

Critics of Modernization and Social Change in India



Social Science

KEYWORDS :

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ABSTRACT

Change is such an evident feature of social reality that seems in any social-scientific theory. Social change refers to an alteration in the social order of a society social change may include changes in nature, social institutions, social behaviors or social relations. The base of social change in thought process in human social may be driven by cultural religious, economic scientific or technological forces among the most conspicuous theories of social change are those that go under the name of modernity or modernization and include other related term such as development as well, yet within this family of theories there are significant refers about whether modernization involves continuity or discontinuity. This article deals with different perspective of modernization and its impact on social structure.

Introduction

The idea of modernization is relatively new its basic principles can be derived from the idea of progress which emerged in the 18th century age of enlightenment with the idea that people themselves could develop and change their society. Modern generally denotes something that is up-to-date, new or contemporary and modernity typically refers to a post-traditional, post medieval historical period one marked by the move from feudalism toward capitalism industrialization from Secularization to rationalization to the nation state and its constituent institutions and forms of surveillance. In the contemporary social sciences, however, the most familiar meaning of modernization is closer to the one given in the penguin Dictionary of sociology: A dominant analytical paradigm in American sociology for the explanation of the global process whereby traditional societies achieved modernity.

Modernization theory emerged in the industrial societies of North America and Western Europe developed. The theory argues that societies develop in fairly predictable stages through which they become increasingly complex. Development depends primarily on the importation of technology as well as number of other political and social changes believed to come about as a result. For example modernization involves increased levels of schooling and development of mass media both of which foster democratic political institutions. Transportation and accessible populations become more urban and mobile and the extended family declines in importance as a result. Organization become bureaucratic as the division of labour grows more complex and religion declines in public influence, lastly, cash driven markets take over as the primary mechanism through which goods and services are exchanged these are all points we find in the theories of Karl Marx, Weber, Durkheim and etc..

The endogenous explanation is a modernization theory the basic assumption of this theory in any of its versions is that there is single general process of which democratization is but the final stage modernization consists of a gradual differentiation and specialization of social structures and makes democracy possible. The specific causal chains consist of sequence are industrialization, Urbanization, education, communication, mobilization and political incorporation among innumerable others a progressive accumulation of social changes that ready a society to proceed to its culmination democratization.

Different perspectives of modernization:

Modernization theory is a grand theory encompassing many different disciplines as it seeks to explain how society progress, what variables affect that progress, and how societies can react to that progress. Rostow says about stages of growth in the economic version, in the theory pattern vari-

ables ofParsonsts sociological version, new technology is a major source of social change from agrarian societies to industrial ones it is important to look at the technological view point. French philosopher Marquis de Condorcet was involved in the origins of the theory with concept that technological advancement and economical changes can enable moral and cultural changes. Ecological modernization theory's roots in classical European social theory are real strengths in addressing issues of consumption practices and consumer behaviour taking position between realists and social constructivists. Understanding the development of cultural institutions and practices that's why Neil postman has said, technological change is not additive it is ecological. SatishDeshpade in his article on modernization provides preliminary understanding of the concept and how it is negotiated in India by speaking about three prevalent view point's one is the globally dominant main stream idea of modernity as brought about in the definition of Rudolf (1967) the other is the doubtful unease of the Indian sociologist (M N Srinivas 1971) and finally the view from everyday life.

Modernization and India

The idea of modernity presents different challenges in western and nonwestern tradition Raghuramaraju(2011) argues that the ways in which modernity has been conceived in one tradition does not apply in another with important philosophical approaches. One problem is that these approaches may have limited application in the case of India. Because the term modernization does not denote any philosophy or movement but it only symbolizes a process of change in fact modernization is understood as a process which indicates the adoption of the modern ways of life and values. The term was being used to previously to refer only to change in economy and its related effect on social values and practices; today the term modernization is understood as an attempt on the part of the people, practically who are custom bound, to adopt themselves to the present time, conditions styles and ways in general.

