UNIT 2  CHANGING INDIA*

Structure
2.0 Objectives
2.1 Introduction
2.2 Meaning and Nature of Social Change
   2.2.1 Three Aspects of Social Change
   2.2.2 Some Allied Concepts
2.3 Sociological Theories and Concepts of Social Change
   2.3.1 Development and Change as Interchangeable and Logically Related Terms
   2.3.2 Development and Change as Modernisation
   2.3.3 Social Change: Structural and Cultural
2.4 Understanding Change in India
   2.4.1 Factors of Change in India
      2.4.1.1 Industrialisation and Urbanisation
      2.4.1.2 Liberalisation, Privatisation and Globalisation (LPG)
      2.4.1.3 Mass Media and Information and Communication Technology (ICT)
      2.4.1.4 Social Movements
2.5 Changing India: Challenges and Response
   2.5.1 Changing Rural India
   2.5.2 Changing Urban Spaces
2.6 Let Us Sum Up
2.7 References
2.8 Specimen Answers to Check Your Progress

2.0 OBJECTIVES

After studying this unit, you will be able to:

- explain the meaning and nature of social change;
- you will be able to describe the forms and processes of change in India by learning theories and concepts of change;
- examine factors that are at play in changing Indian society;
- provide a detailed explanation about the challenges faced by India and its responses and
- describe the nature in which India is changing structurally and culturally.

2.1 INTRODUCTION

In the first unit of this course, unit 1, Unit and Diversity in India, Block 1 India as a Plural Society, you learnt about the aspects of unity in India along with the aspects of diversities cross-cutting each other. This unit deals with ‘Changing India’. Like all societies, India is also changing, accommodating new changes and growing steadfastly. You must have often come across people saying that

*Dr. Ritu Sinha C.C.M.G, JMI, New Delhi and a Portion is adopted from IGNOU, BDP, ESO-12 by Archana Singh
India is changing. Elderly persons often point towards the unending changes since they were young and that everything around them is changing fast. If you can recall, it is often explained through stories, anecdotes, and exemplars, how the ways of living, practices, traditions, values, beliefs and even relationships have taken new shape over a period of time. They either grow or shrink with the passage of time. Changes are integral and inevitable to human societies.

### 2.2 MEANING AND NATURE OF SOCIAL CHANGE

Change is a very broad concept. Though change is all around us, we do not refer to all of it as social change. Thus, physical growth from year to year, or change of seasons do not fall under the concept of social change. In sociology, we look at social change as alterations that occur in the social structure and social relationship. The International Encyclopaedia of the Social Science (IESS 1972) looks at change as the important alterations that occur in the social structure, or in the pattern of action and interaction in societies. Alterations may occur in norms, values, cultural products and symbols in a society. Other definitions of change also point out that change implies, above all other things, alteration in the structure and function of a social system. Institutions, patterns of interaction, work, leisure activities, roles, norms and other aspects of society can be altered over time as a result of the process of social change.

#### 2.2.1 Three Aspects of Social Change

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

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

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

Some sociologists, however, differentiate between social change and cultural change. Social change is defined as alterations in the social structure, (including the changes in the size of society) or in particular social institutions, or in the relationship between institutions. They feel that social change refers mainly to actual human behaviour. Cultural change, on the other hand, refers to variation in cultural phenomena such as knowledge and ideas, art, religion moral doctrines, values, beliefs, symbol systems and so on. This distinction is abstract, because in many situations it is difficult, or nearly impossible to decide which type of change is occurring. For instance, growth of modern technology as part of the culture, has been closely associated with alterations in the economic structures, an important part of the society.

iii) Social change can vary in its scope and in speed. We can talk of small scale or large scale changes. Changes can take a cyclical pattern, e.g. when there is the recurrence of centralisation and decentralisation in administrative organisations. It can also be revolutionary. Revolutionary change can be seen when there is an overthrow of government in a particular nation. Change can also include short term changes (e.g. in migration rates) as well as long
term changes in economic structures. We can include in social change, both
growth and decline in membership and size of social institutions. Change
may include continuous processes like specialisation, and also include
discontinuous processes such as a particular technical or social invention
which appears at some point of time.

