaviour of people, but cannot control the internal or moral behaviour.

(3) The state cannot interfere at its will on the social traditions and beliefs. For this, the state should respect public opinion.

(4) A state cannot interfere in the life of people of other states.

(5) The state cannot do the functions of voluntary organizations properly. The state should never try to get occupied in such small and narrow scopes.

(6) The state cannot disobey international laws, because that can create the possibility of war.

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

6.7 Functions and Powers of the State According to Different Theories

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

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

(1) Individualism: Individualistic thinkers give more importance to the individual than to the state. They believe in giving the minimum rights of interference to the state. The individualistic 'ism' has two main points:

1. As per one thought, the state should work towards peace, security and for helping helpless and incapable. This is a liberal viewpoint.
2. The second thought is the extremist in sense. According to this, providing security; from external and internal enemies; and obeying contracts as per the law are the functions of the state. Whatsoever, the main base of the individualism is that the state control is required for peace and security.

(2) Utilitarianism: According to this 'ism', the scope of state control should be determined on the basis of profit or loss. The state should regulate people's social life only to that extent, up to which the people's interests are benefited. The state should remain aloof from such functions which can potentially harm the general interests of the public. In more clear terms, this ism is based on 'pleasure and pain theory'.

(3) Totalitarianism: The totalitarian theory gives complete right of control over the social life to the state. According to this theory, the state is the highest and in the absence of the state and individual has no independent entity. The function of the state is to mold the individual according to the state. In the support of this theory, mostly following statement is resorted to, "Forget that you are a farmer, or worker, or businessman, or scientist, or a wife or a mother and just remember that you are a citizen. Forget all your rights because I (state) cannot compare anyone."

(4) Idealism: This ism is in support of the removal of moral obstacles; in the life of people; by the state. The state is in favour of removing all the obstacles in the society. The state is the protector of the complete moral life of the society and it has the right to provide direction to the complete life of the citizen; this thought is by **Hegel**. According to **Bossan**, "The state is the form of ideal behaviour in the society. This is a catalyst force which always inspires us to proceed towards the ideal life and punishes us if we fail to do so." Thus, according to **Hegel**, the function of the state is not only to remove moral obstacles in the way of people but it has also to do the job of a guide while he is on the path of self-progress.

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

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

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

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

Evaluation

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

Market

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

6.8 Market System

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

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

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

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

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

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

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

6.9 Social Consequences

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

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

(1) Increasing Consumerism

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

(2) Rising Middle Class

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

(3) State becoming Impotent

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

(4) Cut Throat Competition

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

(5) Neo-entrepreneurship

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

(6) Specialization and Changing Class System

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

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

(7) Cultural Imperialism through Market

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

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

6.10 Summary

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

6.11 Keywords

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

6.12 Review Questions

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

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Answer: Self Assessment

1. creation
2. special status
3. sociological perspective

6.13 Further Readings

Books

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

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Unit-7: Social Structure and Development: Structure as a Facilitator/Inhibitor

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Objectives

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

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

Introduction

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

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7.1 Subject Matter

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

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

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

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

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

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

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

Self Assessment

Fill in the blanks—

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

7.2 Importance of Dharma in Hindu Social Life

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

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

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

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

7.3 Hindu Dharma and Change

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

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

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

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

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

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

Importance of the Doctrine of Karma

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

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

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

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

(1) The doctrine of lapse has contributed in the **development of morality**. This doctrine has inspired people to give up bad virtues and to follow good deeds. A person knows that good deeds would give good results and bad deeds would give bad results. So, this doctrine has inspired people towards good deeds. Due to the doctrine of karma a morality developed which contributed in controlling the life of the people.

(2) The doctrine of karma has contributed in **giving mental satisfaction and in maintaining faith in the social system** to people. According to this theory, each person is satisfied with his current situation because he believes it to be the result of his karma in the previous incarnation. This satisfaction has been helpful in development of a healthy personality. By only being satisfied with his current situation, a person can remain faithful to the social system.

(3) This doctrine has inspired people to **move ahead on the path of duty**. Although a person has no control on his past deeds, but he can improve his future life; by fully following his self religion and his duties. From this angle, this doctrine makes a person optimistic and progressive.

(4) The doctrine of karma has helped in **reducing social struggles**. When people are dissatisfied with their current situation and fail in spite of trying; the struggles are at maximum. According to the doctrine of karma, a person considers himself responsible for his current situation or current happiness-sorrow or success-failure; because all of it is the result of his 'acquired' karmas. This is the explanation which has encouraged people to be satisfied with the current situation and to not raise a protest or struggle. This doctrine has give a never before contribution in the work of social control.

(5) **All the social systems of the Indian society** are based on the doctrine of karma. In other words, it can be said that this doctrine has helped in keeping all the social systems organized. Whether it is family, varna, ashrama or religion; a person is supposed to carry out his duty towards everything. The doctrine of karma has paved the way in every sphere of life. Here, each function in the life has been tried to be correlated with the doctrine of karma.

(6) The doctrine of karma is related to the **welfare of the whole society**. Although this doctrine appears to individualistic, but in reality it is universalistic. Following self-religion, sense of equality for all organisms and selfless karma are the bases of this doctrine. This is what the true knowledge is all about. When a person selflessly does his karma, considers everyone as equal and fulfils his responsibilities then there is increase in charity, there is welfare of society. When a person thinks and behaves for the benefit of each organism, the social welfare has got to increase.

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

7.4 Functions and Sociological Importance of Varna-Vyavastha

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

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

(1) **Inspiration of following the duty**—By emphasizing on the varna-based religion, this system has always inspired people to move ahead on the path of duty. People were prevented from interfering in other's business and it was told that by sticking to one's own varna's duties one would attain the moksha. It was such an inspiration which encouraged people to fulfill social needs; for centuries.

(2) **A unique system of division of labor and specialization**—Under this system, each person has to follow the traditional occupation of his father. It's reason is that each person has a definite varna-based religion and he is expected to work according to that. Under this system, attention has been paid not only to proper completion of all the tasks but also to benefit the society from specialization. A child has been inclined to learn his father's occupation in the familiar environment; since birth. For this, he has never needed a special training elsewhere.

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

(3) **Flexible system**—This system had helped in social progress through controlled mobility. Under this system, a person has been given the freedom to move from one varna to another; on the basis of his quality and karma. A person can become a member of a higher varna; in spite of being born in a lower varna; which is clear from many examples.

(4) **Freedom from social struggles**—Under this system, each person has been engaged in obeying his varna-based religion and has been attaining a definite social status. Under this system, a person does not need to compete with others to attain a specific social status. Where the competition is too much, there is possibility of it becoming uncontrolled and giving rise to social struggle. By defining the social status of everyone, this system has made never before contribution to prevent social struggle in the society. By determining the livelihood, occupation and area of work of each individual, this system has saved his social and mental life from disintegrating.

(5) **Based on the policy of equality**—In spite of different tasks for different varnas, there was equal importance for all the varnas; under this system. The services of each varna was given equal importance from the social angle. Although there had been functional division of the society in the form of various varnas, but all the varnas have been considered as equal to each other. When all the varnas have been believed to have originated from different parts of the body of the virata, no question arises to compare one varna as higher or lower than another varna and all the parts are equally important.

(6) **Purity of lineage**—Many races came to India from time to time and became the original inhabitants of this land; in due course of time. In that situation, it was necessary to organize the social system in a way that purity of the lineage could be maintained. Thus, various racial groups could get the opportunity to maintain the purity of their lineage through the varna-vyavastha. Aryans and Dravidians were divided into different varnas because of racial differences. The Dravidians were kept under the Shudra varna from the objective of maintaining the purity of lineage, they were not allowed to establish marital relation with the people of other varnas. Additionally, each racial group got the opportunity to transfer its cultural specialties through generations; because of the varna-vyavastha.

(7) **Helping in maintaining the balance of power**—Under the varna-vyavastha, it was tried that various types of power should not be centered among selected people or their groups. There are four types of power in the society, viz. scriptures or the power of knowledge, arms or the power of the armed forces,

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

7.5 Sociological Importance of Ashrama-Vyavastha

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

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

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

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

7.6 Sociological Importance of Hindu Sanskars

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

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

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

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

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

7.7 Sociological Significance of Purushartha

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

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

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

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

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

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

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

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

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Self Assessment

Fill in the blanks—

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

7.8 Functions (Importance) of Caste System

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

I. Caste's functions for personal life

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

(1) **Determination of social status—** A person's social status is determined on the basis of caste; which cannot be changed on the basis of property, poverty, success, failure or personal attributes. This social status is maintained till he does not dishonor the rules of the caste.

(2) **Mental Security—** The caste determines each person's position and duty right from the birth. Each person knows that in which group he has to marry, has to participate in which type of social, religious and political activities. Due to predetermined nature of all of these, a person gets mental satisfaction and security.

(3) **Determination of Occupation—** Each caste has a traditional occupation. So, a person does not have to face the problem of taking an occupation and nor does he have the sense of professional competition. Because of getting trained in the casteist occupation since childhood, the person becomes an expert in that.

(4) **Determination of Marital Group—** It is the caste which determines that a person would select his life partner from which group. A person has to obey the casteist rules in this context.

(5) **Social Security—** Each caste has a panchayat and a caste-organization. The members of a caste help a person in case of any unforeseen situation; like illness, old age and accident.

(6) **Control on Behavior—** Each caste has its own rules and prohibitions; through which the behavior of individuals is controlled. A person breaking the casteist rules is made an outcaste.

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

II. Functions related to caste community

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

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(1) **Protection of Religious Feelings**—Each caste has its deity and religious norms and the members of the caste protect them by staking their life. It is a general belief that it is the caste which determines the position of its members in the religious life of the public.

(2) **Maintenance of Purity of Lineage**—People of a caste marry in their own caste. The purity of lineage is maintained by this and the impurities of other lineage do not come.

(3) **Determination of Social Position**—Each caste determines its definite social position in the social hierarchy for its community. Majumdar and Madan write that by formation of a general organization for community effort and movement; caste increases the opportunity for the mobility of its members. Thus, Kayastha which is now considered next to the Brahmins in northern India, was only a refined shudra caste in the 18th century.

(4) **Protection of Culture—Hutton** says that each caste had its own general culture under which come the knowledge, work-efficiency, behavior, etc. of that particular caste. These are transferred from one generation to another in all caste. Adults teach all these to their new members. Thus, each caste maintains the stability of its culture.

(5) **Encouraging Caste Unity**—Caste binds its members in the thread of unity. Members help each other in times of need. Caste-school, rest-houses, hospitals, hostels, etc. are built for the benefit of the members of the caste.

III. Functions for the whole society and the nation

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

(1) **Helpful in development and protection of the society**—Caste system has protected the Hindu society and has also worked towards the unity of members. According to **Farniwal**; a plural society could be stable in India because of the caste system. The caste system has given a system to the society by which any community; whether it is racial or communal, social, professional or religious; can make it useful as a cooperative part of the whole society; while maintaining its separate identity and influence. The external attackers have come to India from time to time, the caste had protected the whole society from them and those external groups became the part of the society. **Hutton** writes, "The most important work of the caste system; which makes it a unique institution; has been that it makes the Indian society integral and conjoins the various competitive groups into one community." According to **Joad**, "In its best form, the caste system was a successful endeavor to unite the various thoughts, various religious beliefs, norms and traditions of people inhabiting this vast country."

(2) **Political Stability**—In any country; when the rule of external attackers is established they bring political and cultural changes there, but India is an exception to this rule. Many attackers came here, but the caste had given political and cultural protection of India from those attackers. **Abbey Dubboy** writes, "I consider the Hindu's caste system as the most pleasant effort towards their affiliation. I strongly believe that if the Indian public was saved from sinking in the dire straits of the savagery of those times, when the whole Europe was suffering from it, and if India has always held its head high, had conserved and developed various sciences, arts and cultures; then its whole credit goes to that caste system for which it is very famous." The political importance of caste it still very important.

(3) **Division of Labor**—Under the caste-system, the division of labor has been done among various castes, and it has propagated expertise and specialization. The functions of the caste have been confirmed due to the concepts of reincarnation and karma. A person thinks that he has gained a particular caste and occupation based on his deeds in the previous incarnation. If it is done properly then a higher caste would be acquired in the next incarnation. Hutton writes, "Various functions

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

(4) **Religious Tolerance and Kindness**—There had been many revolutions in different parts of the world; on the basis of religion. In India too many religious communities had been popular, but all those communities dissolved in the Hindu caste system. The main reason for this is the tolerance and kindness present in the caste system.

(5) **Inspiration for Shouldering Responsibility**—The caste system has given the inspiration of shouldering duties and responsibilities to the people. The doctrine of karma has instilled a belief among the people that the birth in higher or lower caste depends on one's karma in the previous incarnation. If we don't obey our duties properly in this incarnation then we will have to take birth in a lower caste in the next incarnation. The doctrine of karma and reincarnation had freed the Indian society from economic and social struggles and had maintained the unity in society.

(6) It is the caste which had transferred the culture from one generation to the next generation and had provided stability to it.

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

7.9 Summary

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

7.10 Keywords

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

7.11 Review Questions

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

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Answers: Self Assessment

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

7.12 Further Readings

Books

1. Indian Society, Structure and Change — *Doshi and Jain.*
2. Hindu Society — *Iravati Karve.*

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Unit-8: Development and Socio-Economic Disparities

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8.2 Housing and Slums

8.3 Unemployment

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8.6 Review Questions

8.7 Further Readings

Objectives

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

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

Introduction

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

Private Ownership of Property

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

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

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

Inheritance Law

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

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

Other Causes

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

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

8.1 Government Policy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8.2 Housing and Slums

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

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

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

Self Assessment

Fill in the blanks—

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

8.3 Unemployment

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

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

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

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

8.4 Summary

- There are two reasons for income disparity in India—

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

8.5 Keywords

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

8.6 Review Questions

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

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Notes

Answers: Self Assessment

1. Housing 2. Five Year Plans 3. 1988

8.7 Further Readings

Books

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

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Unit-9: Gender and Development

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9.8 Women and Child Development Programmes

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Objectives

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

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

Introduction

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

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

9.1 Subject Matter

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

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

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

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

Self Assessment

Fill in the blanks—

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

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

Status of Women: Historical Perspective

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

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

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

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

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

9.2 Women and Work

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

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

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

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

Women's Work in Rural Areas

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

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

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

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

Women's Work in Unorganised Sector

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

Middle-class Women and Work

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

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

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

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

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

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

9.3 Special Problems of Women

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

9.4 Patrilocality

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

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

Patrilineal Inheritance

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

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

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

9.5 Dowry

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

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

9.6 Atrocities

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

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

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

Indecent Behaviour with Women

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

Sex Determination Test

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

9.7 Women's Movement: New Challanges

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

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

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

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

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

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

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

Self Assessment

Fill in the blanks—

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

9.8 Women and Child Development Programmes

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

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

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

9.9 Summary

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

9.10 Keywords

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

9.11 Review Questions

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

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Answer: Self Assessment

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

9.12 Further Readings

Books

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

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Unit-10: Culture And Development: Culture as an Aid to Development

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Objectives

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

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

Introduction

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

10.1 Subject Matter

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

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

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

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

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

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

10.2 Cultural Factors and Social Change

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

(1) **Culture is responsible for many reforms in fiscal life—**In Indian culture spirituality has a given a special importance due to this many people have become indifferent towards economic reforms. The economic development in India is not as much of as in America. Reason, here in culture materialistic development has been given much significance. **Maxwebar** shows intense relationship in between religion, a part of culture and economic life. He has signified that capitalism could flourish in the countries where people believe in the Protestant religion. For example Holland, England, America etc. As the code of conduct in Protestant religion gives space to the automatic reformation of capitalism. In contrast in Italy, Spain etc countries capitalism could not develop because of following the Catholic religion. In the established code of conduct of this religion there are some rules which do not aid the development of capitalism. This indicates that the cultural factor affects the economic life to an extent.

(2) **The cultural factors exert immense affects on a particular society and political organization—**The political structure of a society also depends on the cultural environment of that particular society. Democracy, aristocracy, socialism or Monarchy is consequence of the cultural environment of that society. Values, faith and views of the people of any society tend to change parallel to any change in cultural environment and fix on the forms of political organization .Similarly the laws of the country, social reform plans, projects for the upliftment of the weaker section of society are also based on the

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

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

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

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

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

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

Task Describe cultural factors and social change in detail.

10.3 Effects of Culture on Society/Human Life

(1) **Culture fulfils the human needs—**The most important part of culture is that it fulfills the physical, social and mental requirements of individuals. Various inventions took place in course of time to accomplish human needs and became the part of culture.

(2) **Culture is a base of personality—**Every individual is born in any culture. He is raised in a particular environment. Each individual attains his culture and is assimilate in his personality. So it is called that individual is a subjective aspect of a culture. Diversity in individuals is due to the diversity in culture.

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(3) **Culture provides Values and Morals to human being—**In a society each individual behaves according to his morals and values. Disregarding these values and morals individual is disdained from society.

(4) **Culture determines the habits of an individual—**As every individual is born in pre prevalent culture therefore culture only determine his food and outfit habits.

(5) **Culture determines the morality—**Relevant and non relevant is determined in a society through cultural parameters. Culture only develops the sense of proper and improper or good and bad in individuals.

(6) **Culture brings uniformity in behaviour—**There is uniformity in behaviour, rituals, traditions, customs, values, morals and morality of all individuals of a particular culture and everybody follow these evenly. This brings the equality and uniformity in society.

(7) **Culture increases the experience and efficiency—**Culture is inherited. So new generation inherit experience and talent.

