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The Socio-Cultural Changes In Indian Society: A Sociological Perspective

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Abstract :

Sociologists define social change as a transformation of cultures, institutions, and functions. Most change isn't instantaneous. In society, change is often very slow. There are a variety of parts and forces at work, many of which resist disruptions of the status quo. All societies go through these types of changes at one point. You don't need to be an avid student of history to know that. Consider a modern society and reflect on what it looked like hundreds of years ago. Often, society is unrecognizable.

Keywords : socialisation, social process, kinship, social continuum, believe, nature unequal .

Introduction

Society consists of several aspects of changes which affect the pace of mobility. While it's inevitable for all societies to go through some changes, why that happens isn't obvious. Throughout history, sociologists have wrestled with different ideas and models. There are three main theories of social change: evolutionary, functionalist, and conflict.

Functionalist theory

The functionalist theory of social change teaches that society is like a human body. Each part is like an organ. Individual parts can't survive on their own. Emile Durkheim, a major leader in the social sciences, believed that all parts of a society must be harmonious. If they aren't unified, society is "no more than a pile of sand" that's vulnerable to collapse. When one part suffers, all the other parts must adjust. Why? The functionalist theory believes that society always works toward stabilization. When problems occur, they're temporary, but they do need attention from the other parts. This means social change.

Functionalism isn't without its critics. Many point out that this theory tends to ignore that society's elite often creates a mirage of harmony and stability. The theory also fails to factor in race, class, and gender. Functionalism reached its peak in the 1940s and '50s, only to decline in the 1960s

Evolutionary

The evolutionary theory of social change gained prominence in the 19th century. Sociologists latched on to Darwin's theory of evolution, applying it to society. Auguste Comte, known as the "father of sociology," believed in the evolutionary model. According to this theory, society always evolves into "higher levels." Like organisms evolve from simple to more complex, so do societies. Societies that don't adapt fast enough will fall behind. This led many sociologists to conclude that Western societies must be "superior" because of their "advanced" state.

At first, social evolutionists asserted that all societies must go through the same sequence of progress. Modern theorists believe that change is multilinear. Societies can evolve in different ways and different directions.

Conflict theory

The conflict theory states that society is by nature unequal and competitive. Karl Marx spearheaded this theory. While he did believe in the evolutionary model to a point, Marx didn't think each phase resulted in something better than before. More often than not, the rich and powerful control the rest of society by exploiting vulnerable groups. This sows conflict, provoking people to action. Social change occurs as a result. The conflict model evolved over the years. It's found in other theories such as feminist theory, queer theory, and critical race theory

Cultural change

New inventions, discoveries, and the spread of ideas contribute to cultural changes. Consider the effect of the internet. It's not only changed the culture of individual countries but the entire world. It's transformed how we communicate, as well as the structure of countless industries. Discoveries also impact a society's culture. Consider how much changed when the Europeans "discovered" America. This example shows how social change is not always beneficial to everyone. New ideas about gender, race, religion, work, education, and so on also change a culture.

Examples of social change: Social change often occurs as a result of social movements. There are countless examples throughout history in every country on earth. Some of the most famous (many of which are ongoing and/or evolving) include:

The Reformation, The abolition of the transatlantic slave trade, The Civil Rights movement, The feminist movement & The green movement.

Family & Social structure

Society is subject to constant changes. The term social change refers to changes taking place in human society. Basically the changes in human inter-actions and inter relations, indicate social change. Society is the net-work of social relationship. Hence, social change obviously implies a change in the system of social relationship. So any difference or any modification or transformation in the established pattern of human interaction and standards of conduct amounts to change. Abolition of child marriage, inter-caste marriage, high status to Indian women is some of the important instances of social change. India is home to over a billion people, accommodating incredible cultural diversity between languages, geographic regions, religious traditions and social stratifications. In recognition of this large demographic diversity, the following descriptions are not intended to represent every Indian person. However, there are common themes and principles that contribute to the values, attitudes, beliefs and norms of the dominant society. Generally speaking, Indians tend to have a strong sense of pride in the distinctiveness and diversity of their culture. For example, the country's agricultural expansions and technological advancements in infrastructure, science and engineering are sources of pride. Moreover, a considerable amount of pride stems from India's rich artistic cultural exports of music, fine arts, literature and spirituality (especially the practice of yoga).

Community and its surroundings

India's geography and climate is incredibly diverse. Northern India is characterised by the snowy mountain range of the Himalayas and the Great Indian (Thar) Desert. Meanwhile, tropical jungles, rainforests, coastal plains, islands and beaches distinguish the south. Nature plays a vital role in India especially rivers. Both provide irrigation for farmlands, a method of transportation and are considered sacred to many followers of Hinduism. As India has one of the largest populations in the world, public and private spaces are often densely populated. This influences how the idea of privacy is understood, as it is rarely available, sought after or indulged in. Generally, there is a very large cultural tolerance for crowding. For example, several generations often live under one roof, and it is not uncommon to find animals such as cows or dogs freely roaming public streets and villages.

The buzzing cities of Mumbai, Kolkata, Chennai and Delhi contain a melting pot of rapid economic development and technological innovation, with a notable example being the continually expanding telecommunications sector. Such cities demonstrate India's rise as an economic and political powerhouse on the world stage. This is also represented by the diaspora of Indian people throughout the globe. The large metropolitan cities stand in contrast to the hundreds of thousands of villages and small towns, each containing distinctive micro societies. Indians can often determine where someone is from based on their accent, language, style of dress and mannerisms. Indeed, it is common to find people having a sense of regional pride and identity towards their place of origin.