Change also varies in scope, in that it may influence many aspects of a
society and Social Change can disrupt the whole social system. The process
of industrialisation which affected many aspects of society is one such
example. In contrast, the substitution of matches for rubbing sticks to start
a fire had a relatively limited scope.

Some changes occur rapidly but others take a long time. Many of the Western
nations took many decades to become industrialised, but developing nations
are trying to do it more quickly. They do this by borrowing or adapting
from those nations which have already achieved it.

Today most sociologists assume that change is a natural, inevitable, ever
present part of life in every society. When we are looking at social change,
we are focusing not on changes in the experiences of an individual, but on
variations in social structures, institutions and social relationship.

2.2.2 Some Allied Concepts
Social change is seen to be a neutral concept. The two other terms that have
often been allied with this concept are ‘evolution’ and ‘progress’.

i) Evolution expresses continuity and direction of change. It means more than
growth. ‘Growth’ implies a direction of change but essentially in size or
quality. Evolution involves something more intrinsic, a change not only in
size but also of structure.

ii) Progress implies change in direction towards some final desired goal. It
involves a value judgement.

All changes are not evolutionary and all changes are not progressive.
Discussion of the direction of change need not involve any value judgements.
The diminishing size of the family, and the increasing size of economic
units, are matters of historical fact. ‘Social change’ is a value-neutral term,
in the sense that the sociologists do not study social change in terms of
“good or bad”, desirable or undesirable. One must admit, however, that it
is a difficult task indeed to make a value-free critical analysis of changes
taking place in the structure of a society

Check Your Progress I

i) Define social change in two lines.
......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................
ii) What are the main characteristics of social change? Use four lines for your answer.

................................................................................................................................
................................................................................................................................
................................................................................................................................
................................................................................................................................
................................................................................................................................

iii) Differentiate between the following terms:

Change, Evolution and Progress. Use six lines for your answer.

................................................................................................................................
................................................................................................................................
................................................................................................................................
................................................................................................................................
................................................................................................................................
................................................................................................................................

2.3 SOCIOLOGICAL THEORIES AND CONCEPTS OF SOCIAL CHANGE

The discourses on progress and development of societies and human beings are intrinsically linked to incessant change experienced by human society. It is evident that human societies are always in transition, experiencing variety of dynamic changes and passing through old stage to enter into new. They are ever changing; they grow, decay, expand technologically and develop. In this process they experience modifications in values, ideologies, the institutions and populations, undergo variation over the period of time. Therefore the study of society is intimately associated with the concept of change. Sociology from its inception recognized the themes of change as central to its subject matter. The founders of the discipline namely, August Comte, Herbert Spencer, Emile Durkheim, Max Weber and Karl Marx, in their own ways interlaced this theme to the subject matter.

In the early sociological writings, the terms and notions of development and change are used interchangeably. A clear distinction could either not be made, or if made, they were treated as logically related terms. In many of the early sociological theories of the nineteenth and early twentieth centuries, the notions of ‘change’, ‘development’, ‘evolution’ and ‘progress’ are sometimes confused or combined in a single term. In the mid twentieth century the terms ‘change’ and ‘development’ were primarily viewed in the context of ‘modernisation’. Let us now look at the perceptions of some social thinkers on development and social change.
2.3.1 Development and Change as Interchangeable and Logically Related Terms

We will look at the perceptions of thinkers like Comte, Spencer, Durkheim, Weber and Marx.

i) **Auguste Comte**: Auguste Comte tried to understand social changes that occurred in the early years of the industrial revolution as an evolutionary process. Evolution implies gradual transformation or change through a series of stages. The theory of evolution explains that societies pass through a number of stages starting from a simple form and becoming more complex as the process of evolution progresses. Auguste Comte put forward the idea of evolutionary change and also related the idea of progressive change through the development of intellect, in particular the scientific thought. He was of the opinion that the human mind, human society and human knowledge all went through a process of development and change, from metaphysical (non-scientific) to positivism (scientific).