(8) **Culture provides security to individual—**In a culture human behaviour related aspects are pre determined backed with ancestor's experience. Therefore individual has not to decide about his conduct but learns social conduct gradually and behaves according to it. The person may feel mentally alert and social security.

(9) **Culture resolves the issues—**Whenever an individual faces problem or crises he resolves it with the experiences, knowledge and policies gained from his culture.

(10) **Culture makes human being superior—**Human being is a biological unit by birth. Through socialization one learns one's culture. Assimilation of culture is socialization. Thus culture makes human superior to other animals.

(11) **Culture only determines the background and conditions—**Position of an individual in a society is decided by the culture. Individuals role, power, rights and duties are also decided by the culture.

(12) **Culture helps to control the society—**Each culture is consist of traditions, customs, ethos and practices. These only decide the conduct and behaviour and control an individual. Individual control leads to social control.

Self Assessment

Fill in the blanks—

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

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

(1) **Transfer of culture—**Society plays an important role in transfer of culture to generations, from one society to other societies and groups, propagation an proliferation. In modern times culture of different societies of the world have exchanged their cultures through transport and developed communications means like trains, motor, airplanes, radio, television, movies, magazines. It makes the culture immortal and we can project a world culture.

(2) **Cultural Education—**Culture has a characteristic that it can be learned. Society educates culture to different peoples, groups and generations through socialization.

(3) **Balance in culture—**Change is law of nature. Sometimes change is so rapid that it ruins the entire culture but in society there are some specifications that keep the culture alive. It also maintains

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

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

10.4 Summary

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

10.5 Keywords

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

10.6 Review Questions

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

Answer: Self Assessment

1. culture 2. culture 3. assimilation

10.7 Further Readings

Books

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

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Unit-11: Culture as an Impediment to Development

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11.1 Culture Change

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11.3 Causes of Cultural Lag

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11.5 Keywords

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Objectives

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

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

Introduction

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

11.1 Culture Change

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

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

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

(*i*) **100% transfer of culture is impossible**—As culture is learned, it is transferred to generations. Old generation educate his culture like art, literature, experiences, knowledge, religion and traditions to new generation but as the circumstances and requirements are changed these are not completely adopted by next generation and new aspects are added to the culture and cultural change takes place.

(*ii*) **Change in external conditions**—External conditions of human beings tend to change. Man had changed the external conditions with intervention of science. Innovations in means of transports, production techniques have changed the scenario. The impact of all these can be seen on the culture.

(*iii*) **Attempt to Adaptation**—When external condition are changed and new conditions arise, the man creats new culture to adopt to those very new condition.

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

Culture as Obstacle in Development

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

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

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

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

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

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

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Notes

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

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

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

11.2 Its Appropriateness in Indian Context

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

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

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

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

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

11.3 Causes of Cultural Lag

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

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

Self Assesment

Fill in the blanks—

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

11.4 Summary

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

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Notes

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

11.5 Keywords

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

11.6 Review Questions

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

Answer: Self Assesment

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

11.7 Further Readings

Books

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

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Unit-12: Development and Displacement of Tradition

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12.7 Impact of West on Indian Society: Continuity and Changes

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12.9 Keywords

12.10 Review Questions

12.11 Further Readings

Objectives

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

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

Introduction

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

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

12.1 Subject Matter

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

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

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

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

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

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

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

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

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

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

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

12.2 Impact of Buddhism on Hinduism

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

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

Impact of Buddhism on Hinduism is as below—

(1) Though the racism, the fundamental arrangement of Hinduism existed but was neglected by Buddhism and fell weak.

(2) Rituals of Vedic religion were not that popular. Due to Buddhism the value of non violence started and became the central character of Hindu society. Now Human and animal sacrifice, the foundation for Vedic religion were loosen.

(3) Hindu social organization, the expansion of the otherworldly Buddhist religion, salvation and insists on getting rid of the burden of the world.

(4) In Hinduism, non vegetarian food was replaced by vegetarian food. Celibacy was encouraged. These elements were already in Buddhism but were not given that much importance. Initially people interested in austerity used to stay in forest in small groups and disciples attracted to these places. Monasteries, unions of mendicants and monks were established in Buddhism and people were attracted towards it. Bihar is named after Vihar or monastery. It indicates the number of monasteries in this large state.

(5) During Buddhism the racism was flexible and not that fanaticism as in later times. As impact of Buddhism noe more emphasis was given on eligibility, character and work than birth. Own word Brahman Buddha often qualified, enthusiastic and self-contained man is about to be used.

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Self Assesments

Fill in the blanks—

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

12.3 Impact of Hinduism on Buddhism

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

(1) Buddhism was actually a social and spiritual enhancement movement.

(2) Seeing the expansion of Buddhism, Hinduism was treated seriously in competition. **Now renaissance of Hinduism started**. Renaissance was never against Buddhism, but is surely improved the Brahmin religion and there was a revolutionary reaction against the affection to paradise. Later Gupta kings faced the invasion of Hoon and finally defeated them. Still country was weak and downfall started.

(3) Hinduism combat Buddhism through new institution and realized that it is necessary to check the morale of Buddhism. In 8th century, Shankracharya, the first Philosopher of India established the monasteries for Hindu hermits under Brahmin religion. Here the challenge was to empower the union system established by Buddhist. Prior to that there were no such organizations for the Hermits in Brahmin religion. There were only small groups in East Bengal and Sindh in west north, a destructed form of Buddhism. So gradually Buddhism, as a popular religion, came to an end in India.

Ancient India contains vast history that expands from starting of Gupta empire to starting of sixth century. According to the historical dating from 6th to 18th century was time of medieval India. Major events of this period are Buddhism and Jainism. These affected Indian society in many ways. Apparently, the characters in this long period - the system was largely responsible for determining the place of humans. Brahmans were superior and Shudras were lowest. After seventh century infinite castes were originated in India. Mythology indicates that due to the relations of lower caste men with Vishay women, thousands of mixed castes were born. Sudra and lower castes were divided into infinite sub castes. Similarly Rajput and Brahmins were divided in thousands of sub castes. These were the main factors of Indian administration and society of 7th century. Number of castes also increased due to economy. In this economy people could not move from one place to other. Though people living in different places engaged in same business, were divided into sub castes. Besides it many Brahmin were granted lands in tribal areas and these tribal were also incorporated in Indian society. Most of them were considered as Shudra or mixed caste. Each tribe was given a separate rank in Indian society.

6th and 7th centuries have a special significance in Hindu cultural development. Many new cultures evolved during this period. In the same time Andhra, Bengal, Assam, Gujarat, Karnataka, Maharashtra, Orissa, Rajasthan, Tamilnadu etc were originated. Sanskrit language was also developed during this period. Ornate style of Sanskrit poetry and prose wer also prevalent during this period. Buddha compositions of east India indicates the hazy beginning of Bangla, Assamee, Maithili, Odia and Hindi. Jain compositions of this period indicates the beginning of Gujrati and Rajasthani. It seems that due to the isolation each region developed their separate language. Different genre were developed for sculpture and temple art in different regions. Particularly south India became the land of stone temples. Mainly stones and bell metal was used for construction of these temples.

In seventh century devotional cult was spread all over the country. Particularly in south India devotion meant to offer the God by all means and get blessing or Prasad in return. Around in sixth century there was a significant incident in Indian religion that was propagation of Tantrawad. In fifth and seventh

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century many Brahmins were given lands in Nepal, Assam, Orissa, middle and south India and Shaman texts (Tantrik Granth) and religious places were created. At the same time Tantrawad allowed women and shudra to enter their communities and emphasized on occultism. Thus during sixth and seventh century, Indian social organization was pressured. The society of Harappa and Mohenjo-Daro was changed. Jainism and Buddhism laxed the Vedic rituals. Hindu Varna was collapsed and initiated a new social change. This change started with the arrival of Islam and a new system commenced. An interaction was between the conventional Hindu social system and Islamic system resultant a mutual impact. It is described as below:

Task What is impact of Hinduism on Buddhism? Describe in details.

12.4 Post-classical Period: Impact of Islam on the Hindu Traditional Social Organisation

Prior to discuss the impact of Islam we should mention that Islam is a part of Arab civilisation. Colonial civilisation was developed during Arab civilisation and was also affected by Indian civilisation. Early in 8th century in 712 AC Arabian reached Sindh and annexed. Later Mahmood incorporated Punjab and Sindh to his state. Islam entered India as invader and started a new consecution. Delhi sultan originated in thirteenth century followed by Mughal Empire in sixteenth to eighteenth century. During this course of period Hindu and Islamic systems interacted with each other.

Professor K.L Sharma (Indian Society) says that Islam is a new cultural tradition. This tradition is Monotheist. It emphasized on Evangelicalism. It is not experiential and takes the whole Muslim society in brotherhood. **Professor Sharma** says, Islam does not consist stages. It is a conservative and exclusive religion. It is bases on the collectiveness of devotees (unity of Ulmas).This experience and unity is inspired by Holy Koran and various Islamic treditions.Thus Islam consist equality and Egaliparianism. Islam was initiated with the Egalitarianism message to tribes. But then Islam got complicated. It changed to agricultural and business economy from nomads. Islam spread in many countries and became feudal authoritarian.

According to faiths Hindus and Muslims are the largest religious community. Hindu and Muslim groups are different from each other in many matters. Cultures, approach towards life and lifestyles of both are distinct. According to **Yogendra Singh** there are three stages of Islam tradition:

(1) Duration of Islamic rule in India (2) subjection of British (3) Indian freedom movement, Independence and Partition. In first stage there was conflict and stress as well as settlement and co ordination between Hindu and Islam traditions. Mughal emperors started **Jihad** (Holy War). Due to the contact with Parsi society, being these conflicts a change in egalitarian nature of tribal traditions occurred in both. By this time discrimination based on the situation and respect was introduced in the social structure of Islam.

There were priest and elite class in Muslims and Muslim society was theoretically equally distributed. History says that by 12th century hereditary succession entered in Muslim society. Among Muslims who were basically from Arab, four topmost classes were Saiyed, Shaikh, Mughal and Pathan. Saiyed and Shaikh were under elite class and were on highly religious positions. Mughal and Pathan were of feudal class.

Notes Like Kshatriya in Hindu society their job was to make war. Later these groups divided into classes. In mystic there were 17 classes. It was inspired by Hindu Mystic.

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12.5 Impact of Islam on Hindu Society

The influence of Islam on Hindu society can be seen on many levels. India's first contact with the Muslims was during Delhi Sultanate. Second contact was during Mughal India when the Afghan invader like Mahmud Ghazni and Gauri developed sense of coordination with the Hindu society. Whether it was because of the circumstances or due to willingness of Afghan rulers, it leads Afghan rulers and people accompanying them to stay in India. Their families become completely Indian and they spread over a vast part of India. They considered India as their homeland and rest of world as foreign land. Amid of political disputes and war the people of India accepted them as their rulers. The mother of famous Sultan Ferozshah was a Hindu woman and mother of Gayasuddin Tuglaq was also Hindu. The marriage among Afghan, Turks and Hindu Umraos were not common; but exist.

There were two main effects on India and Hindu religion by the victory of Afghans on Delhi Sultanate. First effect was that many people from North India migrated to South India and developed a distance from the regime of Afghan rulers. Others who left there were left alone in society and become extremists. They made their caste system more strong and isolated themselves by foreign effects and practices. Second effect was that the people were influenced with Afghan Culture. Farsi language becomes the official language and people started using many Farsi words in day to day communication. This interaction between Afghan and Indian people leads to the birth of new mixed culture.

Main influence of Islam was seen during 16th to 18th century. This was the regime of Babar and Akbar. The mutual effect of Islam and Hinduism can be categorized into two levels. First is the effect of Islam on Hindu society and second is effect of Hindu society on Islam. May be we can mention one more level. This third level is coordination between Islam and Hindu society. Social and cultural exchange between Islam and Hindu society lead to development of new mixed culture. We can discuss it in points as follows:

(1) **Gave a Pace to Devotion**—When Hindu and Islam religion came closer, it leads to development of Camaraderie. Now there were noise against feudalism in Hindu society and also some protest were seen against feudals. Due to religious weakness between Hindu religion and Islam, the Devotion path stressed to idea of One God, as in Islam. It was also said that Islam is powerful because they trust in one God only. Devotion Path centered itself to One God idea.

(2) **Protest for Equality**—Devotion Path gave people a new direction and said that all people are equal for the God. Like in Islam, Hindus should also develop the feeling of brotherhood among themselves.

(3) **Originator of Devotion Path was also Muslims**—This is very interesting that many Muslim came ahead to provide new lead to the Devotion Path. These Muslims translated their teaching into local languages in form of songs and poetry. Those easy to understand teaching in form of songs became very popular in public. Some of such poetry became folk songs. Kabir was the one to gain most popularity among the follower of Devotion Path.

Did u know? Kabir established that Rama and Allah is the same God individually are the names and residence of God in the human heart.

Nanak is also one to influence Hindu religion with same tradition. He was a resident of Lahore. Nanak opposed the difference in society caused due to Caste system and he asked his followers to eat and drink together without taking caste of anyone in account. In Bengal Chaitnya mixed the principle of Devotion with the worship of Krishna. He made followers of all the castes including Muslims.

(4) **Initiative of Farsi Language**—Farsi language came to India due to Delhi sultanate. Farsi language helped in development of Urdu language in North India.

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(5) **Effect on Architecture**—During regime of Delhi sultanate the first construction of Muslim style architecture in form of buildings, mosque, schools and minarets started in India. This was a new architectural style for India. The Qutab Minar in Delhi is very good example of Muslim architecture.

(6) **Parda Pratha** (A tradition where women have to keep their face behind clothes)—Due to Muslims it was first time the Prada Pratha started in India. It may have many reasons. May be Hindu women adopted it to secure their virginity or womanhood. Even of that the Parda Pratha was grown in Hindu society.

(7) **Child Marriage**—Even there was practice of child marriage in Hindu society since ancient period, but it was more practiced after coming in influence with Muslims.

(8) **Sati Pratha**—In Hindu tradition, once married the couple are bound to marriage for all of their forthcoming lives and that's why there exist the Sati Pratha. But during the rule of Muslims, the feeling of insecurity among Hindu women results in practice of Sati Pratha at very higher rate.

The effect of Hindu on Muslims during Mughal Empire is also noticeable in field of religion. However Islam is against Idol worship but Mughal Emperor noticed that it is too difficult for them to go against idol worship in this country. Mughal King, earlier then Akbar forced Hindus to change their religion. Thousands of lower caste Hindus accepted Islam; they were forced to do so. Akbar stopped this practice. He adopted a new religion policy in which forced conversion of religion was not allowed. He also allowed Hindu, Christians and Siya Muslims to join people to their religion. Akbar also allowed his Hindu wives to practice idol worship. Jaziya Tax was stopped in 1564.

Now we will see the effect of Hindu society on Islam. We can discuss it in points as follows—

(1) **Decline of Madarsah**—Aurangzeb was a extreme supporter of Islam. After the decline of Mughal Empire the effect of Islam also started decreasing. The Islamic studies which used to conduct in Madras were also stopped.

(2) **Increase in Socio-Economic Differences**—By the time of Delhi Sultanate i.e from Afghan to Mughal, there were Muslim rulers. Due to this even a common Muslim was enjoying a high status in society. Now this came to an end. Decline of Mughal Empire bring everyone in society on the same platform. Now British were arrived. Many stories of great novelist **Premchand** mention that many common Muslims who were related to Mughal earlier, were now compelled to run horse cart for hire due to their poverty.

(3) **Cooperation between Mughal and Rajput**—Muslim Society came close to the Rajputs. They both made intermarriages easy. Many Mughal were married to Rajput women. In Royal family Akbar was married to a Rajput princess. It is said that Jahangir, son of Akbar, was half Mughal and half Rajput. Same like this Shahjahan, the son of Jahangir, was born to a Rajput mother. That why this Turk-Mongol dynasty was much more Hindu then being Turk or Mongol.

(4) **Caste System In Muslims**—Basically Islam favours equality in society. But due to impact of Hinduism it develops a caste system based on birth. Saikh and Saiyad were two group developed for intermarriages. These groups do not engage in marriage relation to the lower caste who changed their religion.

(5) **New Pattern of idol worship**—Islam is extremely anti idol worship. They term kafir (Infidel) to the person who worship idol. But due to influence of Hindus, many Muslims in villages also started practicing Idol worship of local God and Goddess.

12.6 Growth of a Composite Culture

Historians of Medieval period see Akbar as a great King. He was great because he understood that to root themselves to this land they have be friendly to this land and the people. In the field of politics he established marriage relation to Rajput. He thought the greatest problem of Indian society is religion; here exist many religions and so on followers. He wants to bring out one religion which is outcome of

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all the existing religions. Inspired with this feeling he developed a new religion and named it "Din-E-Ilahi". He develops it by extracting important teaching of all the religions. He have "Nau Ratan" (Nine Gems) in his court. Abul Fazal, Faizi, Birbal, Raja Maan Singh, Abdul Rahim were among them. Empire of Akabar and his court become a platform to spread his idea of integrated religion. During this period a new integrated culture was developed. Some of the qualities if this culture is as follows—

(1) In general brotherly treatment was practiced to Hindus by Islam and this developed a feeling of coordination. In reality, those Muslims, coming from outside did not came with any new social, political or economic planning. Basically Islam stress in brotherhood, even to the people of all religions. Despite of this view, there were groups having feudalistic views. But their influence was only up to politics and very limited to the social groups and economic life. Here the life of people was normally steady, either if Hindu or Muslim.