Westernizationand Modernization:

It is extremely important for all of us to know that these are not to be confused with each other, they are entirely different from each other as modernization is not a bad thing if we keep our limits and know that where our religion culture values norms, stop us adopting modernization means moving along with the world and being able to be compete with them so we need to adapt modern ways in a few aspects so that we do not lag behind and the world does not go ahead of us. However westernisation is not something entirely favourable as this means forgetting our culture, our religion our norms and adopting of west completely. The British brought with them new technology, institutions, knowledge beliefs and values these have become the main source of social mobility

for individuals as well as groups. It is in this context M N Srinivas introduced the term 'westernization' mainly to explain the changes that have taken place in the Indian society and culture due to western contact through the British rule. According to M N Srinivas, 'westernization refers to the changes brought about in the Indian society and culture as a result of over 150 years of British rule and the term subsumes changes accruing at different levels- technology, institutions ideology and values. The term westernization unlike modernization is ethically neutral. It does not carry the implication that it is good or bad, whereas modernization is normally used in the sense that it is good. Srinivas covers behavioural aspects like eating, drinking dressing dancing etc. The term modernization involves a transformation of social, political and economic organization; modernization is a broader concept and has a wider range of application.

Modernization impact on social structure and other processes in India

Structure is represented by the social institutions like family, marriage, education, religion, economy, politics this section is a discussion about modernization and its impact on the social structure. Modernization has caused many changes in the context of the family system which is mostly associated with tradition and undergone changes in the backdrop of urbanization, industrialization and modernization it has now changed in to various forms such as nuclear family, extended family, living together, DINKS etc.. This can be seen as an attempt by the institution of family to negotiate its existence during a period of rapid modernization.

The institution of marriage has also changed now. Beginning from the importance of various rituals in the marriage to the ultimate sacredness of the union everything is changing. Rituals of marriage which were held very elaborately over many days are now reduced to a mere formality which completed in a couple of hours as a small part of a more lavish consumerist affair. Even the choice of partners has transcended from a task dominated by parent's region religion and cast has shifted to virtual world. And focus more on the individual choice. Even though the focus on religion has not entirely disappeared it has manifested itself even in the virtual community in the form of matrimonial, shadi.com websites, built on cast identities.

Religion in India is characterised by a diversity of religious beliefs and practices. According to Max Weber, sociology has been specifically concerned to understand the origins and development of modernity and it has seen religion as crucial component of the social process of modernization. Modernization, whatever else it involves, is always a moral and a religious problem. If it has sometimes been hailed as an exhilarating challenge to create new values and meaning it has also often been feared as a threat to an existing pattern of values and meanings. In either case the personal and social forces called into play have been powerful (Robert N Bellah 1968).

Caste became the major link bonding the little field studies with the textual models; even the centrality that the village community got in the studies of the 1950s linked the village to the great 'sanskritic tradition'. India was Hindu and Hinduism was caste. The dementia perspective, in sociology and anthropology, for instance, which dominated the study of Hinduism for so long gave centrality to an upper-caste, essentialized version of Hinduism and treated it as synonymous with India (Rowena Robinson 2004)

The concept of modernisation deals with green revolution, industrialization, urbanization, and westernization also The Green Revolution in India started in the late 1960s and with its success India attained food self-sufficiency within a decade. However, this first "wave" of the Green Revolution was largely confined to wheat crop and in northern India such as Punjab,

Conclusion:

Modernization lost its analytical heuristic value as a summary description of the tradition/modernity dichotomy even though there are no other terms which can be considered as the successor of this concept. There is noticeable change in Indian social theory today contemporary responses to the demise of modernization paradigm has taken four broad routes. The first, response is to avoid the term this does not mean banishing it from social theory but rather downsizing it. The second would be reclaiming the present and emphasising the contemporary. Third is, exploring emergence locations looking at modernity in the most unexpected locations or sites hitherto considered traditional. Modernity needs to understand that being rich and becoming rich are not mathematically, personally, socially and ethically the same thing.

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