ii) **Herbert Spencer**: Herbert Spencer treated human society as a biological organism and, therefore, tried to study ‘development’ in the sense of change from within. In his opinion, social bodies are like living bodies. Thus, with increase in size, their structural complexity too increases. Spencer propounded an analogy between society and an organism and between social and economic growth.

iii) **Emile Durkheim**: Durkheim conceived society in terms of an evolutionary scheme. He talked about social solidarity. By solidarity he meant the moral beliefs and ideas which defined the commonness underlying social life. Like a social evolutionist, he opined that in pre-industrial societies, mechanical solidarity was based on agreement and identity among people, while in post-industrial societies organic solidarity derived from agreement to tolerate a range of differences, conflicts being moderated through a variety of institutional arrangements. Division of labour was almost absent in pre-industrial societies, while it is highly specialised and categorical in modern societies. Durkheim tried to explain social change as the result of changes in the bonds of morality, which he called social solidarity. He also laid emphasis on the processes of social evolution. According to him, alterations in the modes of functioning of societies as organic wholes could be studied scientifically.

iv) **Max Weber**: He examined the question of development and change in the context of his study on capitalism. According to him, culture (people’s beliefs and values) is the key element in development. Unlike Durkheim, he tried to find as to what it was in people’s religious and ethical beliefs that had enabled societies which started with similar technological endowment to develop and change in quite different ways.

v) **Karl Marx**: Karl Marx and Friedrich Engels in contrast to Durkheim and Weber argued that the processes of social change and development were in their nature not gradual and evolutionary; rather they were characterised by conflict of interests among classes in society. They essentially talked about disequilibrium between the productive potential of a society and the distribution of goods and services among its members. Therefore, according...
to this view, social change arises out of potential struggles and radical breaks in continuity, rather than from gradual evolution. Class struggle has been recognised as the driving force of social change and development.

### 2.3.2 Development and Change as Modernisation

We will look into the contributions of W. Moore, Mc Clelland and critics of the modernisation theory.

i) **Wilbert Moore** (1951) understood social change as total transformation of a traditional or pre-modern society into a technology-dependent social organisation, generally found in the advanced, economically prosperous and relatively politically stable nations of the western world. He described the general conditions for industrialisation which include change in values, institutions, organisations and motivations. According to the modernisation theory development takes place from within a society and follows essentially the same pattern in all societies. The end-result of development, according to the modernisation theorists, is prosperity and relative political stability.

ii) **David Mc Clelland** (1961), like Max Weber, emphasised that internal factors like the values and motives of the persons provide opportunities to shape their own destiny. Thus, the problems of backwardness, poverty, malnutrition etc. are vitally linked to traditional and non-traditional thought. Therefore, educational programmes and technical aid aimed at increasing the ‘need for achievement’ of the people of backward areas are needed to solve these problems. Mc Clelland’s idea of the need for achievement crystallises this view of the motive force in social change in general and the industrialisation process as a particular case of social change. He concluded that modernisation or development could be achieved through a process of diffusion of culture, ideas and technology.

iii) **Critics of the Modernisation theory**: A.G. Frank (1967) opined that the modernisation theories are inadequate from the policy point of view, because they fail to define correctly the kinds of social and economic processes at work in the developing countries. Rejecting the western model of development, he asserted that it is not necessary that development would occur in all societies if they adopt the economic policies and parliamentary democracy on the pattern of west.

### Check Your Progress II

i) State whether the following statements are true or false. Mark a T for true F for false against each statement.

a) All change is development.

b) Early sociological theories by Comte, Spencer and Durkheim viewed development and change as interchangeable and/or logically related terms.

c) According to modernisation theorists the end result of development is prosperity and political stability.

d) Development refers to unplanned process of social change in modern times.
ii) How did Karl Marx and Friedrich Engles view social change and development? Answers in about five lines.

......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................

iii) Tick mark the correct answer of the following question. Who among the following viewed human society as a biological organism?

a) Herbert Spencer
b) Max Weber
c) Emile Durkheim
d) Karl Marx

iv) Write any two criticisms of modernisation theory. Use seven lines for your answer.

......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................
......................................................................................................................