(2) There was decline in position of women. No fair laws were made for women regarding their position in home as well as their right of the succession. Even though these laws were better for women if compared to the laws of British in 19th century.

(3) The contact of Hindus and Muslim resulted in development of a new mixed society. The important feature of this society was that a large number of lower caste Hindus was converted into Islam. Despite of change in religion there was no change seen in living style, hobbies, music, paintings, buildings, food habits etc in their lives. They were Muslim by religion but their behaviour has qualities of Hindus. They used to live together with peace like a same community. They used to involve and celebrate festivals of each other. They were speaking same language and life style was almost same and the economic problem which they used to face was also the same.

(4) Inside the limited boundary of the village Hindus and Muslims were sharing very strong and warm relations. Caste system was not an obstacle and Hindus accepted Muslim as one of the caste. Most of Muslims were those who were converted but they were still practicing their old traditions. These converted Muslims were mostly farmers, craftsmen or people engaged in small rural jobs.

(5) One more harmony is noticed in medieval India. A new experiment was carried out in the field of language. Many Hindus learn Mughal language Farsi, not only learn, and even wrote books in Farsi. Few of these books are considered the top most composition. On the other hand Islamic scholars translated Sanskrit books into Farsi and also wrote books in Hindi. Two most famous poet in Hindi poetry are: Malik Muhammad Jaysi, composer of Padmawat and Abdul Rahim Khankhana, who was one of the nine gems (Nau Ratan) in the court of Akbar. KhanKhana was a master of Arabic, Farsi and Sanskrit and his Hindi poetry is brilliant. For some time he was minister in Royal Army. Even then he praise Rana Pratap, the King of Mewar, who fought several war with Akbar and never surrendered to the Akbar.

12. 7 Impact of West on Indian Society: Continuity and Changes

Around 16th Century East India Company arrived to India with a motive to trade finished goods like clothes etc and also spices from East to Europe where these things were in high demand. As the time passed this company become ruler of India. These foreigners understand that it is not good for them to interfere with social rituals and religious belief of local Hindus if they want to rule here for long. Why only British, even Mughal Ruler were also not in favour to accept conversion in religion as a path to convert the society.

With the growth of British Government two more important changes arrived in India. One was Christian Missionaries and other was study and teaching by the mean of English Education. English Missions tried to convert Indians into Christians. The option of teaching in English was provided in education system. This resulted to a complete transformation of Sanskrit schools. The knowledge of Farsi among Muslims proved irrelevant for the first time. The knowledge of Farsi was set to a very low grade. Now English become a medium to get jobs. Other than Missions and English education;

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transportation, communication, technology, judiciary system etc also affected Indian society. The connection of western countries and Hindu traditions is an important historical event. The view of Western countries was very strong in term of equality, independence, science and technology. Indian society was affected by this. It was felt that the caste system should be reconsidered. Historians have described this impact of west as following—

1. **Beginning of English education**—Prior to the British rule, Farsi, Sanskrit, Urdu and other local languages were used for government affairs. In 1835, for the first time **Mechale** decided the education policy to encourage the English language. It was suggested that english should be the medium of education and Christian missionaries will play an important role to spread the education. First education commission was established in 1882, during British period. Higher education was encouraged while it middle stages of education were neglected.
2. **Communication Network**—According to **Sateesh Sabarwal**, British government developed the means of communication be many ways. Press was established to communicate the views and information. Telegram and Telephones were arranged. Trains (Railway) were introduced for transport. Result was that in whole British Empire many newspapers and magazines were published in different regional languages. Post office services, motion pictures (Film) and radio were also introduced by British. These laxed the concept of caste, sacred and profane. Now people realized the importance of mobility in life.
3. **Revolution in thought**—Wile analyzing the impact of British period, **Sateesh Sabarwal** says that there was a major disturbance in thoughts in this period. Now people understood the independence through French revolution, equality and brotherhood. English language introduced people to western countries. Educational institutes reformed the thoughts.
4. **New Penal code**—Another reform was placed by British through **Indian Panel Code**. **Upendra Bakshi** had systematically analyzed the sociology of laws of India. He says that before British intervention there was Classical Hindu Law. British changed that system. The laws related to caste and caste related rules and rules were regularized with the advice of pundits and Shastris. **Rudolf** and **Rudolf** sys that British made Indian panel Code on caste and customs of Hindu and muslims in very arranged manner. It was known as "Taji raat e Hind". This panal code tides the British government in legal aspect. For the first time all were equal by law. Under this policy British established separate judiciaries and new laws for marriage, divorce, adoption, family, property transfer, minority, land ownership, exchange, trade, industries and labour were introduced. The law was equally executed in entire British India.
5. **Urbanization and Industrialization**—Industrial revolution took place in Europe in 18th century. In India industrial revolution came through British rule. Industrialization was followed by urbanization. Apparently, these two processes are complementary and reciprocal to each other. Urbanization in India is a slow process than other developed countries. Despite this, population of cities is increased. Today major facilities are centered in cities. As a result urbanization is unequal.

   Industrialization is also unequal. Some stases like Punjab, Maharashtra, Tamilnadu and Karnataka are developed while others like Uttar pradesh, Madhya Pradesh, Bihar and Rajasthan are industrially backward and known as "**BIMARU**". Researches' of **Richard Lambart**, **Milton Singer** and **N.R. Seth** shows that caste, joint family and conventional values are not interrupted by the healthy pattern in factories and social relations in industrial organizations.
6. **Increase in the growth of Nationalism**—During the British rule there was a wave of nationalism. It is true that they imposed the colonial rule. But they also gave us the thoughts of equality and freedom. Though we fought the freedom fight but the contribution of British cannot be neglected. Main characteristic of colonist is that it does not interfere our racial matters. Still they interfered in some racial issues. For example there was Sati Pratah. It existed only in royal and wealthy families. Raja Rammohan Roy opposed it. In south there was no sign of this. Still East India Company interfered and made law.

Freedom fight was an unique fight. Peoples from different caste and different cultural areas participated in it. **Mahatama Gandhi** adopted many humanitarian elements of British tradition and applied it to highlight the national emotions and consciousness. European ideology helped a lot in this struggle.

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Self Assessment

Fill in the blanks—

4. Around in 1600 AC ..... Company came India with a motive to sell the goods prepared in India to European countries where these were in demand.
5. Two other important things came with ..... rule. First Christian Mission and second English education.
6. Interaction of Hindu tradition with ..... countries was a historical incident.

12.8 Summary

- It is important to understand the modern Indian society with historical background. This society is around 5000 years old. Starting from Arya's or the roots of religious society flourished to today's universal, democratic, socialistic and secular nation society.
- Another important element of Hindu society is the theory of karma. Majority of Hindus and some Tribal believe in rebirth.
- Caste system is flexible. It is like a big tent that includes everyone within. As **I.P. Desai** says nation is like a joint family for it.
- India has passed through long history to attain the modern society. It should be described with that reference.

12.9 Keywords

1. **Tradition**—Tradition is a customary or characteristic method or manner that encourages the continuing pattern of culture beliefs or practices. It is sequenced with imaginary or realistic past.
2. **Rituals**—Rituals are the other important factors in conventional structure of a society.

12.10 Review Questions

1. Describe the lack of Islam in conventional Hindu organization.
2. Describe the changes in Indian society caused by western influence.

Answer: Self Assesment

1. Vedic religion	2. Sympathy
3. Hinduism	4. East India
5. British	6. Western

12.11 Further Readings

Books

1. Sociology of Change and Development — *Prafful Chandra Tayal, Hindi Book center.*
2. Sociology of Development — *M. Ahmed, New Age International.*
3. Sociology of Development — *Dube Shyamcharan, Vani Publication.*

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Unit-13: Development and Upsurge of Ethnicity

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Objectives

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

- Understand that upsurge of ethnicity has become a global phenomenon,
- Deliberate the upsurge of ethnicity in India.

Introduction

From 19th to 20th century, this idea gained momentum that "Nation" signifies the completeness of the social life of a man. Three or four decades earlier United States of America and Soviet Union were also looked like confluences of varied cultures. India also displayed integrity among variety before and after partition. It was believed that due to settlement and assimilation, migrating groups mingled with other people and their personal identity became negligible. In the last few decades everything not only in India but in the whole world has changed completely. We will not be exaggerated to say that Ethnicity is one of the rising problems.

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Ethnic post indicates the species. But when we talk about ethnic group, we emphasis is on varied cultural diversity of the group. "Species indicates the nature of highlighting the biological side of group differences while the ethnic is the representation of combination of strong biological factors like culture and origin roots and lineage." According to **J. M. Yinger**, the members of a ethnic group, integrate a part of a greater society and make a notion about themselves and members of other group that they a common culture in which they can participate within their social identity. It is believed that the membership of these group are passed on from one generation to other (from parents to child) due to which biological continuity becomes a factor in the definition of ethnic group. These members indulge in the activities which plays an important role in their combined origin and culture. For example activities like visit their relatives and to celebrate the festivals and special occasions can be mentioned.

In **Yinger's** definition of ethnicity of, he highlighted the following elements: (*i*) Other people (means the people out of the ethnic group) who consider the members of other ethnic groups different from other people in terms of religion, language and origin. (*ii*) The members of ethnic groups also feel themselves different from other people, (*iii*) they also contribute with the people other than the ethnic group in the activities which find perfect to retain their cultural identity.

13.1 Ethnicity – An Universal Phenomenon

Till recent the systems which were considered stable and are now indicating instability and stir. No society and political system are not free from its pressure. Ethnic group are continuously raising their voice for their separation from old political alliances. This type of separatist nature flares up when it becomes important to retain the ethnic or religious identity.

Notes In a survey on regionalism in Western Europe more than 50 active regional movements were listed. While in another detail there are around 187 such groups in France only.

Decentralisation of powers is also getting popular in different regions of the oldest and the most stable date till date i.e., United Kingdom. Scott and Welsh both countries are pressurizing for their membership of Commonwealth which is given to Canada, Australia and Newzealand. To participate in the Commonwealth Games, England, Wales and Scotland send their separate teams. After the dissolution of Soviet Union, some of its republics based on ethnic, linguistic and cultural differences have started demanding their rights in most powerful voices and have started showing their neutrality to survive under a loosely knitted union like Commonwealth of Independent states. Due to its separatist demands Cubec has become a problem for Canada.

13.2 Upsurge of Ethnicity in India

Ethnic movement has taken the shape of regionalism in India. Due to the increasing numbers and variety of these movements, this problem of regionalism becomes very difficult to contain and categorise them. But we can identify some of its following elements: (*i*) North-South divide any serious observer of the Indian political scenario cannot overlook this divide. We can recall that on the basis of separate cultural identity of tamil people, Dravida Munnetra **Kazhgham** (DMK) demanded its separation from Indian republic. (*ii*) Demands for separate state from some specific areas like Bodo, Uttarakhand, and Jharkhand movements are some of the examples. In fact the demand for a separate state in Assam is one of the characteristic of its regional politics. (*iii*) Demands of the people of specific regions for their separation from Indian republic: On the basis of their separate cultural identity and present political situation, Akaali and Ulfa acticvists have been demanding for their separation.

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Did u know? In the roots of every regional movement, the idea of the quest of image and deprivation.

13.3 Analysis of Modern Ethnic Wave

It will be logical to think on the descriptions and briefs which are presented in view of rising ethnic species in the context of recent events.

The recent ethnic upsurge was described by two thinking-communities: which are known as Primordialists and Circumstantialist.

According to Primordialists, the spirit and pride of ethnicity lie deep in the history. The remains of old things generally don't lose their identity. Eastern Europe is full of these communities which are still alive in the form of remnants of Teutonic and Slav emigration. Many present states of middle Europe like-Hapsberg and Romanov empires were the outcome of the efforts to save the culture which was developed in the middle ages of Europe. Separate economic lives and specific political organization for communities have created suitable situation for the survival of self centered communities. But the nationalist movement changed the whole scenario. Now the minority groups can retain their identity by their vociferous expression of their rights against the demands by dominated majority of people. A group of minority can be described as a group of people who consider themselves as characters in social discrimination due to their racial and cultural syndromes. "These communities survived as probable states because their leaders made a conscious effort to save their identity and reacted to the exploitations by the dominating groups." Specific language, religious activities, and customs were used to strengthen the different cultural identity. For example, Ukraini people are Roman Catholic but they use one older version of their old ukarian language for their religious ceremonies because by using Latin form they will become united with their more powerful neighbours. After revolution in Russia the government of USSR has encouraged various ethnic groups to develop collective skill and to establish cultural institution on inherited land or on land provided by the government to various new communities. In response to this they were expected to follow and implement the communist economy. As after 70 years of revolution the winds of freedom start blowing, the age old tradition started reliving and that has given strength to ethnic groups for the separate political identity.

Even in India the situation is no different. After the end of British colonial rule when voice and favour of democratic rights became strong, the various ethnic groups come alive for their identity. They have made language there separate identity and carrier of traditions. For examples, Aakali given stress for Gurumukhi, for conservation of Nepalese language and literature the Gorakha movement has started and Santhals has put stress for their Alchiki language. In the later stage, language took shape of nationality and demand for separate political identity became stronger.

On the other hand, in opinion of circumstancialists it is more relevant to give a thought to the conditions which are mainly responsible for the rise and ethnic wave in and outside of India rather paying attention to the ethnic identity.

In the same context, a description was presented in the following manner, "In modern world traditions, identities are lost due to new way of modernisation, urbanization, new businesses, community education and modes of public communication, because in society for any person smaller than state and larger than family is remaining thus new ethnic identities are formed."

The second explanation is centered around fact that the use of ethnic identity is used to make the demands of ethnic group stronger for example in India the purpose lingual agitations is to enhance the opportunities of employment or to put pressure for fulfilling the financial demands. The purpose of lingual agitation in ex-east-Pakistan was to give freedom to east Pakistani's from financial exploitation.

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The agitation for Bengali language has provided direction to the fight against East Pakistan citizens because this has circulated consciousness among people regarding danger about identity. In Northern Ireland, a fight started as a religious agitation but in the later stages through religious unrest they become in reality the right to get political to get hold over political strength, employment and the expansion of various other financial gains which were non religious. Religious appeal mainly provides strength to any political agitation. The agitations by keeping issues like groups or business in the center are unable to make any big change among the people. On the other the hand, "Call given by keeping in the centered the ethnic identity touches the human and social aspects emotionally compared to group identity, such kind of call are based on certain solid facts such as the religion and language of the person, very first family experience and physical self image."

One other explanation of ethnic agitation says that this satisfaction from the political system draws people to find out strength, safety, support in ethnic groups. "The people do not trust and rely even in political system of United States of America and other countries too since times. Any particular candidate or the government is not in the base of the issue rather it's a matter of the image of entire political segment, whose reliability during last half century got seriously hurt. In the history ethnic bounding is stronger than the artificial bonding."

There may be any reason for the ethnic wave but the fact is that this wave prepares a ground for the disintegration of various groups excepted under various stable political groups. The traditional untied structure is enabled to absorb various ethnic groups because the member of these groups are keep excited and determined to have there own free political life. This political multi groupism will engulf various other states also as result of these ethnic divisions. Probably we do not have any alternative that we have to face the reality of these ethnic waves. Now, it is essential to find out some new ways and means to fight against this new situation of integration. In this context we must keep in our views the important fact suggested by **Wiener** that various materialist differences in ethnic group not necessarily take us towards fight or encourage. When such materliastic differences are seeing as obstacles in the way of certain personal or individual aims, such as economical, political and educational than we see the inception of fundamentalist character in ethnic agitations. Hence, the ethnic wave in boundaries captivity a way of doing a particular group's logo about it's rsolve that they address ethnic on grounds swindling of the Quote of the or injustice are not victims of.

In flexibility, the societies are different from one another. Some societies can be so rigid that to cope up changing circumstances is difficult some are so large they come under danger. Some other society can adopt the principal of social and political organizations by which the life of main group can finish. There are certain societies which fail to bring necessary changes in their political structure due to changes in their sub groups. For the solution of such complicated difficulties, it is required to have a flexible and seriously. The key to bring peace existence in any pluralist in any society we require flexibility in place of rigidity and mental openness in place of conservative thinking and to have favourable attitudes towards different thinking.

Task What is the explanation for new ethnic wave? Give detailed explanation.

13.4 Changes in Caste

Yogendra singh in his book 'social stratification and change in India, manohar, 1977' has explained the changes in caste system. According to him in India the caste is one very important unit among stratification constructive units. In view of yogender singh there are two types of changes are coming in the caste are structural and cultural.

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(1) Structural change:

According to **yogendra singh**, when we see a caste as structure than under that we include that behaviour which has got some relevant importance. For e.g. the member of one particular caste keeps there marriage relation in same caste. **It means that in caste marriage is the structural aspect of that caste**. Similarly the second aspect is financial; the labour division is the structural changes of the caste. Yogendra Singh says that these structural aspects in any caste are not traditional today we are noticing changes in that. Many people marring out side their caste, they are leaving there traditional livelihood and adopting some other professions. **Bogle** in the same context says that now the castes are changing very fast in terms of structural aspects. Due to these structural changes we find difference in the structure of entire caste. Now we are differentiating caste and sub caste. **Srinivas** says when he has join Baroda University as professor it was told to him that there is no sub castes in Brahmins but later after research he came to know that Brahmins have more then 80 sub caste.

Yogesh Atal in 1968, A.C. mayor in 1960 and others has revealed in there research that now caste are forming own committee and organization. We are finding a new type of mix in various castes. Now many sub caste are forming their own platforms collectively. F.G. Belly (1963), Iravati Karve (1961) and Andre Betai (1965) has also mentioned this.