Linguistic Composition and Ethnic structure

Although India does not officially recognise racial or ethnic categories in the national census, it continues to be one of the most ethnically diverse populations in the world. Broadly, the ethnicities of India can be broken down into main groups on the basis of their linguistic backgrounds, the two largest being Indo-Aryan and Dravidian. For example, many people belonging to Indo-Aryan ethnicities live in the northern half of the country. Indo-Aryan languages commonly spoken include Hindi, Gujarati, Bengali, Marathi, Urdu, Odia and Punjabi. Meanwhile, people belonging to Dravidian ethnicities generally live in the southern half of the country. Dravidian languages commonly

spoken include Tamil, Kannada, Telugu and Malayalam. These labels of 'Indo-Aryan' and 'Dravidian' usually serve as a helpful way to categorise the origins of Indian ethnic diversity, although they don't necessarily reflect people's personal identity. For example, people are unlikely to describe themselves as 'Indo-Aryan' or 'Dravidian'. The 'Indian identity' has evolved continuously over the country's history as political and religious institutions have changed within and outside of India. For example, the British Raj (1858-1947) brought about vast changes in the country's economic, political and cultural spheres. India's independence from the British in 1947 was accompanied by the partition of India and Pakistan into the Republic of India and the Islamic Republic of Pakistan respectively. This led to mass violence that continues to be a source of trauma and sadness for many Muslims, Sikhs and Hindus that reside in the Punjab region in northwestern India.

Stratification and social pattern India has a highly stratified traditional social structure, often referred to as the 'caste' system. The term 'caste' comes from the word 'casta', which was used by Portuguese observers to describe the social stratification of Indian society. The caste system is an ancient institution that is generally believed to be unique to the Indian subcontinent. Although often classified under one term, the caste system actually represents two different overlapping systems of stratification. The large-scale caste system is known as the 'varna' system. This classifies society into four broad categories; brahmin (priestly caste), kshatriya (nobility caste), vaishya (merchant caste) and shudra (artisan or labourer caste).¹ The varna system was viewed by some members of society as the ideal social structure. Over time, particular castes in the bottom tier became stigmatised as 'less pure' compared to higher castes, and interactions between them were limited. The idea of the 'dalits' ('untouchables') was a modern addition. This category, thought to be outside of the caste system, was understood as the lowest rank and 'least pure' members of Indian society.

Caste based Interactions

The caste system(s) is no longer legally enforced, and discrimination based on caste is outlawed. In the latter half of the 20th century, Indian governments have assigned jati categories into one of four general classes based on economic, social and historical criteria. To address inequalities among jatis, the government has established affirmative action programs, which reserve jobs, education scholarships and other benefits for historically disadvantaged or persecuted castes. Although open discrimination based on caste is extremely uncommon, everyone maintains a subtle awareness of the social structure. People continue to be conscious of the social position of themselves and those around them. Questioning or deviating from one's expected role is still relatively rare. Thus, when interacting with someone from India, it is worth bearing in mind that the caste structure often systematically determines one's occupation and social standing from birth. While it may be inappropriate to inquire into a person's caste (in the sense of the large-scale varna system), it is socially acceptable to ask about one's occupation or vocation.

Work pattern

Society is such type of system in which lots of areas help to govern the people on a single force. Societal community and economical works both are proportional at the ground of reality. When we consider about the industrial development of Indian society, we have to focus on its new rising companies, factories, MNCs, boards etc. There are several types of factories are established as Pepsico, Britannia, Hindustanunilever, etc. The role of primary sector is very significant in the development of Indian society. Several types of grains like wheat, gram, rice, maize etc and several types of fruits like banana, watermelon, cucumber, litchi, mango etc are grown many beverage and food items are processed here.

Above all changes have added the social circumstances to people. The standard of life or living standard is directly related to the pocket money. Social activity or social phenomena is guided by the effort of economic development. There are many sources which have cooperated in the development of urban and rural society. Villagers have terminated themselves towards the horticulture. They are eager to invest their money in cooperative works and institutions. There are several cooperative commercial institutions which have attracted the mass. Insurance companies and other many investing company have changed the standard of living. Many governmental and financial banks have changed the way of development. Farmers are easily getting the loan to invest in agriculture as well as small scale industries. The changing villages have been attached to the outcome of urban area. In rural area, many facilities and schemes are implemented due to these facilities, the villagers are directly getting more benefits. The changing way of villages in the area of technology is providing many types jobs for rural youths. In villages, we

can see the several coupon recharge shop, aqua shop, beverage shop, cyber cafe, printing lab, video mixing lab, photo studio etc. These shops have provided thousand opportunities for villagers.

Religions changes takes place among Jainism, Hinduism, Buddhism, Islam etc. The procedure of worship varies from previous to there time. People’s devotion has been upgraded towards Jainism, Buddhism both people took part happily in the eve of fair & festivals of Jain & Buddhism Dharmas. School & Gurukul situated to above religious have attracted the people but not in satisfactory condition amount. People wants to send their children in Jain’s & Buddha’s school but they also hesitate with the rituals of that religion. The biggest changes has come in religion. The worship system consist of innovative technique like devotional songs, tape recorder etc. Devotional attachment has been enhanced the amount of pray but people have less time to show their devotion. Islam has more or less uniform condition. But the educated Islamic people have more attention about their works. Christianity is busy in doing its rituals & function with modernity.

Conclusion

Social change consists of many types of segmental changes. It varies from super structure of the society to Infrastructure of the society several parts like village. Kinship, marriage, social continuum, Socialization, social action, institutions, etc cannot be away from changes. It is time that the inner part of the society has less Amount of changes but air of changes touches the whole boundary of the society. Socio- cultural changes definite the corner to corner variation. It reflects the both inner and outer changes. Thus, we can say that this change covers each & every segment of the society.

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