2.3.3 Social Change: Structural and Cultural

Therefore because of the limitations of these terms a more neutral term ‘social change’ is widely used to denote change or transformation in the structure and function of any society. Social change is an important aspect of larger cultural change. It appears to refer to almost all changes other than those that can be defined under political or economic change. But sociologists struggled to provide precise meaning. Social change means modifications in the social institutions, behaviour of people or in social relations in a group, community and societies. This will include Structural changes that are overall changes in the structure and institutions of society. Change in structure can also be small in scale for short span. Bottomore (1986:297) defined social change as ‘change in social structure including the size of the society, or in social institutions or in the relationship between the institution.’ Davis (1981:622) explains it as change in structure and function of any society. The causes can be economical, political, cultural, technological and even environmental. Cultural change on the other hand would mean ‘variations in cultural phenomena, like, beliefs, ideas, creative expressions attitudes; religious, social and economic organizations; science and technology and every physical object created by humans (Dube, 1996:13). It is much broader and subsumes natural, social and psychological change.
2.4 UNDERSTANDING CHANGE IN INDIA

We can understand that India is changing if we unravel the processes and factors of change in India. ‘Changing India’ would literally mean experiencing difference in Indian society over a period of time. It will mean Indian society is in transition, continually transient and undergoing constant process of change. It implies idea of constant change is intrinsic to contemporary Indian society. It is imperative to find out the reasons for this unceasing change. Indian socio-economic and historic-cultural contexts provided basis for exploration of specific factors to understand change both at the cultural and structural levels in Indian context.

2.4.1 Factors of Change in India

You know Indian society is unique in its own ways. The vastness of plurality of traditions and the caste system makes it different on the world map. The changes of both cultural and structural types specific to Indian society are due to several factors. Contemporary India is a developing economy where there is a gradual shift from the established patterns of traditional society towards modernization through Industrial growth and development of modern technology, equipment and scientific knowledge. It is experiencing processes of economic growth, industrialization, urbanisation, and globalisation. Since these processes are still unfolding, India is experiencing continuous change both culturally and structurally. Let us learn about these processes briefly.

Colonisation is a process when technologically dominant people temporarily conquer other people, inhabit their land and exploit them for political, military and economic expansion and power. In India British took control over to establish their own empire. Alongwith technology they also transported modern legal and administrative system from Britain. The new system ushered changes in our political, economic and social structure. The impact of Colonialism therefore is far more than can be imagined. The far-reaching structural changes due to the impact of colonisation that also initiated cultural changes can be experienced in contemporary period too.

The unintended changes inherent in colonization were Modernization and Secularization. They are crucial factors in understanding the ongoing cultural changes in India. The western impact and rise of education lay the foundations for modernization in India during colonial period. M.N. Srinivas’s Westernization explains the western impact at two levels. It includes all changes that happened with intellectual growth due to the spread of western education, liberal ethos and rise of middle class along with those that reflected in western ways of dressing, eating and adoption of cultural traits. Colonial encounters brought ideas of individualism, nationalism, ideas of freedom, rational and objective thinking. The basic application of such principles of modernity is modernization. Modernization in simple terms would mean a “process denoting a movement from traditional or quasi-traditional order to certain desired types of technology and associated forms of social structure, value orientations, motivations, and norms” (Dube 1996: 112). As Rudolph and Ruloph would argue ‘this would mean adoption of universal and scientific thinking over the parochial and non-rational.’ Modernization is when along with technological expansion; people’s lives are regulated by choices and not by birth. Secularization is the process that emerges with modernization where religion is not the guiding
framework for human action and is less influential in the lives of ordinary people. Modern thinkers believed education, critical thinking and scientific advancement will contribute towards decline of religion and will give birth to scientific temperament in human societies. This did work so well in the Indian context.