The changing which are coming in caste structural can be see in two levels. **One, the factor outside the caste are affecting the caste structure and this include decentralization, industrialization, land reforms and other social factors. All these factors are from the outside the caste structure and affect the caste structure**. The second factor for these changes in the caste is internal dynamics. **It means that caste itself want to change their position in such kind of system**. This change in caste structure is due to some internal factors only.

Did u know? Yogendra singh says these changes as orthogenetic factors. These factors are develop due to caste system and they affect the caste. He includes in these secular values, sanskritisation and westernization and these factors bring culturalization.

What ever these changes are bring in caste the aspect of i.e. structural and under this marriage, business, social responsibilities are included. Now we touch the second aspect, the cultural change.

(2) Cultural change

Yogendra singh has explained the cultural change through the medium of dynamism. It is related to the caste structure. When the basis of any caste is holy and unholy aspects then the lower caste in this segment want that by adopting this holy and unholy thinking taken also come up. When a washer man becomes vegetarian and celebrates festivals like Brahmins. He thinks that he will be highly placed in the system. Clearly it is a process sanskritisation. **Westernization is for the higher caste. They adopt modernisation of western countries by coming out of the caste system. This also brings cultural changes and dynamism in various castes. To this yogendra singh calls the modernisation of caste system**. It means that traditional caste will remain but become modern. Now we will explain great tradition and little tradition, **westernization**, **sanskritisation** in cultural changes. All these factors are helpful to understand the changes and dynamics of caste system.

13.5 Sanskritisation

Sanskritisation was used by M.N. **Sriniwas** for the very first time. According to him, the cultural dynamics in traditional social structure can be understood through this theory. He studied the Kurg

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caste of Mysore. He noticed that lower caste of this system adopts the tradition and rituals of Brahmans to bring up their place in doing so these lower caste has given up some of there unhealthy tradition for e.g. now for them non-vegetarian food was not allowed, they have given up the use of liquor, stopped killing animals for the please of their god and goddess and started following the lifestyle of Brahmans. This Kurg caste was believing that in few years their place will become fire in such caste system. The **srinivas** has presented this dynamics through **Brahmanisation** and later on he has presented theory of **sanskritisation** of this.

Sanskritisation is a larger process as compared to brahminisation. He had put this theory in detailed way. This was for the first time that Srinivas has mentioned the cultural dynamism of Hindu social system which was closed in caste systems. In view of this the process of sanskritisation becomes more important in the process of cultural changes of various castes. **Yogendra Singh** rights—

In this context, the sanskritisation is a amazing historical deliberation in which different caste follows various cultural traditions to get higher place.

If we see this process of sanskritisation bring many changes in the lower caste and because of it ritual, religious tradition, philosophy and thinking everything change. The lower castes start thinking themselves equal to high caste. This theory of Srivinas is criticized by many. In spite of this any body could see this at the level of experience that the lower caste had put efforts to bring up the dynamism in the field of holy and unholy in this caste system.

Self Assessment

Fill in the blank—

1. In comparison to brahmanisation ..... is a larger process.
2. ..... has presented the cultural dynamism of Hindu social system which was closed in caste system.
3. The process of ..... bring different changes in lower caste.

13.6 Westernisation

In comparison to sanskritisation the process of westernization is simple and easy. **Srinivas** explained this process that **the changes in various castes and culture of Indian society in 150 years of British colonial rule can be termed as westernization.** Due to British rule the technology came to us, the democracy became and various new thoughts and values came to us, this is all westernization. Personally, **Srinivas** likes the theory of westernization more as compared to modernisation. In modernisation, **Rationality** is very valuable. The upper caste might have not accepted this value but definitely it can be said the higher caste in caste system respects the effect of west. If we see then sankritisation and westernization are the theories important on the point of view of analysis of cultural changing. Both the theories are related with caste system. Where sankritisation mention for cultural changes in lower caste due to following of higher caste, at the same time, westernization mention the adaptation of various western traditions and rituals in higher castes. Both these process denotes the cultural tradition of various castes.

13.7 Great Tradition and Little Tradition

One more reason for the change of various forces in caste system is great tradition and little tradition in view of Yogendra Singh. Both these theories were implemented by **Robert Redfield** during his studies in the village of Mexico after getting influence these theories of Redfield, **Milton Singer** and **Mekim Marriott** has studied the social changes in the rural life. The main thought behind these theories were the

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organization of tradition and evolution. According to this, the evolution of any society is because of two reasons-one the society changes because of its own internal reasons and second, due to many external reasons. The same principles were implemented by **Singer** and **Marriott** on changes in different castes in villages. They reached to the conclusion that whenever any society changes then the reason for these changes are found in the society itself and the second reason is the connection of one caste with other.

The same principle they implement on caste system. They say that India is **civilisation** and this **civilisation's** evolution has taken place from these two tradition-great tradition and little tradition. Both these tradition come in touch with one another and as a result of which social change takes place. **Mekim Marriott** has studied this tradition of civilisation in village Krishna gadi which situated in Aligarh of Uttar Pradesh. This village has its own small tradition, local god and goddess various tradition and ritual of the village; all these elements go outside the village and established relation with the tradition of great Hindu Granthas. The great traditions are explained in various religious books and local traditions are different from these tradition but they are considered people to the great tradition. **When these great tradition are adopted by the local people than it becomes a smaller tradition**. The **Marriott** set this process as **Parochialisation**. When this parochialisation attached with the great tradition than this process is known as **Universalization**. The river Gangas is a very big example of this. In great traditions, the place of Ganga is very high. By taking a holy dip in Ganga can give you Moksha. The people of Krishna gadi calls the river which flows near to their village "Ganga". This is a parochialisation of Ganga. For villagers the river which flows near to their village is Ganga. Here only they take a holy dip on the occasion of ekadashi and purnima and only here they perform all holy traditions. This is the opinion of **Mekim Marriott** and **Singer** that change in village come through great traditions and shrinks on reaching to the little tradition. There is large chain reaction between **great tradition** and little tradition and this chain is responsible for various social changes. Therefore, **universalization** and **parochialisation** are helpful in understanding the social changes like **sanskritisation** and **westernization**. When, we see the structural and cultural changes in various castes than we must analyze the process of **sanskritisation**, **westernization, universalization** and **parochialisation**.

(1) Change in the states of schedule caste

When we discuss about the changes in caste system we must see that what changes has occurred in schedule caste. If we see from the point of view of various religious aspects then we will find that the major part of schedule caste is of untouchables. According to Hindu belief, the professions of these castes are unholy and because of this they have got lower place in our society. It is not so that all lower castes are same. They also have their own system. The intellectual has divided these untouchable as exterior and depressed. So many restrictions were imposed over them. In the sense of 1931, it is sad that no Brahman barber, tailors etc will not provide any service to this depressed caste and they will not allowed enter in the temples. There so many movement for these untouchable during over freedom fight.

Notes The species name Harijan, Gandhi addressed. Ambedkar, who was himself a pariah, these nations have social reform movement began. As a result of all these efforts SCs change.

Andre Betai (1969), **M.N. Srinivas** (1969) **B.S. kohan** (1959) and **O.M. Linch** (1968) has established that now these lower castes are coming in the main stream of the country. They are adopting sanskritisation and development is taking place in terms of financial stage. **Ambedkar** has prepared these castes to leave the Hindu religion and to adopt Buddhism and many untouchable got prepared for this.

The studies conducted by various sociologist, reveal that there is no difference or change noticed in the system of these castes. **In fact in last two-three decades there is an improvement noticed in their social and economical conditions. Changes have been noticed in their lifestyle too**. But according to

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Kathleen Gaff (1970), there is no major difference noticed as far as relations of these untouchables with other castes is concerned. **M.S.A. Rao** has also not noticed any significant changes. According to him:

Even today, harigans are exploited groups. They are the partners of that production system where the control is in the hands of upper castes and high society.

Yogendra Singh says the changes which were accepted in the favour of schedule caste are not seen any where even today. Still they are living in huts and the special privileges given to them, they are not in position to use them. The changes will be considered effective only when they will get a higher place in our caste system.

(2) Caste Restrictions have now been Weakened

The changes happening in the caste can not be understood by one reason only. There are many reasons for this. In past, the restriction was various thing which were there on the caste has now weakened up to a great extent the condition of ladies is still pitiable in the villages. The restriction over them in cities and town are being removed. The secular and democratic image has also help in removing out these restrictions.

(3) Caste does not Determine Occupations

Now professions are selected on the basis of opportunities. Now, **upper caste has taken up various non tradition professions**. Now professions are more secular than the caste based. Every caste is free to take up any profession for financial gain and reputation.

(4) Jajmani System has Gone

In past, the village economy was based on jujmani tradition but now due to cash payment these traditional services are no more functional. There is no Kameen and Jujman tradtion existing.

(5) New Avatar of Caste

In past two-three decades the caste has appeared in its new avatar. Now, castes are taking equal part education, sports and politics.

Task What is a difference between great tradition and little tradition? Explain in brief.

13.8 Summary

- Species indicates the nature of highlighting the biological side of group differences while the ethnic is the representation of combination of strong biological factors like culture and origin roots and lineage.
- The recent ethnic upsurge was described two thinking communities which are known as primordialists and circumstantialist.
- According to yogendra Singh, changes are taking places at two levels in caste. One is structural and another is cultural.

13.9 Keywords

1. **Ethnicity**—the group of people defined in such a way where it is understood by them and others that they have some common specialty which distinguishes them from others group of society. This group has its own peculiar cultural behavior.
2. **Universalisation**—parochialisation when get attached with the great tradition then this process of attachement is know as universalisation.

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13.10 Review Questions

1. What is the theory of ethnicity?
2. Explain the ethnic wave in India.

Answer: Self Assessment

1. sanskritisation 2. Shriniwas 3. culturalisation

13.11 Further Reading

Books

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

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Unit-14: Indian Context of Development: Sociological Appraisal of Five-Year Plans

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14.7 Further Reading

Objectives

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

- Increase modernisation through social development,
- Increase social welfare and social restructuring,
- Change in social statues of people through division of segment,
- Attain maximum benefits by using resources in planned manner.

Introduction

"There is collective contribution of many socio-cultural conditions in giving present shape to the society. The formation of present Indian society is based on our primitive values, the religion philosophy and moral values which were introduced in this age only"

Suffering from social problems can be brought revolutionary changes in society. Socio-economic change in the planned change is observed in a new way. This experiment of planned changes got sufficient place in development plan of socialist and capalist, developed, developing and under-developed countries for attaining set objectives through planned socio-economic changes is the planned change.

In today scenario to bring social changes, the importance of social improvement to protest are also being considered and it is emphasized that further establishment of the welfare society the social improvement protest are also required along with planning.

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14.1 Modern Period of Indian Society/Contemporary Indian society

Today the phase what we see of Indian society, it is formed because of cultural exchanges in the past and the new situations developed like political, social, financial and religious after freedom. This way the society what we see today can be understood on the basis of following:

1. **Secularism**—The development of today's Indian society is taken place from various religious groups and in our society, all religious groups are considered equal without any disparity. By this way, secularism presents a condition where people respect and keep harmony with the followers of other religions and everybody has full freedom to follow its religion. It means, there is no disparity on the basis of religion.

> *Notes* In fact, the meaning of secularism is not to oppose any religion but to keep same respect for all the religions. Feature of secularism in today's Indian society can be observed to great extent.

2. **Distribution of classes**—In today's Indian society, the process of segmentation has started in cast systems and this segmentation is getting more importance. The social condition of people is changing on the basis of segmentation only. The labour segment, entrepreneur segment, teaching segment, engineer segment, traders segment and many more segments is becoming the base of their respective fields. In broader terms, there are two segments in our Indian public. First, people belong to high class. Second, people belong to lower class. The public covered under first segment is well off in respect of socio, economic and politically.
3. **Modernisation**—In today's Indian society, the development of modernisation is taking palace as new standard for social changes. According to this standard, a large segment of Indian public is becoming against these old social traditions. The Indian society is showing to ideologies i.e. old traditional and progressive.
4. **Sanskritisation**—Because of sanskritisation today in Indian society the old pattern of castes is at the verge of breaking. As a result of which, slowly and gradually all castes are selecting new professions after leaving their traditional professions. According to **M.N. Srinivas**, "The sanskritisation is the process through which any low caste Hindu adopts the tradition, rituals, concepts and lifestyle of any high caste Hindu and after this start claiming high social position in this caste system." By virtue of this sanskritisation the social distance between different castes is decreasing and this is giving dent to concepts like Karma and Rebirth.
5. **Democratization**—Traditionally, the constitution of Indian society was based on caste system which was the cause of inequality, difference and birth but in today's socialist system there is no place for colour, birth, creed, caste and religion. In Indian society at every level we see the process of democratization. Democratization is a tendency of transmitting democratic values in every walk of life. So, the tendency of democratization give stress for development of the society by wish and will of people and it runs with the philosophy of equality, socialism, economic justice and human welfare.

Meaning of planning

In India also, after independence for the purpose of social welfare and reconstruction of the society five year plans were conceived. During 150 years of British rule, the financial condition of country was in bad shape. There were many social and economic problems and to come over come that the planned development is the only answer. Thus from 1951 five year plans were introduced in the country. Before

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we mention the efforts done in various five year plans for the social welfare it is important to know the meaning and importance of planning.

According to **Prof. Harris**, "Planning is mainly the system to use available resources and to use them to achieve pre-decided aims and to get maximum benefits out of them". According to the **planning Commission of India**, the planning in reality is the process to organize the resources and to achieve social aims along with maximum benefits.

In the both the definitions it is clear that in planning first of all we set our purpose and aim and to achieve that we used the **available resources in the best possible manner**. The planning is such an effort in which the limited resources are used wisely so that maximum profit and the pre-decided aims must be achieved.

In general, planning is of two types—First, financial planning and second, social planning. Under financial planning we focus on the achievement of aims pre-decided for agricultural, industrial, mineral, trade, transportation, communication, employment and per capita income segments. Under social planning we include mother and child welfare, labour welfare, welfare of physically disabled, health and education welfare, welfare of backward classes and the removal of various social myths. The social planning is a wide hypothesis which includes financial planning also.

Did u know? The social planning is such an effort by virtue of which we organize a society in such a way that entire society should get social justice, equality and independence, and side by side social help should get automatic speed.

Task What is the meaning of planning? Explain in detail.

14.2 Need and Importance of Planning in India

India is a vast country and its social and economic problems are also big. Here, approximately 28.8% people live below poverty line. Here poverty, unemployment, begging, untouchability and multiple languages, communalism, industrial tension, illiteracy, crime, child abuse, and financial backwardness like problem are very common. The planning is essential in India to overcome these problems, to remove these financial disparities, to get rid over social tension, to control the cultural backwardness, reconstruction of villages and for social welfare. The necessity and importance of planning in India in different field can be projected as under:

1. **In agricultural field**—India is mainly dependent on agriculture but we are far behind in this field because here farmers are not well versed with the latest and scientific techniques, instruments, seeds and manure. It is necessary to take help of planning for the development of agricultural and yield.
2. **Industrial field**—In the industrial segment also India is far behind as compared to other countries. In absence of finance, courage and scientific information the industrial development could not be developed. On the other hand, the industrialization has given birth to many problem such as industrial stress, segment fights, financial disparity, dirty localities, unemployment, poverty, environmental pollution, industrial insecurity, and exploitation of labourers, ladies and children. The social and economic planning is the only way out which can treat the above stated problems.

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3. **Control over selfish group**—In modern India so many strong selfish group are developed which are interested in their own benefits. With these groups, people of backward classes are not in the position to compete. By this general public and backward classes are exploited. In state run planning, the exploitation of these people is negligible and a control is imposed on these selfish groups.
4. **Useful and rural restructuring**—Through rural development, restructuring the life of rural public can be made prosperous and happy by planning.
5. **Helpful in social welfare**—The social welfare is only possible through planning. Here we find various social and economic problems related to schedule class, schedule tribes and backward classes. There development is only possible with planning only. Here it is necessary to increase the facilities of mother and child welfare, labour welfare, welfare of people who are physically and mentally deprived, family planning, health facilities and education. For all these social planning is must.
6. **In social sector**—In India we find lots of problem related to castism and untochability. Here crime, child abuse, white collared crime, suicide, prostitution, begging, communalism, population inflation, poverty, youth unrest and corruption like problems are commonly noticed. As a result of this the rate of differences in individuals, in family and in society is all increase. To solve these entire problems and to rebuild the society the social planning is essential.
7. **For national unity**—People belong to different origin, caste and sur-caste and different cultures live in India. To bring them together and for national unity the social planning is necessary because with the help social planning only there interest can be safe guarded and the condition of fight can be averted.

Other than above stated sectors, there is a requirement of social planning to remove the traditional myths and superstition in religions, to safeguard physically deprived and disabled people and to provide shelter to orphans and beggars keeping in view the government of India has accepted the benefit of these aims of planning and started five years plans since 1951. Till today, we have completed ten five year plans and six annual plans. This is the eleventh five year plan (2007-2012) is in progress. The government understands the duty of social welfare and spends crores of rupees for the same.

Self Assessment

Fill in the blanks—

1. India is a ..... country, even then it is far behind in the agriculture sector because here the farmers are not know about advanced agricultural equipments, seeds, manure, and scientific techniques.
2. ..... in India has given birth to many problem like industrial tension, segment fights, financial disparity, unemployment etc.
3. In ..... India many strong selfish groups have come up who are concerned with their own interest.

14.3 Five Years Plan in India

The government of India has given speed to financial and social development through five year plan and put planned efforts for the social welfare. This is the clearer by the mention of different five years plan.