### 2.4.1.1 Industrialisation and Urbanisation

In India, after Independence, Industrialisation was seen as key to achieving economic growth and development. Industrialisation is a process that ensures the growth of industrial society in contrast to the agriculture one by restructuring the economic system for manufacturing goods and services. Sociologically societies of industrial types were considered as developed where the human beings controlled the technological and natural growth, with extreme division of labour and prosperity. Or let us say societies that have experienced processes of modernisation, industrialisation and technological expansion. These are seen in contrast to the traditional societies, which are based on agriculture, less prosperous and rural in nature. Closely linked to processes of industrialization and modernisation is the process of **Urbanisation**. It is growth of cities and movement of people from rural areas to urban areas, such as towns and cities, where in place of agriculture, employment opportunities are linked to trade, manufacture and Industrial production. In comparison to villages, you must have noticed, cities have better educational facilities and increased economic activities. This is because they have definite cultural patterns, advanced economic, political structures and modern bureaucratic and administrative systems. Urbanisation explains the level of cultural change based on modernisation and are also structural by being an index of economic development. It amounts to change in patterns of behavior, modes of thinking, relationships and social institutions. Colonialism created new ones and ended earlier existing urban centres of India and industrialisation.

### 2.4.1.2 Liberalisation, Privatisation and Globalisation (LPG)

The process of liberalisation, privatisation and globalisation are processes that you must have heard in your school. Popularly known as LPG these are inherent in the logic and processes of economic growth and reform in India. The new economic phase in India began with Liberalisation, Privatisation and Globalisation. **Liberalisation** is the shift in the whole range of economic policies of a country, resulting into privatisation and Globalisation. The state opens up its economy to the world market by reducing control over the economic activities to improve the efficiency and growth of the economy. It was carried out in India to resolve the economic crisis that country was facing in 1990s. The opening of the markets to private players, especially foreign companies and investment in the areas where mostly government invested like, education, power, civil aviation, etc., came to be known as **Privatisation**. Essentially it is transfer of control from public to private sector. **Globalisation** is free flow of goods and services, ideas, information, technology and people across the globe. At present this flow of goods is mostly from the first world to third world countries when they open up their market for global trade. According to Albrow (1990:45), “Globalisation refers to all those processes by which people of the world are incorporated into a single world society.” It is to develop interdependence amongst societies, culture, economies, nations and people. It means to go beyond the boundaries of nation state and to develop global interconnectedness. Giddens (1990:65) says, “Globalisation is the intensification of world-wide social relation which link
distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa.” Globalisation has economic, cultural and political dimension. Economic and financial dimension includes Liberalisation and Privatisation. The process involves rise in multinational and trans-national companies that seek global profit. It is a process of transformation that is still unfolding differently in different parts of the world.

### 2.4.1.3 Mass Media and Information and Communication technology (ICT)

This is the crucial factor of modernisation and development in India. It has both personal and social consequences. You know that the advent of technologies of communication in India was during the British period. Printing, telegraph, postal services, telephone, radio and even cinema, all came during this period and were instrumental in bringing about unforeseen changes like rise of public spheres that is the rapid spread of communication and awakening of people to the fact of being exploited by the colonial masters etc. and political struggle for freedom. Television came up in early decades of independence with broadcast rights with the government and emerged as a powerful political, cultural and economic tool. The coming of computers and later mobile phone made us enter in a new era of social media and digital communication. After LPG, the mass media entered into a different phase and there is massive rise of information and communication technology (communication satellite, fibre Optics, cables etc.,). Information technologies one of the major processes of network society and interconnectedness in the global world. Knowledge and Information led global market allowed Multinational corporations like Murdoch’s News Corp to completely transform the scenario in India and in the entire south. Mass media and information technologies play crucial role in creating the dominance of developed nations. Matos argues that mass media has caused ‘cultural imperialism of the west by importing their formats and genre, cultural values like individualism and capitalist consumerism’ (2012:2). This enormous shift in mass media overall has transformed the economic, political and cultural practices in India.