First Five Year Plan 1951–1956

In December, 1946 under chairmanship of **Sri. K.C. Niyogi** in the advisory planning board and who has suggest to established the planning commission. By keeping this advised into consideration on 15th

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march, 1950 the national planning commission was formed and **Mr. Jawahar Lal Nehru** was named as its chairman. After 16 months of discussions, five year plan were presented. This plan was made of five years time i.e. 1st April, 1951 to 31st March, 1956 to this is known as first five year plans. Total ₹ 1960 crores were spent during this plan. Following were the aims of this plan: (1) To settles the refugees who have come due to partition. (2) To solve the problems developed due to Second World War and partition (3) To increase the production of food grains and raw material. (4) To improve the countries economy and to bring stability in the economy. (5) To develop the industrial segment to provide employment. (6) To established the socialist pattern in the country. (7) To provide facilities like help education, medicine, transportation, agriculture, and industry in the rural sector through restructuring. (8) To encourage the programme of social welfare.

Expenditure of the Plan: In first five year plan, total ₹ 1960 crores were spent. The details were like this- agriculture and community development ₹ 290 crores, irrigation and flood control ₹ 434 crores, Energy ₹ 149 crores, rural and small scale industry ₹ 42 crores, industries and mineral ₹ 55 crores, transportation and communication ₹ 518 crores and ₹ 472 crores on other heads.

The achievements of Plan—During this plan, national income has gone up by 18%. In agriculture sector 12.2% increase has been noticed. Industries development has taken place, irrigated land is increased, and electricity production became 23 lakh kW. There were 2.25 crores student during 1950-51 which became 3.14 crores by the end of this plan. Approximately 5 lakh refugees were rehabilitated and provide the land and employment, professional training were given to 28 thousand refugees, ₹ 19.83 crores for schedule tribes, ₹ 7.8 crores for schedule caste, 1.10 crores for ex-criminal tribes and these 2.03 crores were spent for the welfare of backward classes. During next period, under the chairmanship of Durga Bai Deshmukh central social welfare board was established to provide development, health, education to disabled orphans, ladies and children.

Second Five Year Plan 1956–1961

The second five year plan was implemented in the country from 1st April 1956 to 31st march 1961. The main aim of this plan was (1) To uplift the living standard of common people by increasing the national income by 25%. (2) The development of major and heavy industries (3) To provide more and more employment opportunities to the people, (4) To distribute equal income and property among the people and to end the financial disparity in the society. The main aim of this plan to established the socialist pattern of society by which the development of co-operation and brotherhood can be developed and the financial problem should be reduced.

Expenditure of the Plan—Total ₹ 4,672 crores were spent during this plan out of which 549 crores were spent on agriculture and related works, ₹ 430 crores on irrigation and flood control, 452 crores on power generation, ₹ 1261 crores on transportation and communication, ₹ 273 crores on education and scientific research, ₹ 1,767 crores on health and other sectors.

Achievements of this Plan—During this plan, 20% increase in income, 48.7% increase in agriculture production was obtained, and the production in public sector industries has gone up 8.4%. 2.80 crores hectare land became irrigated and the number of students in school has gone up to 4.46 crores, the electricity production has gone up to 56.6 lakhs kW, ₹ 830 crores, were spent for various social services during this plan 1,72000 refuges families were rehabilitated and loans were provided to them for building houses, training and jobs were provided to them. For welfare schedule tribes ₹ 43 crores, ₹ 4 crores for past criminal tribes, ₹ 5.86 crores for backward classes, ₹ 1.2 crores for labour welfare, ₹ 24.2 crores for industrial colonies, ₹ 9.9 crores for slums and Harijan welfare were spent. By this way in second five year plan more money was spent for social welfare a compared to first five year plan.

Third Five Year Plan 1961–66

The third five year plan was implemented for 1st April 1961. Following were the aims of these plans- (1) To increase the national income by 25% at the rate 5% annually. (2) To make country self reliant in food

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and to increase the export of raw material required for industries. (3) To expand the basic industries like iron, chemical industry, fuel and electricity to meet the requirement of the country through local resources. (4) The maximum utilization of man power in the country and to increase the opportunities of employment. (5) To reduce the difference between the income and property and to ensure the equal distribution of financial power.

Expenditure of the Plan—Total 8,577 crores were spent during this plan out of which ₹ 1,089 crores were spent for agriculture and community development ₹ 665 crores on agriculture and flood control, ₹ 1,252 crores were spent on power, ₹ 241 crores were spent on rural and small scale industry, ₹ 1,726 crores for industries and minerals, ₹ 2,112 crores on transportation and communication, ₹ 660 crores on education and scientific research, ₹ 226 crores on health, ₹ 606 crores were spent on other heads.

Achievement of the Plan—During this plan, many ups and downs have come due to indo-pak war, reduction in foreign aid and less rains. National income, agriculture and industrial production has shown increased in the first few years but later decrease has been observed. The number of school going students has become 6.60 crores. Electricity production has gone up to 101.71 lakhs kW and irrigated area has gone up to 3.1 corer hectare.

The 17% of the total expenditure of the plan i.e. ₹ 1300 crores were spent on social welfare programs. Under this plan ₹ 24 crores on mother and child welfare, ₹ 74 crores for the rehabilitation of refugees and ₹ 114 crores were spent on development of backward classes. By this amount, the facilities of health, education and home were provided to these people. In this plan, ₹ 24.9 crores were spent on family planning, ₹ 105.7 crores on water supply and sanitation and ₹ 40.4 crores on labour welfare. During this plan, efforts also had been made for the removal of dirty colonies, re-establishments of dismantled, home for laborers and crime reduction.

Plan-Holiday

The forth five year plan was to be implemented in April 1966 after third five year plan but due to indo-pak war, drought for continuously two years, devaluation of currency, price rise and depletion in resources this was implemented after three years. During these three years, one year annual plans were implemented. This three years period is known as plan holiday. During these annual plans the expenditure was given in the table below:

Year	Proposed Expenditure (in crores)	Actual Expenditure (in crores)
1966–67	2,082	2,137
1967–68	2,246	2,205
1968–69	2,337	2,283
Total	6,665	6,625

In these plans, ₹ 1,510 crores on industry and minerals, ₹ 1,222 crores on transportation and communication, ₹ 1,212 crores on power generation, ₹ 1107 on agricultural and related services, ₹ 47 crores on agriculture and flood control, ₹ 270 crores on education, ₹ 1,401 on crores health, ₹ 752 crores on family planning, ₹ 100 crores on water supply and sanitation, ₹ 34 crores on housing, ₹ 68.5 crores for the welfare of backward classes, ₹ 35.5 crores on labour welfare, and ₹ 12.1 crores on social welfare were spent.

Forth Five Year Plan, 1969–74

From 1st April 1969 to 31st march 1974, the forth five year plans were implemented. Following were the aims of this plan-(1) To ensure the compound economic development of the country at 5.5% annually,

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(2) To ensure 5% increase in agriculture and 8-9% increase in industrial production annually, (3) To reduce the foreign aids and to become self reliant, (4) To give speed to the development of the country and to ensure the justice of social and equality, (5) To stop unemployment, (6) To remove disparity in income, (7) To increase export by 7% annually, (8) To expand and encourage to social services, (9) To stop the rising population and to implement the family planning programme on large scale.

Expenditure of the Plan—During this plan, ₹ 15,779 crores were spent out of this ₹ 2,320 crores on agricultural and related fields, ₹ 1,354 crores on irrigation and flood control, ₹ 2,932 crores on power, ₹ 243 crores on rural and small scale industry, ₹ 2,864 crores on industries and minerals, ₹ 3,080 crores on transportation and communication, ₹ 403.4 crores on health, ₹ 315 crores on family planning, ₹ 407.3 crores on water supply and sanitation, ₹ 237 crores on housing, ₹ 142.4 crores for the welfare of backword classes, 41.4 crores on social welfare and 29.2 crores on labour welfare were spent.

Fifth Five Year Plan, 1974–79

The fifth five year plan was implemented on 1st April, 1974 which was about to continue till march, 1979 but due to defeat of Congress party in 1977 and victory of Janta party in general election the new government has discontinued this plan on 31st march, 1978. One year prior to its schedule. So this plan was for the four years only and the main aims of these plans were as follows: (1) Removal of poverty, (2) To become self reliant, (3) To reduce inequality, (4) To increase employment opportunities, (5) To put control over population increase, (6) To ensure education for every children up to 15 years of age and to develop the agriculture and transport industry.

Expenditure of the Plans—During this plan the total expenditure was ₹ 39,426 crores out of which ₹ 4,865 crores on agricultural and related fields, ₹ 3,877 crores on irrigation and flood control, ₹ 7400 crores on power, ₹ 10,201 crores on industries and communication, ₹ 6,917 crores on transportation and communication, ₹ 1,285 crores on education and ₹ 5,703 crores on other heads on spent. In this plan ₹ 756 crores on health, ₹ 516 crores on family planning, ₹ 400 crores on nutrition, ₹ 543 crores on urban development, ₹ 1022 crores on water supply and sanitation, ₹ 119 crores on social welfare, ₹ 256 crores for the development of backward classes and ₹ 57 crores on labour welfare were spent.

Sixth Five Year Plans, 1980-85

From 1st April 1978, the Janta government has formulated the sixth five year plan. This plan has the provision of Rs 1,16,250 crores expenditure but in January 1980 due to defeat of Janta government once again Congress (I) came into power and formed sixth five year plan again from 1980 to 1985. Following were the aims of this plan: (1) To ensure the phenomenal rate of development, (2) To encourage the modernisation in economic and technical sectors, (3) Removal of poverty and unemployment, (4) To bring positive changes in the life's of common man, (5) To reduce the regional inequality, (6) To implement the principal of small family and to control the population, (7) To ensure contribution of all segments of the society for the development etc.

Expenditure of the plans and social welfare—In this plan the total expenditure was ₹ 1,09,292 crores out of which ₹ 15,201 crores on agricultural and related fields, ₹ 10,930 crores on irrigation and flood control, ₹ 30,751 crores on power, ₹ 15,002 crores on industries and minerals, ₹ 17678 crores on transportation and communication, ₹ 13,788 crores on social service and other heads were spent. During this plan ₹ 3,997 on education, ₹ 3,412 crores on health and family welfare, ₹ 3,839 crores on housing and urban development, and ₹ 6,688 crores on social welfare were spent.

Seventh Five Year Plans, 1985–90

During seventh five year plan, there was provision for total ₹ 34 Trillion 81 Billion 48 Million crores expenditure out of which 18 Trillion crores were to be spent on public sector. Rate of development

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was plan at the rate of 5% per annum and the top priority was given to the removal of poverty and unemployment. In this plan, efforts were made to ensure food, cloth, shelter and health to the common man. The aim was fixed for increased in agricultural production at the rate of 4%, grain production at the rate of 5% and industrial production at the rate of 8%.

Expenditure of the Plans—In this plan the total expenditure was ₹ 2,18,730 crores out of which ₹ 12,793 crores on agricultural, ₹ 15,247 crores on rural development, ₹ 3,470 crores on specialized sector. ₹ 16,590 irrigation and flood control. ₹ 61,689 crores on power, ₹ 29,220 crores on industries and minerals, ₹ 29,548 crores on transportation, ₹ 8,426 crores on Communication, information and broadcasting, ₹ 3,024 crores on science and technology, ₹ 34,960 crores on social services and ₹ 1,513 crores on other heads were spent. In public sector, the maximum investment (28.2%) on power and after that on agriculture, rural development and irrigation (22%) and on social services (16%) was spent. So, in total, the two-third part of this plans expenditure was spent on above stated segments. By this, in this plan the major focus was on power, agriculture, rural development and social services.

8th Five Year Plan, April 1, 1990 was to begin with, but due to political instability was implemented in April 1992. Between the two years in which the annual plan has been accepted as 58,369 million in 1990-91 to 6,475 in 1991-92 ₹ crore spent on various items.

Eighth Five Year Plans, 1992–97

Eighth five year plan was started in April 1992. The provision of ₹ 7,98,000 crores expenditure was kept in this plans, out of which there was a provision to spend ₹ 4,34,100 crores on public sector. During this period, the rate of development was fixed to 5.16%. In this plan, the main aim was to remove poverty, rural development, and prevention of population explosion and to speed up the development activities along with employment to all. The other aims of this plan were the mandatory primary education to make all people between 15 to 35 years of age literate, to provide clean drinking water and primary health facility in all corners of the country. To stop the tradition of carrying of human feces on their heads was also is the aim. Beside these aims, some other aims like self reliance on food grains, stress on domestic resources for financial investments and development of science and technology through technical expertise were focused.

Ninth Five Year Plan, 1997–2002

Ninth five year plan was started in 1 April, 1997. The Atal Bihari Vajpayee government on 1st January 1999 has introduced the ninth five year plan. In which the total expenditure in plan was ₹ 5,59,000 crores. In this plan, the financial development at the rate 6.5% per annum was ensured, ₹ 22,300 crores was spent on Prime Ministers special work plan. Under these special work plans five segments like food and agriculture, infrastructural development, information technology, water resource management and health, housing and education were given adequate place in this plan. The main aim of this plan was to provide equal justice and equal development to the people.

Tenth Five Year Plan, 2002–2007

In tenth five year pan ₹ 15,92,300 crores were kept for public sector but the actual investment was ₹ 16,53,065 crores.

The main aims of tenth five year plan were—

(1) To ensure 8% annual growth in gross domestic production (GDP) during 2002–07, (2) To ensure foreign investment of 7.5 billion US dollars, (3) The disinvestment of ₹ 78000 crores in public sector organization during five years, (4) To ensure five crores employment opportunity during this plan, (5) To achieve 75% literacy rate by the need of 2007, (6) To reduce the child death ratio by 45/1000, (7) To increase the forestation by 25% till 2007, (8) To bring the rate of investment by 28.4% of the GDP.

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(9) To make home saving rate by 26.8% of gross taxes. (10) Dependence on foreign investments by 1.6% of GDP. (11) To increase the tax collection from 8.6% to 10.3% of GDP. (12) To reduce the unplanned expenditure from 11.3 to 9% of GDP.

Eleventh Five Year Plan, 2007–2012

In eleventh five year plan, out of total expenditure of 36,44,718 crores in public sector ₹ 21,56,571 crores were allocated for central schemes and ₹ 14,88,147 crores were allocated for various schemes in states. The main aims of eleventh five year plan are as follows: (1) The rate of GDP increase is been fixed at 9%. (2) Till 2016–17, the per capita income will be double. (3) 7 crores new employment opportunity will be ensured. (4) The rate of literate unemployed persons will be brought to less than 5%. (5) At present, the rate of school living children is 52% this will be reduced to 20%. (6) To ensure the literacy rate by 85%. (7)The rate of neonatal death will be reduced to 28/1000. (8) The mother death will be brought to 1 out 1000. (9) By year 2009, the clean drinking water will be ensured for all. (10) To bring down the gender ratio to 935 by 2011–12 and 950/1000 by the end of 2016-17. (11) Electricity supply will be ensured for entire rural population by 2009 for the people living below poverty line. (12) By November 2007, every village will be connected with telephone services. (13) By 2011–12, each village will be connected with the broadband. (14) By the year 2009, each village with population of 1000 will be connected by road. (15) 5% increased will be ensured for forestations. (16) Measure for clean air will be ensured as per the specifications given by world health organization in order to clean rivers; the polluted water of cities will be adequately. (17) The ratio of poverty will be brought down to 10%. (18) The rate of population increased in decade will be brought down to 16.2% between 2001–2011. (19) The 68000 mega watt additional electricity generation will be ensured.

Poverty Eradication Programme and Five Year Plans

We always speak about social justice in our five year plans but we have not made any significance progress in this regard. In sixth five year plan this has been admitted that 50% population of country is living below the poverty line since long. The sixth wiser plan has important aims out of which one was 'a progressive reduction in the incidences of poverty and unemployment'. In seventh and eight plans also the issue was poverty was highlighted. In ninth plan, from the point of view of poverty removal the priority was agricultural and rural development and in tenth plan also it is said to bring down the poverty ratio.

Notes In eleventh plan, the poverty ratio will brought down to 10% and for this seven crores new employment opportunities will be created and by doing so, the rate of unemployment will be brought down less than five per cent.

These plans are showing slight improvement in removing poverty. In villages, agricultural labourers are being paid more wages and more facilities are being provided to the farmers. Small entrepreneurs are progressing. The government has implemented many schemes on poverty eradication out of which many are still continuing. For e.g. **Swarna Jayanti Gram Swarojgaar Yojna (SJGRY)**, **Swarna Jayanti Shahari Rozgaar Yojana (SJSRY)**, **Pradhanmantri Rojgaar Yogna**, **Annapurna Yogna**, **Antyoday Ann Yogna**, **Jay Prakash Narayan Rojgaar Guarantee Yogna**, **Mahatma Gandhi Rashtriy Gramin Rojgaar Guarantee Yojna**, **Aam Adami Bima Yagna, Gramin Rojgaar Avsar Karyakram etc**.

The latest statistics of people living below poverty line are issued by the national sample survey organization on the basis of survey done during 2004–05. The percentage of population living below poverty line was 26.1% during 1999–2000and this has reduced to 28.1% during 2004–05.