### 2.4.1.4 Social Movements

Social Movements caused change in multiple ways in the past as well as in the present. They occur due to certain societal conditions and aims at improving it by bringing transformation in the social structure. Broadly, any organised and sustained collective action with shared ideology and objectives aiming to bring change in society can be called as social movement. In colonial period movements demanded reform in existing social practices, expressed assertions of indigenous culture over the western, community rights and identity and freedom from colonialism. In post Independent India, movements demanding social justice and equal distribution of power in the past, social and economic inequality, marginalisation of women and weaker sections, issues related to community and religious identity, cultural and also social problems; have existed. Some of the famous movements are like the Bhakti movement; movement against sati pratha or for wider remarriage, Peasant movements in northern India and so on. There are three types of movements as Rao (2000) suggests, reformist, transformatory and revolutionary. Shah (2008:30) classifies them on the ‘basis of socio-economic characteristics of the participants and issues involved.’ They are Peasant, Tribal, Dalit, Backward caste, Women’s, Industrial working class, Student’s and Middle class movements.
2.5 CHANGING INDIA: CHALLENGES AND RESPONSE

It must be clear to you that sociologically societies are never static and are forever changing. India cannot be unchanging if understood sociologically. Contemporary India is a developing economy where there is a gradual shift from the established patterns of traditional society towards modernisation through Industrial growth, development of modern technology, equipment and scientific knowledge. It is experiencing ongoing processes of industrialisation, urbanisation, and globalisation. Since these processes are still unfolding, India is experiencing continuous change both culturally and structurally.

In a society like India that underwent colonialism and achieved independence through freedom struggle, Singh (1996:1) argues, concept of social change was ideological where it ceased to be a process but was desirable to be achieved.
Here change became synonymous to growth and progress. Therefore, since Independence change was visualised as economic growth and progress, and the expansion of education and it was believed that scientific thought process will gradually bring social and cultural changes. Such ideas of transformations encapsulated the vision of the western paradigm of modernisation and capitalist model of economic growth. Therefore the responses to factors of change are complex and pose immense challenges. Let us have a closer look.

The rise of western liberal values of democracy, social justice and nationalism during colonialism led to the framing of Constitution for independent India. Firstly, social change was promised by constitution as part of modernisation process. It recognised that India is multi religious and multicultural. It attempted to bring unity in diversity through core values of democracy and democratic institutions. India aimed to become developed industrial society on the foundation of such constitutional framework and set out to fight structural inequality and provide justice for all sections of society. The changes were both orthogenetic and heterogenetic in nature. Let us briefly throw light on how have the villages and urban spaces changed since independence.

2.5.1 Changing Rural India

Rural India has undergone several changes since independence. The agrarian reforms along with development were the goals of Indian government. Reforms caused end of bonded labour, change in the mode of payment from kind to cash and the rise of free wage and agricultural labourers that according to Breman (1974) caused a shift from ‘patronage to exploitation’. Villages are merging into towns under massive sway of urbanisation and globalisation, are no more ‘Little Communities’. There is decline in traditional occupation and increased commercialisation has led to newer interconnections with rural and urban economies. This urban-folk continuum has given rise to diverse occupation and circulation of labour or seasonal occupation. The great traditions of the literate elites seem to control the little traditions of rural folks and there is continuous process of communication in two traditions in some areas. Agriculture is no more the single occupation for rural people. Amidst all this there are significant changes since state’s support for agriculture has reduced and agricultural issues are not capturing the attention of media and wider nation. The farmers are no more celebrated in the national culture of India since India after LPG is more service driven and less dependent on agriculture. More than seventy percentage of GDP is coming from the service sector after the 1990’s than from agriculture sector.

Have you heard about farmer’s suicide that started amongst cotton growing farmers of Vidarbha and later in parts of Uttar Pradesh and gradually in rest of India? These suicides reflect on the changes in the economic policies and changing rural India. Lets try to understand this phenomena. The land revenue system of colonial India led to huge variation in agrarian structure across India. This was encountered by agrarian reforms in independent India under planned development. Reforms like Green revolution in 1960s and 70s brought uneven growth with increased inequality among the farmers. Later Liberalisation and Globalisation established the norms of World Trade Organisation. The crops were grown for the commercial market leading to increased commercialization of agricultural produce since it had to compete in the global market. The excessive persuasion
of development model based on modernisation and industrialisation has led to decline in indigenous methods and technology, causing greater difficulty in affording the new technology.

Marginalisation of agriculture and disintegrated movements has changed the trajectory of rural social structure. The hegemony of the elites and upper castes continues and inequality persists at all levels.