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At present to control the rural unemployment and to control the poverty mainly following schemes are under going—

1. **Swarna Jayanti Gram Swarojgaar Yojna (SJGRY)—**In April 1999 after including following six schemes has started: **1. Independent Rural Development Program (IRDP). 2. Training of Rural Youth for Self-Employed (TRYSE). 3. Rural Women and Child Development Scheme (RWCDS). 4. Million Well Scheme (MWS). 5. Advanced Tool Kit Planning (ATKP). 6. Ganga Welfare Programme (GWP)**. The purpose of this scheme is to bring self employed persons above the poverty line by providing them bank loan and government subsidy, by bringing them in self help groups. Under this programme, subsidy is given at the rate of 30% of total cost of the scheme but for this the maximum limit for schedule caste and schedule tribes is ₹ 7,500 and for handicapped it is 50% which is maximum of ₹ 10,000 is being fixed. To self employed groups 50% subsidy is given of the total cost of the project. The maximum limit for this 1.25 lakhs or ₹ 10,000 per individual whatever is less is fixed. Small irrigation scheme, self employed groups and self employed there is no maximum limit for subsidy.

   Under this scheme it mandatory to include 50% from schedule caste and schedule tribes, 40% from females and 3% from physically handicapped person. Lending scheme intends to place a multi-credit facility is preferred. Self employed group can be formed by taking 10-20 members. In case of physically disabled people in remote areas such as hills and desert in the areas with smaller populations this number can be reduced to 5.

2. **Pradhan Mantri Rojgaar Yogna—**The purpose of this scheme is to provide employment to the educated unemployed youth who are living in small towns where the population is up to 20,000. This scheme was started on 2nd Oct, 1993 with the purpose of providing the employment to the literate unemployed youth. In this scheme for business and service oriented jobs loan for ₹ 2,00,000 and for establishing an industry of ₹ 5,00,000 is allowed. In this ₹ 12,500 per entrepreneur is given. On 1st April 1994, the SEEUY scheme is dissolved in this scheme.

3. **Gramin Rojgaar Avsar Karyakram—**From April 1995, in rural area and small towns where the population is 20,000 to provide employment in various scheme this programme was introduced by gramin and khadi udhyog. The benefits of this scheme can be availed by all persons, institutes society, trust and limited companies. The maximum limit of such schemes is ₹ 25,00,000. The beneficiary has to invest 10% as his contribution of the total cost of the project (for weaker section this is 5% only).

4. **Annapurna Yogna—**Effective 1st April 2000, under this scheme any senior citizen whose age is 65 or above and who is eligible to get pension under national old age pension scheme but not getting the pension, to fulfill their requirement under this scheme 10 kg of food grain is provided to them to give them food security.

5. **Antyoday Ann Yogna—**Scheme was started in December 2000, the purpose of this scheme was to provide food through public distribution system to the people living below poverty line. Under this scheme, every month 35 kg food grains at subsidize rates are provided to 2 crores families living below the poverty line. The price of wheat and rice is ₹ 2 and 3 per kg respectively under this scheme.

6. **Jay Prakash Narayan Rojgaar Guarantee Yogna—**To provide employment to the unemployed in various districts where majority of people are living below the poverty line. The central government has stared Jay Prakash Narayan Rojgaar Guarantee Yogna on the occasion of birth centenary of Jay Prakash Narayan.

   In the first phase of the scheme, to identify the most backward 130 districts in the country the rural development ministry has formed a workforce.

7. **Mahatma Gandhi Rashtriy Gramin Rojgaar Guarantee Yojna—**started on 2nd Feb. 2006, under this programme in the rural area of the country every adult and every family has got legal right to get 100 days unskilled employment. In this scheme, 33% females will benefit. The purpose of this scheme to ensure the employment safety in the rural area by unskilled labour. "**Kaam ke badle anaj yojna**" and

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"**Sampurn gramin rojgaar yojna**" has been dissolved under this programme. Under this scheme, the individual who's willing to work and registered but not getting employment within 15 days liable to get unemployment compensation through central government. This scheme is applicable in every district all over the country.

8. **Aam Adami Bima Yagna**—To provide free life insurance to the farmer without land in rural areas, the central government has started this scheme on 2nd Oct. 2007. Under this scheme, every ensured as to pay ₹ 200 annual premiums and this premium will be paid by central and state government on 50:50 basis.

14.4 Summary

- According to Prof. Harris, planning is mainly the system to use available resources and to use them to achieve pre-decided aims and to get maximum benefits out of them.
- Through five year plans, the government of India has provided the momentum to the social development and put efforts for social welfare in planned way.
- The first five year plan 1st April 1951 and till today 11th five year plan are implemented. The eleventh five year plan is for 2007–2012.

14.5 Keywords

1. **Planned Changed**—in social system when a group of people takes a collective decision about certain situation than it is called planned changed.
2. **Planning**—to organize with the resources to achieve predicated aims, requirement and priorities is know as planning.

14.6 Review Questions

1. Explain the importance and necessity of planning in India.
2. What are the aims of eleventh five year plan?
3. Explain the poverty eradication programme in various five year plans.

Answer: Self Assessment

1. agriculture based 2. Industrialization 3. modern

14.7 Further Reading

Books

1. Development of Sociology—*Vandna Vohra, Omega Publication.*
2. Development of Sociology—*Dubey shyamacharan, Vani Publication.*
3. Development of Sociology—*Kailash Pyas, Paincraft Publication.*

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Unit-15: Social Consequences of Economic Reforms

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Objectives

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

- Understand the importance of social consequences of economic reforms,
- Understand the development of country through economic policy.

Introduction

In 1991, the government has implemented some economic reform. Under these economic reforms privatization, liberalization and globalization are main. These all concepts are technical concepts and concerned with our political economic policy and economics before we clear these concepts we have to understand that what was the cause which compelled government to adopt these economic reforms. Ten years before 1991 were highly difficult time for the government. There was heavy load of foreign loan and it was difficult to repay these loans. The government has taken loans from different sources and could not be able to pay it. Our annual budgets always were of fiscal deficit and public sector was showing loses year after year. In 1991, the government has changed their political economic policy under these difficult financial crises and also made some changes as a result of which economic liberalization and privatization came into existence.

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15.1 Social Consequences of Economic Reforms

The government of India has adopted the economic policy and it was concerned to policy of democracy under liberalization. The market was given freedom and purpose of policies of democracy was influence of rich people will increased in the market and they will have big influence over the political scene and the free market will run the politics of democracy. After 1991 when government has adopted this new economic programme as a result of this, the market become free from the control of the government. Commonly, in the non-technical terms the liberalization is the programme in which the rule of import and export are very flexible thus the influence of the government becomes negligible. Now, we will understand in detail the economics of liberalization.

Liberalization

The economic condition of country was in bad shape before the introduction of liberalization in 1991. We had no funds to clear the foreign debts; especially it's a type of fiscal danger in front of government. Monsoon was in bad condition and petrol price in world market were touching the sky. Internal and external loans were so high that it was difficult to carry on along with this to over come this problem this liberalization was adopted.

The economist has explained the policy of liberalization in technical terms. There are equal numbers of people in favour and against these economic reforms. The supporters of liberalization say that the concept of free market in liberalization is beneficial for government and the masses. On the other hand, the critics of liberalization say that this economic policy will take the country to the point of no return. The local market will finish because of foreign investment. Indian industrial sector will become weak and local industries will closed. This is all debate. Let us now understand the liberalization technically.

Notes Liberalization is economic policy not only India but Latin America and African countries has also adopted liberalization on advise of international monetary fund.

There are two Concepts of Economics of Liberalization

(1) Stabilization

(2) Structural Adjustment

1. Stabilization

In the economics of stabilization can be compared with medical science. When a person gets heart attack. We take him to the hospital and he is under constraint of life and death. The doctor saves life by giving him treatment and say that the condition of patient is stable. It means that he is not fully healthy but not going to die. Similarly, the economist explained the process of stabilization and liberalization. Happen this that the government designs some economic program with the help of which the economic crisis can be adverted for sometimes. During this period the installment of low-term loans are cleared and increasing inflation is stopped. This programme of stabilization is adopted by the government on the suggestion of International Monetary Fund. The idea of international monetary fund behind the suggestion is that the fiscal deficit budget will improve and the inflation will come down. The left economists are not agreed to this policy of international monetary fund. The say that this policy of international monetary fund will result into demand of articles which will result in low production and utility market will shrink.

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2. Structural Adjustment

Structural Adjustment is the second important concept of liberalization when government adopts stabilization along side this we have to do some economic **adjustments** and economic reform. The government forcefully implements some unwanted policy reforms suggested by the international monetary fund and World Bank. If the government adopts stabilization it becomes essential that they should adopt structural adjustment too. The aim of structural adjustment as follows:

1. The unmarketable thing should be made marketable.
2. The production under structural adjustment will come to private sector from government sector. **The privatization favours the structural adjustments.**
3. The economy should be made more open.
4. To encourage private sector all effort should be made.
5. The general economy philosophy is that under structural adjustments. We should rely more one market powers.
6. The government should removed all the control and rely on market prices.
7. Public sector should be abolished with the hope that private sector will replace them.

Whenever, we discuss the economic policy of liberalization then we must bring concept of stabilization and structural adjustment into consideration.

Did u know? The privatization comes under liberalization under this rule of export/import are made liberal and on the other hand the rule of privatization increases.

An economic liberalization has rule of government become minimum.

The following facts are important in liberalization—

(1) There remains no control of the government on import on almost on the item and raw material can be imported.

(2) As a result of liberalization the complete tax structure has been changed.

(3) The new industrial policy is formed under liberalization which is helpful in industrial sector regularization.

(4) The **foreign exchange policy** has been completely change as a result of this the foreign investment in our industry has been encourage.

Whatever reform in our economy has been done they are after 1991. The government has controlled the financial crisis by virtue of changes in liberalization and privatization. Now, central and state governments are doing through stabilization and structural adjustment only. Because of these two policies the export and import of policies are made more liberal this liberty has geared up the process of globalization. The foreign investment is being encouraged central and state government levels under this economic policy the development of privatization has taken place.

Notes What are the social effects of these economic reforms? Explain briefly.

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15.2 New Economic System: Towards Federal Market Economy

Notes During the tenure of Mr. Narsimha Rao prime ministership in 1991 a new economic policy was introduced during this time and Mr. Manmaohan Singh was the finance minister. It was the first time that countries economy has taken historical turn.

During 1950–60, **Mr. Jawarh Lal Nehru** was prime minister and chairman of planning commission has introduced the political economic policy which was the policy of industrial modernisation. During this period, Nehru ji has with big factories and industries in vision but till 1991. These all plans came down reason being that loan of international institution has reached to new heights and then this liberalization process came into existence and this liberalization led to privatization.

15.3 Privatization

The differentiation between public and private sector was introduced in ancient Greece for the first time. There the state has no contribution to the economic policy. The job of the state was to rule, to fight battle, to develop the society and to give the people peace and safety through which the masses become strong. The private sector of Greece was totally separated out from the state rule. The private sector was restricted to the family and this was the family which used to look after the economy through this there was a clear differentiation between public and private sector of Greece the public sector was the political sector and the private sector was family and economy sector.

Slowly and gradually, when democratic systems were introduced even then the differentiation between private and pubic sector remain as it is. During British rule over India, the government has kept the revenue department with themselves they used to change different over but industries were clearly private sector. This was first time when British government has taken railway under government sector it means that mode of transportation started coming under government sector. When during Awadi conversation of Congress it was decided that socialist pattern of society will be introduced in the country than government has made amendments in the constitution and taken over some industries of private sector under their control. This was the public sector were highlighted. Generally the government of India has kept partial economic investment with themselves in the various industries and not touched other sector over period of time. This is only started with education sector when government has taken it is the private sector. Today, most of the educational institutions are government aided institutions.

In today scenario, the education sector has become an industry in itself and this industry is running continuously by government aid. The medical sector has also reached to the private sector.

When we talk of free market in liberalization then we must understand that the state government has separated out themselves from all the economic activities. In these new developments the state has taken a new role. Our past experience of few years talk us that the market knows everything but it is not so and the interference of state will spoil the market it is also not so. The experience of Korea, Taiwan and Singapore tells us that the role of state is also important in process of liberalization. The major role of state in privatization is to keep an eye on failure of market. The state does some institutional intervention also for example, the state implements some rule for market behaviour. This is the state only which bring positive changes in our market policy. A private sector constructs the modes of transportation then government ensures that full safety should be given to the commuters. The traffic rules should be such that the people should get fool proof safety is state doesn't do this then the life of people comes under danger. Sometimes state gives direction to the market through a definite strategy behind this aim of government is foreseeing development. The laws of foreign exchange rate of interest

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are fixed by government only. In spite of this, it looks that over a period of time the state rule will be minimum in economy and the private sector will take full control over the market.

After these economic reforms, the development of privatization has increased in industrial sector. Over a period of time the industries which were under government control are being put under private sector. The economic philosophy behind these reforms that stabilization and structure adjustment to the private sector is beneficial for the government in terms of industrial and financial activity by doing so the government will keep its economy in shape. This privatization will be helpful in repayment of loan given by international monetary fund. When privatization was introduced their deficits were not clear but now it is assume that privatization will help in development of monetary values. By virtue of decentralization of funds the government has put this in private sector under public sector as a result of this the gap between various group of society will increase. This will incease the production but kills the social justice.

15.4 Globalization

The process of globalization is connected with economy reform in our country and at many other places. The policy of globalization was adopted in view of **Amit Bhaduri** and **Deepak Naiyyar**. Government of India is an orthodox system because of this globalization is reaching to the new parameters. According to these economist, there are three important economic view of globalization. First factor has opened the international market now any person can go to any country and do the business. The second factor is that any international can be done easily any person of any country can setup an industry in our country or can invest funds any where. The third factor is that the international financial assistance can be used in our economy. If we see in on text of economic investment we find that the globalization has started three new processes in India:

1. Open International Trade
2. International Investment
3. International Finance.

We have seen result of various economic reform introduced by international monetary fund and World Bank. Now, every day, a new technique is coming to our country. The central country covered through a network of information and entire nation has come under financial services. Here we must mention that the globalization has established certain new parameters in cultural fields but at present we will see the economic result of globalization. Now, multinational companies are established in our country as a result of which everyday new product are coming in the market. Consumerism is increasing in the country which ever multinational company working in a country there main aim is to earn profit. They don't want that any development country should be developed. In other terms, whatever foreign is being made in country; its main aim is to take control over local market in there hands. The government has introduced same tariff of tax on domestic and foreign investment and this equality is introduced on recommendation of World Bank and International Monetary Fund. The government impended in the name of globalization. In reality, only foreign investors are taking advantage and the entire revenue is going out side of the country. In fact, under the policy of privatization and liberalization, we have not encouraged the local investor and as a result of this the entire profit is going to foreign investor. There is one more demerit in our policy of privatization that we understand the fund will benefit both local and foreign investors. We must put stress that the aim of individual investment should be for development not for profits. So in fact, the base of globalization is economy only and globalization is the foreign investment of production and the globalization is a mean of financial adjustments.

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Did u know? Globalization is not international market, International trade, and international investment but it is strong culture process.

The critics of globalization say that it is nothing them the culture imperialism of America and Europe. Now, we will see the cultural and social part of it.

15.5 Globalization: Cultural and Social Aspects

The international sociology is a name paper of international sociology group. In its 15th June 2001, part addition; they have give a long explanation on globalization. This is a special edition and its theme is globalization. In its editorial **Goran Therborn** has written the strong note on globalization. In this he says globalization is the most important and closed to social scenes in 21st century it has start in mid of 1930. If we see the dictionaries of English, French, Spanish and German before 1980 we will not find any world like globalization. In fact on the other hand, in Arabic language we find four such words which are similar to globalization. In Japan, this word was introduced closed to 1980. In china, this word was introduced in 1990. These all above start details tells us that globalization is a totally new concept which was developed in the beginning of 1990. The editor of international sociology gives additional information that the government Sweden has formed a committee in 1990. The aim of this society was to analyze various international all over the world for modernisation. Some papers were invented for this and they were kept in the special edition of this journal. The edition tells us that how sociologist analyzes globalisation and do they use it.

If we leave a side the economic facts then the globalisation is such a process which takes about the cultural spread. It is a type of cultural paradigm or agenda. Under globalization we recognize the differentiation all over the world. There on the other hand, we understand the one way concept also the globalisation put main stress on two facts it talks of whole world and also the spatial elements in 1990. When globalisation was introduced then the supported of those has criticized traditional sociology that this is restricted to only nation and state. The sociology never sees that this world in reality is system of many societies. Globalisation studies all sphere of society and by doing so. It sees that in this world how many variation are there and how many units are there to bring them together. When globalisation analysis the cultural aspects then it advocate the exchange of certain elements all over the world in view of this globalisation is cultural process. They tell us about social changes and scene to bring the whole world together. In country like India, we see the process of globalisation. This has affected the national and local culture and by virtue of this it feel that this foreign culture should not finish our individual local culture. The **Yogender Singh** analyzes the exchange of both the cultures. He feels that Indian local cultural will keep its identity after adopting some of the elements of global culture.

Self Assessment

Fill in the blanks—

1. ..... is totally a new process in which was introduced in 1990.
2. ..... in 1990 formed a committee whose aim was to analyze the institution of modernisation.
3. Some letters were ..... by this committee were kept in this special edition.

15.6 Summary

- In 1990, the government has introduced some economic reform program for the development of country under the reform recover liberalization, privatization and globalization.

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- There are two concepts in economy of liberalization—stabilization and structural adjustment.
- After the economy reforms, the development of privatization has speed up in industrial segment.

15.7 Keywords

- **Liberalization**—It's the programme in which the rule of import and export are very liberal and interference of government is negligible.
- **Stabilization**—The meaning of stabilization in economics is same as in medical science. As by given treatment, medicine to the patient for the time being that patient condition is stable.