2.5.2 Changing Urban Spaces

The urban spaces have undergone massive changes. The industrialisation caused expansion of cities, technological revolution and rise in mass media. This has altered the ways of living massively. The mixed economy policy was followed in independent India leading to government control of some sectors like power, transportation, etc. and some opened to private industrialists. It also supported small-scale industry policy. Post LPG, the rise of service sectors have resulted in the growth of urban middle class and also urban poor that mostly constitute people from rural places, mostly lower castes and class mainly less educated.

The development and globalisation has changed the landscape of cities. The rise in new material culture is evident in the cities and cultural transformations are huge. The skyscrapers, multinational companies and commercial complex showcasing international standards are the new reality of the urban spaces. The dominance of private corporations and less intervention of government has altered labour conditions, giving rise to structural inequalities of gender, caste and class, increasing insecurity and steep competition. This has caused change in values, beliefs and norms. Modernisation has given rise to education, skill based profession and high degree of specialisation leading to division of labour to suit the capitalist model of development.

The process of Sanskritisation has led to rise in education and growth of majoritarian culture and middle classes. It is still much visible amongst the newly educated sections and in urban poor. The tension between the ‘cognitive elements of western culture and Indian minds rooted in traditional Indian social structure persists and there is slow change in the ‘ideo-structure’ of society. Modernisation and its encounter with tradition in urban spaces, like rural India, is visible in cultural contradictions but mostly in hidden ways. Mukherjee’s dialectical approach explains this contradiction. He says these contradictions have given rise to conflict as well as cohesion or synthesis. This cultural contradiction and synthesis defines the culture of society at present. Cultural contradictions in food, occupation, fashion, gender relations, ritual practices and festivals and many such areas is much visible.

Check Your Progress IV

1) State true and false for the following statement.
   a) Agriculture is still the main part of economy
   b) Villages are shrinking with increase in Urbanisation.
   c) Skyscrapers are part of rural change
   d) Liberalisation is change in range of policies.
2.6 LET US SUM UP

In this unit we learned about changing India by understanding the meanings of change by various concepts, approaches and theories.

We learned that societies are in different phases of change due to varying external and internal reasons. Changing India involves understanding of several factors. Some of these are continuous processes. Since it aims to experience progress like developed nations, it is evident, that here change is bound with human knowledge, power of science and technology and the process of modernisation that entails changes in views, beliefs and ideals towards more universal ones. There is uneven development and slow process of modernisation in India as it is still grappling to overcome the conflict between tradition and modernity and therefore even after massive urbanisation and globalisation India is ridden with structural problems.

2.7 REFERENCES

Singh, Yogendra, 1996, Modernisation of Indian Tradition, Rawat Publications, Jaipur and New Delhi


Srinivas, M.N., 1989, Social Change in Modern India, Orient Longman


Shukla, K.S. (ed.) 1987. The Other Side of Development. New Delhi Sage Publications:


2.8 SPECIMEN ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

i) Social change refers to the alterations that occur in the social structure, and social relationships in a society.

ii) Social Change is essentially a process of alteration, with no reference to the quality of change. Changes in culture are related to changes in society. Changes also vary in scope and speed.
Evolution expresses continuity and direction of change, implying change not only in size but also of structure. Progress implies change in a desirable directions. Change on the other hand is considered to be a value neutral concept which refers to alterations in both structure and social relationships in a society.

Check Your Progress II

i) a) F
   b) T
   c) T
   d) F

ii) According to Marx and Engles social change and development are characterized by conflict of interests among classes in society. They argued that social changes arise out of potential and radical breaks in continuity, rather than from gradual evolution.

iii) a

2) Modernisation theories argue that each society’s development problems can be understood only in relation to its place in the world system. But it is not proved that all developing countries follow the same path of development of already developed countries. Modernisation theories fail to define conclusively the kinds of social and economic process at work in the developing countries.

Check Your Progress III

i) Following principles of modernity in most basic sense is modernisation

ii) Yes

iii) Liberalisation, Privatisation and Globalisation

Check Your Progress IV

1) a) F
   b) T
   c) F
   d) T

Further Readings


Singh, Yogendra, 1996, Modernization of Indian Tradition, Rawat Publications, Jaipur and New Delhi