15.8 Review Questions

- What was the economic policy of 1991?
- What was the result of new economic policy?
- What was the meaning of liberalization?

Answer: Self Assessment

1. Globalization
2. Sweden government
3. invited

15.9 Further Readings

Books

1. Indian Society—*Ram Ahuja.*
2. Development of Sociology — *Rao Rammehar Singh, Arjun Publication.*
3. Sociology of Change and Development — *Prafull Chandra Taayal, Hindi Book Center.*

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Unit-16: Socio-Cultural Repercussions of Globalisation

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16.2 Definition of Globalisation

16.3 Globalisation Theory

16.4 Impact of Globalisation

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16.6 Keywords

16.7 Review Questions

16.8 Further Readings

Objectives

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

- Understand the idea of globalisation,
- Impact of globalisation on world-economy and society.

Introduction

Globalisation is a process which is responsible for the contraction of the world. Anything which was at national level now has become international. On the name of globalisation, people also use the term Global village, which is a spoof. Global market and communication revolution is behind this globalisation. There is race to occupy the world market, they are doing everything for this sake. Here "they" means the countries who are expanding their markets.

In Sociology, the idea of globalisation has been developed few decades earlier. Scholars supporting the globalisation criticize the traditional sociology. They say that the traditional sociology still sticks to old idea of country-state instead of considering all societies of the world as one. However the concept of globalisation is also not safe, it has its own weaknesses. Still some scholars raise the question whether globalisation is a modern form of imperialism. What is the difference between them? In the developing countries like India, the ultramodern culture being propagated by the new global communication systems special television channels has also found its critics as well. Some scholars also point fingers towards the misunderstandings between relation of modernisation and globalisation.

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16.1 Meaning of Globalisation

Globalisation is not a completely new process; however it can be regarded alike colonialism and modernisation. Actually globalisation is a new idea. Since 1980, the scenario of the two-dimensional world started changing. After the dissolution of USSR, an uncontrollable type of capitalism developed which remained unchallenged, this made the one-dimensional world come into effect. The capitalism led to some unprecedented social and political changes on world map. The world however tried to adjust with this new changed system.

The fourth Structural Adjustment Programme by Bretton Woods Conference was held to introduce the new economic policy and liberalization programmes. Meanwhile the information technology also paced up the frequency of global communications and relations. People started migrated to different geographical regions in their search for better opportunities. These all events resulted in a global situation of a new basic economical and political reconstruction. A new type of global integration developed with the industrial revolution, rising itself above the limits of country-state. According to **Freedman**, globalisation is actually an integration of markets, finance and industries. With this integration, the world has contracted from the mid level to micro level so that we can reach out to every corner of the world instantly with minimum cost. Like the other international systems of the past. It is also giving a new shape to the domestic politics, economic and foreign policies of the world economies directly or indirectly.

The various other aspects of gloabalisation like, economical, social, political and cultural have a great importance in human life.

Economical globalisation can also be defined as: The economic policies of the government of a country are determined on the basis of the events happening in the international financial markets. So it decreases the financial autonomy of country-state. Globalisation accepts the world as a whole economical unit and the market as its instrument. Few characteristic of the economy of a globalised world are as— open, liberal, free market and free trade. It is bookmarked by the international investment and instantaneous capital flow. National economies are coming under the purview of best economic circles and are getting integrated with the world trade and financial markets, which is happening instantly with the help of computer. The pace of foreign direct investment and the capital flow in various part of the world can be seen as the economic globalisation. As a result, international companies are trying to reach out to the countries where cheap labour is available. People are also coming out of country-state limits and are changing their work place and accommodations and adjusting them with a new cultural environment.

Global economic institutions make the gap between the rich and the poor wider. Globalisation has also developed a new sense of culture, nationality, environmental relations and social life which affects our traditional ways and issues related to the world.

Notes In the cultural context, Globalisation is an indicator of increasing cultural inter-relationship in the whole world.

Due to the migration of the people, tourism, global economy and political institutions it can be seen in the lifestyle of the people in the various part of the world. Globalisation makes the options available for the local culture. The ideas about human rights, democracy, market economy, new ways of production, new products for consumption and leisure habits are now presented with a new approach of local culture. It manifests what is the understanding of a new culture, "self" in the world for a foreigner, for a citizen. How can people-partnership be possible?

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16.2 Definition of Globalisation

Globalisation is a new idea. Analysis of its various aspects is still going on and there is no universally acceptable definition of the globalisation. There are several attempts being made to define it and f ew of them are given below—

According to **Malcolm Waters**—Globalisation is a social process in which social and cultural systems are suppressed through geography so that the people are aware of their westernization.

According to **Friedman**—Globalisation is actually the integration of markets, economies and industries. The world is shrinking in such a way so that every nook and corner of the world comes within the reach of a human which was not possible earlier. Like the other international systems of the past it is giving a new form to the local politics, economic policies and foreign relations.

Task What is the definition of Globalisation? Briefly describe.

16.3 Globalisation Theory

The theory of globalisation is an analysis of the outbreak of global cultural system. According to globalisation theory, a new global culture can be developed with social and cultural development. The existence of world satellite communication, global form of consumption and consumerism, increase of universal life style, olympic games, world football tournament, development of universal sports like tennis, expansion of global tourism, development of global military, development of awareness towards world health problems, development of systems like League of Nation or United Nations, evolution of global political revolutions, expansion of the idea of human rights, mainly the globalisation spreads the consciousness of considering the whole world as one.

Globalisation in a way is sociology of international relations. It can also be seen as a theory of world-system. The world-system which analyses the global economic interdependence also boasts that the cultural globalisation is an outcome of economic globalisation. It was said earlier that this is a convergence of country-state into a industrialist society. But this idea is very different from the idea of globalisation. According to contemporary globalisation idea, globalisation is actually a rally of two very opposite processes of differentiation and homogeneity. On the one hand there are complex interactions between localization and globalisation; on the other hand there are strong protests against the globalisation. These are the critics of globalisation. In their criticism they allege, "World is a system of societies" and the traditional sociology emphasizes more on the traditional setup of country-state.

There are several problems with the theory of globalisation, which can be explained with certain examples. How a line can be drawn dividing economic and cultural globalisation? How can the globalisation and modernism are differentiated?

Globalisation ahs become a part of the knowledge of sociologists since 1990. A journal named "Contemporary Sociology" published a survey on the subject matter of books in September 1996. Its findings are as following: Words like Global, globalism, and globalisation are found in the titles Feminism, international economy, immigration, apartheid, transnational corporations, edible goods production and distribution, Central banks and international monetary systems, American foreign policy and development of the cities of third world etc. This is an unarguable truth that today the world has become a planet where fashion goods are manufactured and sold beyond the national limits. An electronic mail can be sent or received in any corner of the world. A person can buy anything from the other part of the world through e-commerce and can pay for it though master card. Commodity chains, evolution of cyber society, sociology of environment, flexible employment and work, international labour division, internet, multinational companies etc can be outlined as new colonialism.

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Self-Assessment

Notes

Fill in the Blanks—

1. ..... in a way is sociology of international relations.
2. This ..... is different from the idea of globalisation.
3. Some complex interactions are going on with globalisation while there are strong ..... against it.

16.4 Impact of Globalisation

Globalisation has both negative and positive type of energy. It is a two pronged sword. Various areas are witnessing positive changed due to globalisation while some areas have got negative changes. Even a state of loss and destruction can never be denied. So the scientific and logical evaluation of globalisation needs an understanding of both the aspects.

Scientific, medical and similar inventions are available for all. Transnational organizational are growing in most areas. Through the movements like Green Peace, Women's Movements, Concern for Empowerment of Local Communities and Indigenous People, a sense of integrity is developing among people. They are now joining the international organizations through NGO's and paving way for a international governance system.

There are many negative impacts of globalisation as well. Unemployment is encouraged; It is argued that the multinational companies which are generally operated from developed countries use the underdeveloped countries for labour and raw materials. The developed countries have collections of data and information technology, which are used for production and financial transactions. Long distance communication is used to operate the financial transactions of these companies and management of multinational companies.

Satellite, television, internet, e-mail on the screen every moment by means of telecommunications as a new image is being served. A new world of fashion is being presented now. A new global status is being made with this. A new taste is also being developed through cultural things, eating habits, clothing, music, arts, and films which is encouraging a new global behaviour and destroying the local identity of the people.

Globalisation the effects can be explained mainly by the following points—

Integration of World Economy—Today the system of liberalisation, open economy, and free trade is applicable, which has a direct meaning "Integration of World Economy".

Did u know? World Bank, World Trade Organisation (WTO) and other economical and financial institutions control the economies of developing and underdeveloped countries and the economics of developed countries play an important role in it.

Common Currency—The globalisation has integrated the currency. In 2001, all countries of Europe adopted a new common currency called "Euro", which eased out the problems in currency transactions. The people also got rid of exchange of currency. A conference of SAARC countries was held in November 2003 in which a proposal of common currency in Asia was also considered. If it is possible in the near future, it will be considered as a light in the dark.

Economies of Developing and underdeveloped countries are mainly dependent on agriculture. Huge human capital also depends on it. To liberalise the agriculture sector for the world will be a suicidal step for these countries but they are being pressurized for it. This is a negative aspect of the integration of economies. There are some following facts in this context: In the Kaankun conference of South Asian

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countries, developed and underdeveloped countries are pressurized to liberalise their agriculture sector. It was argued that this will increase their GDP. The rate of GDP is determined with the contribution of three major sectors—agriculture sector, industrial sector and employment sector. Most nations have adopted a liberalized approach in industrial and employment sectors, but agricultural countries like India still have not opened this sector for the world. There are continuous pressures for doing it.

Integration of World Market—Twentieth Century marked the end of colonial rules. Many nations were freed from the colonial rules, after independence movements. This century also witnessed two world wars. So the 20th century can be seen national struggle of country-state. Intense nationalism was the child of these revolutions. In the process of nation building, nationalism re-established national markets.

In the decade of 1980, political colonialism gave birth to economical colonialism. It was christened as global system. Free market system, open economy, policy of liberalization, new information technology etc provided fertile lands for its prosperity. To the world markets are getting integrated, which have its negative and positive impacts. All markets are open for all after the integration, which provide unbound opportunities in trade and commerce. The human resources of developing and underdeveloped countries were provide new employment opportunities and foreign currency piled up in national exchequer.

It has its negative impacts too. Country-state policies are determined in the pressure of markets. Direct intervention of markets in national issues has increased. The market is stuck in the strong economic cage of multinational or transnational companies. Small and cottage industries are sidelined by the market. The contribution of economically weaker sections in the market has become negligible, which is increasing exploitation and unemployment. Market according to the production is being created with the help of advertising. It has also increased the consumerism.

Notes On 26 May, 2004, the Indian government ended the Disinvestment Ministry. And then while presenting the General Budget, the finance minister made provisions for more foreign investment. A new form of integration of markets is coming before us.

Nationalism Versus Globalisation: Like other facts, nationalism is a historical fact, in the process of development of public life, maturity of some historical facts started the phenomena of nationalism. The same was also written by **E. H. Kaar**, "The nation arose when the middle ages ended." **A. R. Desai** holds that during the specific ages of social, economical, and cultural development, the nations took birth. The nations of modern times are different in the following ways from the ancient ages of social survival: All the members of a nation are related to each other on a terrain with certain biological relations in an economy, they lack the collective economical survival. They general use a common language. Their knowledge of modern technology like telex, teleprinters, television, radio, optical fiber, internet, software and hardware is more effective than the old technology. The fundamental basis of the new technology is Computer. Internet is the largest computer network of the world which has its reach in every nook and corner of the world. This is actually changing the fundamental thinking of the world. E-banking and e-learning is being used extensively. Any person sitting in a corner of the world can deposit or withdraw the money from anywhere. In the same way a person can also get training while sitting on the side of the world.

Various TV channels are broadcasting news of the world at our home and the world has contracted like a family.

Satellite has connected the world through a wire IT i.e. (Information Technology) Most of the instruments of information technology are paving the way to development and increasing the knowledge. On the basis of the practical data of the indicators of information technology, a following proposal can be made: There is a relation between globalisation and information technology. The nations which have a high globalisation rate also have the high rate of the usage of indicators of information technology.

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E-Journalism—IT revolution has given more pace to globalisation. Through the book, "The Medium is Message," by media scholar **Marshal Mclohan**, it is clear that the information system is more important than the information. Information has emerged as decisive power. Its system is not only free of the ideology, but the ideologies are being controlled by the information system. Economic, social and political, the information system has its role in every system. Stock markets are being controlled by the instant information system, not by the rapid development rate. Information and information systems are getting integrated at global level.

The extensor of information like telex, telephone and telegraph are outdated now, e-mail, e-fax, cellular phone and computer data bank are leading the race. Computer networking has started its expansion. The flow of the information is going on a rapid pace by organizations like Videsh Sanchar Nigam Limited, National Informatics Centre, and C-Dot. By connecting the multi-dimensional and technology with the massive world of news, a new way of information technology is being paved where the people transaction news know each other, where the consumer is not regarded as a rubbish but the strong information is presented as per his interest.

Prize tempore, e-journalism, has become the essential part of the life. It has also proved its utility and quality. It has a boon for the world, but it has another side as well. The information technology who turn the child of globalisation into an adult is also being criticized.

Did u know? According to Professor **Herbert Schiller** media has a deep relation with economic and political powers.

In his books, 'Mass Communication and American Empire' (1969) and 'The Mind Managers' (1973), **Schiller** has outlined the role of media while presenting the terrestrial domination. He believes that whatever changes are occurring on the name of "Super Highway" are happening at the cost of public properties. Radio Spectrum Frequency is being used for corporate benefits. Radio Spectrum Frequency is a national property and natural resource. Radio Spectrum was initially used as a resource for the public, but its abuse started later. Who were distributed the license, forgot their promises made to the public. They started using it for their commercial benefits. The situation is more or less same in India due to the economic liberalisation. The radio spectrum frequency is used for business interests. Especially in the area of media and telecommunications. Through the various means of communication media the public is being turned in consumer, the mood and psychology of the public is changing. There is a hunger of new consumer goods. The consumerist culture is expanding. In the series of **Schiller's** opinions, an important question arises. The information technology as created unbounded possibilities for the benefit of the world; however the modern means of communication are also being misused. So the question arises. Who is accountable, the revolution or its abusers? This is a brainstorming subject.

Cultural Pluralism—When the people of different cultures live together and the notion of their co-existence is also being supported, then this state is termed as cultural pluralism. India is its supreme example. Here while societies of divergences live together partnering the cultural traditions of India are also free to practice their cultural and religious traditions.

In this age of globalisation, interaction between people of different cultures is inevitable. These interactions are the acceptance of global society. It has also increased the traffic between the countries. The traffic has also increased due to business, commerce, political, social and other reasons. This has resulted in the boost to cultural pluralism.

Today internal cultural relativity is being encouraged and the reasons behind it are: communication, migration, tourism, foreign companies etc. Due to globalisation, migration to big cities in the developed and developing countries has increased. So the problem which has arisen against the people is how to earn their living at their native places while adjusting with their traditional culture, nationality, citizenship and social life.

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Some sociologists believe that the globalisation is encouraging the multiculturalism. Various types of necessary items of a country is consumed in other countries and thus the culture of one country is also reaching out to other countries. Foreign culture is reaching our homes through aerial routes. The cable TV channels are its carriers. Some people consider it as a cultural attack.

Linguistic Dominance—One of the ill effects of the globalisation is languages of weaker nations were beaten. Hindi will not affect up to that extent as it is a internal power of the nation. But the languages of weaker, less populated and poor counties will surely be defeated. If they want to join the global competition they have to come on internet, which needs knowledge of English. The only language that can provide us whole modern knowledge is English. Internet which is the most effective and rising instrument of globalisation has become the carrier of the language. Multinational and transnational companies are also doing the same thing. Attack of English is also coming through aerial routed via foreign TV channels.

Today due to globalisation, there is a future against nationalism and language absolutes or national and language absolutes. If we stick to the cultural side of globalisation, the issues related to imperialist culture attracts our attention. The United Nations is also concerned about the issue of extinction of languages. Will the English dominate and the other languages will come to the extent of extinction? This question is finding its relevance especially for the languages of developing or underdeveloped countries.

The English has now become the language of international business.

Out Sourcing—Out sourcing is an agent of globalisation. A heating debate is already going on in the European countries and USA. It was initially started by USA, but it is trying to put an end to it. Becase the developing countries are getting the benefit of it. National Intelligence Council is a branch of American Intelligence which provides intelligence to the government. Its head Robert L Hickks presented a report to the government which was published in the newpapers across the world on March 21, 2004. According to report, business related outsourcing is new trend. This helps in decreasing the production cost of the companies. It also cautioned the Americans that foreign companies in the name of outsourcing are stealing the technology and information. This may result in a severe crisis related to computer codes from foreign countries and hardware import safety.

Mr Hickus also said in his report that in the coming fifteen years more than three million employment opportunities will go out of the USA. More than 70% will go to India, 20% to Philippines and 10% to China. It is encouraging for the developing countries but not the same for the developed countries. So the USA is taking steps to ban out sourcing to foreigners.

Migration—The process of relocation from one geographical location to other or from one nation to other is called migration. There is difference between tourism and migration. Tourism is completely temporary while migration has the sort of stability.

There are two more phenomenon related to it: Emigration and Immigration. The process when a person leaves his country to go to other country is called emigration, while coming to country is called immigration. Beside it there is more type of migration, called internal migration; it includes the process when a person leaves his native to go to a big city or town within a country.

Globalisation has intensified the process of migration. A citizen of a country is investing in other countries which have also increased his visits. The skilled of the developing and underdeveloped countries are migrating to Europe and USA for employment. In this manner globalisation has intensified the process of migration.

Non-resident Indians (NRI) are encouraged to invest in India for which many legal and administrative facilities are provided to them. The dual citizenship was also advocated for them to increase the capital investment. It has also given the results as many NRIs are coming to India for investment. However it is needed to be studied that what effects the decision of closing the disinvestment ministry and increasing the provision for foreign investment will bring on it.

Migration, emigration and immigration have their multidimensional effects. The problem of adjustment in a new culture of a new country. The rise of functional relationships. The conflict or harmony in the

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people of different cultures on the values, standards, life style, behaviour etc. These are the after effects of globalisation and a sociological study of these issues is needed.

Middle Class: Carrier of Globalisation—The middle class is a section of the society which has neither so low nor so high living standard. This is in the middle of the two ends of the society, on the one end is the upper class while on the other is the poor. This class generally includes the people employed in white collar and management related jobs.

After the European renaissance this new social system came into effect. India renaissance also a part of this series. New employment opportunities were available. Many classes like advocates, doctors, engineers, teachers, CEO of middle level enterprises etc., came into being and gradually became the part of a dominant section. This section is termed as middle class. It also played the role of an carrier of changes.

Did u know? The middle class is the biggest agent of globalisation. It is the main consumer in the market. The cable TV channels are viewed extensively by this class. The middle class also leads the race in consuming the products of multinational companies.

Globalisation of Labour—Since the globalisation has changed the world into a market, the voice of labourers has been suppressed. The national government is being deprived of their powers. Social insecurity and financial capital is being encouraged. The problem of the employment of non skilled labour has arisen in the developed countries. Privatisation has minimised the guarantee of employment. Less educated or non skilled people are skeptical about their bright future. They are alienated by their own society, which is nourishing a feeling of social uprising and violence.

Small and cottage industries are lagging behind the big corporate enterprises. The artisans employed with small and cottage industries are facing the problem of unemployment. The labour unions have also become ineffective.

16.5 Summary

- Time and space is contracting.
- The character of country-state is changing.
- World economy and world market is getting integrated.
- Integration of Technology.
- Integration of labour and commodity.
- Privatisation is encouraged.
- NGOs have got bigger roles to play.
- Migration is encouraged.
- Multiculturalism expansion is paced up.
- Globalisation is a deliberation of an arising globalised cultural system.

16.6 Keywords

1. **Globalisation**—Expansion of social and economic relations across the globe is globalisation.
2. **Immigration**—The migration between two countries.

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16.7 Review Questions

1. Describe the meaning of globalisation.
2. Describe the effects of globalisation.

Answer: Self Assessment

1. Globalisation 2. idea 3. movements

16.8 Further Readings

Books

1. Theoretical Sociology — *Virendra Prakash Sharma.*
2. Sociology of Development — *M. Ahmed, New Age International.*

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Unit-17: Social Implications of Info-Tech Revolution

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Objectives

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

- Tell how Technology brings social changes,
- Social impact of Technology.

Introduction

New inventions and discoveries have led to so many developmental processes in the society it is also termed as a revolution. This is modern age is an age of science. Scientification has not only transformed the social structure but it has also gradually abolished the old ideologies economic structures. According to **Ogburn**, "Science makes our adjustment to the changes occurred in the physical environment and this adjustment also changes the customs and social institutions."

It is true that the science has given all the resources of modernisation, which the person uses as and when needed. But it can prove fatal sometimes, so the Science has following responsibilities towards the citizens—

(1) Development and justified usage of resources.

(2) Discovery and development of new resources.

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(3) Scientific discoveries generally work as signpost forwarding in a right direction but sometimes it can be destructive as well.

(4) Science has not only abolished the old customs but also created new resources of production and new ideologies.

(5) Science has increased the human mortality and decreased the death rate by inventing new medicines and vaccines.

(6) It also developed new means of communication which increased mobility due to which people came out of their paddocks and started building contacts in the society.

(7) Telegram, Telephone, Computer and Email bought revolutionary changes in the society which resulted in increased and expected production.

Science is an important agency of social control.

Excess of everything is always destructive and it also goes true in the context of science, which is a boon in our day-to-day life. It has some limitations and it's needed to be curbed otherwise it may turn into a curse. These are the following checks—

(*i*) Positive usage of science.

(*ii*) Control of the usage of science for destructive purposes.

17.1 Technology

Although all machinery and instruments are termed as technology but the actual technology is the knowledge or resource through which we get obtain things useful for life. For example, writing a letter is our aim then a fountain pen is our medium which can be made a machine. So the machine which makes a fountain pen is a technology. Similarly if making a machine is our objective then the science or instruments needed will be the technology. So as the human knowledge increases, technology also gets changed. On this basis **Karl Marx** clarified, the change in the "means of production" and in the pattern of the technology is an important factor in the social change. In the present life, changes in technology have also transformed all the areas of the society. Following are some of the social changes which happened due to some technological transformations:

Mechanization

Mechanization is termed as the most important technological factor. In the present era, the development of mechanization has completely changed our attitude, beliefs, thoughts and social organization. Every work of has been mechanized with the excess availability of machines and the human has also turned into a machine. Mechanization has also nearly ended the craftsmanship, affection towards neighbours, brotherhood, morality, and social dealings. The technological development has also brought the housebound women to industrial setups. It has given a completely new environment to every person and has also changed his functioning.

Mechanization has mainly affected two areas of the society—

(a) In the field of specialization, and, (b) In the field of new ideals in life.

In the first category, mechanization has increased the work timings, physical resources of comfort, the spirit of competition and political control. So the importance of old craftsmanship is decreasing, and the new craft is developing. New and complex economic relations are also spreading. Social values are the system which bears a special meaning for us. If these values are change, the social structure and organization also get changed. Mechanization has caused several changes in the social criterions of our life, and now the old system and rules which are important for social stability bear less importance for

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us. Today the rich, powerful, industrialist and political leaders are more respected than the one who is well educated, social reformer, and a man of character. Economic success is meant to be the greatest success of life. Mechanization has made the human novelty-crazed and changed the social values to the extent where the fulfillment of momentary comforts has become our greatest aim. We are running behind the variable characteristics of the civilisation forgetting the stable values of the culture. Due to mechanization, we have neither remained an orthodox nor the progressive, we have just become what our selfishness wants us to become. In this way, machines have brought the state of social change altering our social values. The rapid change in the traditional social conditions of the human is also related to this new technological system. The basic reason behind these changes is that machines have given us powers to tame the natural obstacles for fulfilling his increasing needs. Obviously due to these reasons, collective life has lost its importance for us.

Notes It should admitted that by increasing the physical comforts, human knowledge, expansion of education and social awareness, mechanization has caused most of the changes in the field of the progress.

17.2 Advanced Means of Communication

New means of Communication are one of the important technological factors which have brought rapid social changes. Various techniques of communication such as radio, television, telephone and telegram have given mobility to our life. It has reduced the distances to extent where a message can be delivered within seconds to a place which is thousands of miles away. So different cultures are continuously mingling up. So the every progress in the field of communications has increased our pace towards the process of integration. Radio has contributed a lot in bridging the gap between urban and rural communities, expanded the political life, and has also helped in rooting out the prescriptive factors of the social relations from the society. The new shape that the cinema has given to our social life is already well known. It has not only our way of living and the dressing sense but has also changed our mentality and thoughts. It has also contributed in alleviating the place of woman in the society. Different techniques of the world have made the social control more effective.

Task What are the advanced means of Communication? Briefly describe.

17.3 Relation between Value and Technology

The meaning of 'Technology' that we derive in Sociology is needed to be explored in a broader way. This term is not used only in the context of devices and scientific tools. This also indicates the appropriate behaviour, thoughts, nature and work. The reason is very clear, nothing desirable can be obtained by mere machines in the absence of activities. So the capability of device depends on how it is used. If we compare the production capability of an instrument in different societies, we will be surprised to know that one society achieved the production capability of an instrument up to 80 to 90 percent while in other societies the percentage was 40 or 50. The reason behind the difference in the production capability of the instrument is the man behind the machine. In one reference the behaviour and motivation of the people who work on the machine may be good while in the other case it may not be same. **J. M Foster**

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has rightly said, "Technological development is a complex process. This is not an acceptance of physical and direct improvements, it also refers to a cultural, social and psychological process. So some writers find the usage of word 'Social technological improvement' more appropriate."

In his famous book "The Protestant ethic and the spirit of Capitalism", **Max Weber** has discussed in detail the dominant values and the relation of the role of entrepreneurs contributing in these values. This observation also fits in the case machines. For example, the statement of **Kingsley Davis**, "The general characteristic of a certain society is trend of escaping the world, and concentration on the other world is emphasized. The materialist world is regarded as a changing reality. Since the science and technique works on the intimate relations between events, so to emphasize on elaborate description is a major obstacle." Professor **D. P. Mukherjee** also emphasized this point, "The ideal process of Hindu values is woven around inferior requirement. So how can the techniques for the production of these requirements be proved efficient which have given birth to other requirements like combined necessities, unnumbered necessities? How can these groups be relevant according to Hindu criterions? How can they stand against Economics which is based in the foundations of necessity and satisfaction? If the separation of the soul from the body is dangerous for survival then Gandhi ji and every Hindu with him will raise the question: Why this outrage for machines? Why the machines are necessary for civilisation?"

On this subject we can think in other context, "The complete utility of a machine demands a flexible behaviour and reception of new techniques and thoughts. Some cultures give positive importance to novelty and changes for themselves. This fact which is new and different is also the satisfactory reason behind its inspection and verification."

There are some cultures on the other side which do not adopt a favourable approach towards modernisation and discourage all the efforts of modernisation and change. This is not logical and practical for inspection. Technology doesn't best results in its hands.

The above discussion establishes the logic very well that there is a close relation between value and technology. When we think about the changes which initiate technology, we should keep in mind that technology is the commitment and demand both. When the demands of technologies are accepted then we can expect that the commitments will be met

Self Assessment

Fill in the blanks—

1. The meaning of 'Technology' that we derive in _____ is needed to be explored in a broader way.
2. Nothing desirable can be obtained by mere machines in the absence of _____.
3. There are some _____ which do not adopt a favourable approach towards modernisation and discourage all the efforts of modernisation and change.

17.4 How Technology Works on Social Change?

Ogburn extensively studied the system of change in physical culture. He has told about two systems. First the mechanical invention has the tendency of accumulation. **Ogburn** described the process in this way, "The use of stone is mixed with the use of bones, use of Copper is mixed with the use of Brass, and the use of Brass was mixed with the use of Iron so that the stream of material culture flows continuously." But **Ogburn** also marked that all the material cultures doesn't get united. The moment the usage of a product decreased, the art of making it also ends gradually. So the process of aggregation of materialist economy is called the choice based unification. Again various types of mechanical inventions expand in various types during the coming few years.

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Did u know? This diversity and expansion is possible when "Any basic invention makes the usage of other principles possible." For example, the development of internal combustion engine made the power plants possible.

Ogburn studied the process of social changes which are affected by techniques in three approaches—

(*i*) Dispersal or various effects of physical inventions, (*ii*) Convergence or the unification of the effects of various inventions, (*iii*) Spiral or circled accumulation.

(*i*) **Dispersal**—A mechanical invention may have direct and emanating social effects. Ogburn mentioned 150 social effects of Radio. These effects are related to the dispersal of entertainment, education, and culture. Any invention is not only limited to any one social effect and this affects the whole society.

Any mechanical invention also has some emanating effects beside direct effects. "When an invention affects an institution or customs it doesn't stops there but continues. Every effect follows its predecessor like beads in a necklace." For example, the production of hydro power expanded the use of electricity in many rural areas. It also increased the cottage industries and small industries in these areas, and ultimately brought changes in the life style, behaviour and beliefs of the people of these areas. So the changes in the rural areas can be related to the expansion of electricity.

(*ii*) **Convergence**—It should be kept in mind that expansion of electricity is not the only reason in the increase of industrial units in rural areas. Small industries were established in the rural areas according to the government's policies as the subsidiary units of the big industrial units. In this way "The primary is one of other reasons which produce emanating effects." Because this is the collection of the effect of change and makes the social change prompt. This brings us near to the concept of convergence and also with the combination of effects of various inventions. For example, the facility of telephone, rapid transport and expensive lodgings compelled the people to live far from their work places. This expanded the cities and developed the suburban areas. So this possible that the group of inventions get united and also produce emanating effects which are also called solo effects.

(*iii*) **Spiral**—Till now we were only thinking about the emanating effects. This means that one social change produces several social changes. But sometime one social effect produces another change which in turn produces the previous change again. Ogburn termed it as spiral development. **Gunnar Mirdle** calls this process as a process of "Spiral accumulation development." This process can also be described with this example. The industrial development in India was hampered by the scarcity of capital. The government tries to solve it with the help of mass accumulation and foreign assistance. Industrial progress, which is a result of extra capital investment, demands extra employment, extra income and ultimately accumulation of extra capital. So the emanating effect of extra capital investment returns to increase the progress of capital.

17.5 Social Impact of Technology

Technology affects our modern life style in a way which is susceptible. Our life style, ideologies and our social institutions all are affected by mechanization. Now the new civilisations are developed without the scarcity of technical basis. Although the technical and scientific progress has benefitted the humans but it has created problems against him. For example, when the industrial revolution took place in England, it accelerated the progress of development, but it also compelled the people to remain out of their home and produced problems which were never known earlier. Similarly the development of atomic energy empowered the human to eradicate poverty but it also given him the power to destruct of mankind. In fact the Technical changes have far-reaching social changes. We can also think from different perspectives on these effects.

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Notes

Increasing and constant use of instruments and has increased the labour productivity surprisingly manifold and it also means that per person per hour production has increased with unexpected intensity. This is true for the industrial and agriculture labour. So the more quantity of goods is available now. It has two objectives for technical inventions – either they will wish to create new products to directly satisfy the human needs and necessities or their target will be to improve the old products. So the technology increases our happiness and alleviates our life style by giving us new products in increased products.

Notes Technical progress has improves the living conditions of a common man in two ways, first it has given him more leisure and second, it has increased the quality of the products which he has produced.

Modern Technology has created has so many specialized jobs opportunities which demand specialization and knowledge. In this way, "Engineer, which draft maps for machines and factories, there are so many types of skilled construction labourers, plumbers, electricians which are involved in making, operating and servicing." There are some people who are skilled in managing and administration of industrial establishments, advertising and sales and accountancy. In other words, technology has replaced the old closed social system education by new sections of professionals and an open section structure.

Modern technique has accelerated the speed of human life with various ideas. For example, we can think about these reasons which have increased the normal pace of life—"The scarcity of artificial light compelled to do some projects in daylight but now they are being done in the night. The slow speed of transport gave leisure however it was not comfortable enough. Slow means of communication slowed down the speed of transactions. Professional means of entertainment like plays, cinema, Akashvani and scarcity of other entertainment gave the people time to think. Rural areas with less population gave more social contact which is not possible in the urban crowd."

By destroying the local production system, Modern industrialization has broken the family bonding. Technology has brought the people far from their home except agriculture and also has relieved the ladies from the domestic chores like cooking, sewing, washing etc. This also increased the probability for the women to come out of the house and made possible for them to work in factories and offices for their independent income. This environment gave the women a new social life.

Technology also affected the thinking, custom, beliefs and philosophy of the people. Scientific inventions and discoveries also change the thinking of people towards rituals, caste and religion. In the near future the discovery of constellations may also change their notions quickly. It seems that modern men-women are more serious and are curious to artificial excitements and they prefer capital gains more than cultural and spiritual gains. The qualities which provide quick physical comforts are given more importance. Human has become practical in his philosophies. He doesn't accept anything on the basis of belief. He tests every notion, thought and belief on the criteria of logic and experience. In other words, acting utility affects the thinking of a person in this modern world more than the abstract values.

Government is also affected by the technology, by changing the social relations technology has given a new assignment to the government to execute the social security and welfare programmes. The other by-product of technology and industrialism, business, is in control of government. Mechanization technology gave birth to big industrial setups which have huge production capabilities. These big enterprises have more financial capabilities. If they are set free they may get involved in wrong type of competition. So the government has to take steps to control these activities.

There are many other changes which occur due to technological changes. Out of these changes some changes can be highlighted. Improvement in transport facilities has ended the neighbourhood to establish new cities and metros. Public beliefs are ignored and urban life style has made its way in rural

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areas. In an indirect way, technology has advanced the democratic values. It has replaced the system of post in labour by the old authority of contractors and has expanded the new democratic values.

17.6 Summary

- Technology has brought revolution in the society. There are so many changes due to new inventions and discoveries that they termed as revolutions.
- Mechanization has affected the society in two ways areas – in the fields of specialization and life values.
- So many techniques of communication have increased the mobility in our life. It has decreased the distances between places. Every progress in the field of communication also speeds up the pace of process of unification.

17.7 Keywords

1. **Information theory** — A branch of science which describes the transition of information in a formal mathematical idea.
2. **Technology** — All machines and instruments are termed as Technology. But in reality Technology is means or knowledge through which we obtain things essential for life.

17.8 Review Questions

1. Describe the social changes occur due to technological factors.
2. According to Ogburn, How technologies bring social changes?
3. Describe the effect of technology on the society.

Answer: Self Assessment

1. Sociology 2. activities 3. cultures

17.9 Further Readings

Books

1. Sociology of Development — *Rao Rammehar Singh, Arjun Publishing House.*
2. Sociology of Development — *Kailash Pyas, Pencraft International.*

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