Transitional India

V Basil Hans

Abstract: Sociological transformation is "a deep and sustained, nonlinear systemic change" in a society. A city, transit, or energy system can undergo transformational transformations. Culture or civilization-wide changes are also societal transformations. This article treats transition in a novel and holistic way, including not only the transition to democracy and free-market economics in former Eastern-bloc countries but also other major social and personal changes, such as armed conflict. Change happens everywhere. From Stone Age to now, all living things have evolved. Nothing persists. Change is the only constant in the universe. In this article, we'll define social change and examine Indian society's influences. Besides marriage, caste, religion, tribes, beggary, poverty, and disaster management, sociology now covers identity crisis, farmers' difficulties, climate change, bioethics, transgender, gender bias, and more.

Introduction

Indian culture is the social norms and technologies of ethno-linguistically diverse India.

Nearly every facet of Indian social life is diverse. Indian society is divided by ethnic, linguistic, regional, economic, religious, class, and caste groupings, as well as urban-rural and gender disparities. Kinship and marriage systems differ greatly between north and south India. Indian civilisation is different from any other civilization, more like Europe than a nation-state. Different regions and social classes are experiencing rapid changes that add variation to current Indian culture. In the intricacies of Indian life, common cultural motifs promote social harmony and order.

Themes In Indian Society

Hierarchy

Indian society is hierarchical. North or south India, Hindu or Muslim, urban or countryside, almost everything, person, and social group is graded by fundamental criteria. India is a political democracy, but equality is rare in daily life.

Asian Society in India

Asia Society India shares varied viewpoints on modern Asia and Asia-Pacific affairs through lectures, policy roundtables, musical performances, and film screenings.

Nearly every facet of Indian social life is diverse.

Castes, individuals, and families and related groups have social hierarchy. Hindus are the main castes, but Muslims, Indians, Christians, and others have caste-like groups. Everyone in most villages and towns knows the relative ranks of each locally represented caste, which shapes their conduct.

Rich and powerful people are also ranked. For instance, "big men" sit confidently on chairs while "little men" stand or crouch before them to make requests, not presuming to sit next them as equals.

In families and kinship groups, men outrank women of equivalent age and older relatives outrank junior relatives. In northern India, a daughter-in-law respects her husband, senior in-laws, and household

daughters. Younger siblings address older siblings respectfully rather than by name.

Purity and Pollution

Ritual purity and pollution, complicated concepts that vary by caste, religion, and area, define many status disparities in Indian society. High status means purity, low status means contamination. A Brahmin, or priestly, caste is born with higher intrinsic cleanliness than a sweeper, or scavenger, caste. A Brahmin who has recently showered is more ritually pure than one who has not bathed in a day.

Ritual cleanliness—bathrooming in flowing water, dressing in freshly laundered clothes, eating only caste-appropriate foods, and avoiding physical contact with lower-ranking people or impure substances like adult bodily wastes—is associated with purity. Ritual pollution by death or violence is common.

Social Interdependence

Social interdependence is a major subject in Indian society. They are born into families, clans, subcastes, castes, and religious groupings and feel inseparable from them. People are strongly connected, and many fear being alone without social support. Family members are emotionally interdependent psychologically. Economic activity are also fundamentally social. Each person has family in villages and towns close and far through many kinship links. A person can find moral and practical assistance from relatives almost everywhere.

In every activity, social relationships aid and lack them can fail. Even simple activities are rarely done alone. A mother puts food in a young child's mouth with her hand. Someone helps a girl unload her pots of well water over her head. A student expects an influential relative or acquaintance will help him get into college. A young individual expects parental marriage arrangements. Finally, a dying person expects relatives to perform suitable funeral ceremonies to ease his transition and strengthen mourners' bonds.

This interconnectedness is theological. From birth, a child learns that divine forces have "written" his "fate" and that strong deities shape his life and require a constant contact.

Family and Kinship

Family Ideals

The fundamentals of Indian culture are learned at home. A multigenerational family living, working, eating, and worshiping together is cherished. Such families comprise male-line descendants, their wives, children, and unmarried daughters. A wife usually lives with her husband's family but maintains close ties with her own. Most Indians still prioritize the traditional joint household as the major social force, even as India rapidly modernizes.

Large families are adaptable and well-suited to modern Indian life, especially for the two-thirds of Indians who farm. Cooperating kin give economic security in most agrarian communities. In cities, kinship relationships are typically essential to employment and financial support, hence joint families are common. Famous families like the Tatas, Birlas, and Sarabhais maintain joint family structures to govern financial empires.

The traditional concept of the unified family remains powerful, but living arrangements vary nowadays. Many Indians live in nuclear homes with unmarried children but have strong kinship relationships. Relatives often live together and fulfil their kinship duties.

Joint families break into smaller units, which grow into new joint families as they grow, creating a cycle. Today, several family members move to take advantage of job possibilities, sending money home.

Family Authority and Harmony

Indian households have established hierarchy and conduct ideals to ensure harmony. [i] All family members are socialized to respect hierarchy. The oldest man heads the family, while his wife oversees

her daughters-in-law, the youngest of whom having the least power. Those in authority also take care of family members.

Family unity and loyalty are valued, especially among non-kin. To promote family unity, spousal and parent-child relationships are downplayed. Open shows of affection between spouses and wives are inappropriate.

Men have traditionally controlled family assets like land and enterprises, especially in high-status communities. Traditional Hindu law required women to serve their male kin who owned land and structures. Islamic customary law allows women to inherit real land, but their portions are usually smaller than men's. All Indian women can inherit real estate under modern law. Women have always controlled precious jewellery for families who could afford it.

Veiling and Women's Seclusion

Purdah—the veiling and seclusion of women—is a major part of Indian family life. In rural areas of northern and central India, Hindu and Muslim women veil and shun public appearance, especially before married relatives and stranger men. Purdah is associated to familial authority and peace. Hindu and Muslim purdah differ in certain ways, but female modesty, etiquette, and family honour and dignity are crucial. Conservative high-status women have stricter purdah. Purdah restricts women in almost every aspect of life, restricting their authority and control over key resources in a male-dominated society. Sequestered women should cover their bodies and faces with modest attire and veils before select groups, avoid adulterous connections, and walk with a male escort. Poor women in construction teams and in the fields often conceal attenuatedly.

Hindu women from orthodox families cover their faces and stay mute around elder male in-laws at home and in the community. A young daughter-in-law hides from her mother. These traditions promote respect, minimize unapproved contacts, and strengthen family authority.

Muslims emphasize veiling outside the home, where conservative women may wear a black burka. Such purdah protects women and family sexuality from unrelated men.

Except in minority populations, south India rarely practices purdah. Purdah customs are declining in northern and central India, especially among urbanites and rural elite. Chastity and female modesty are still prized, although progressive circles have almost eliminated veiling as women gain education and jobs.

Life Stories

Boy births are celebrated with more elaborate welcome and blessing traditions than girl births. Although India has many prominent women and was headed by Indira Gandhi, and goddesses are worshipped in Hindu rites, statistics show that girls are disadvantaged. Sex-selective abortion, inadequate medical care and nutrition, and occasional infanticide targeting women reduced the 2001 Census to 933 females per 1000 males. Males are more valuable in agriculture; therefore, parents prefer them. After marriage, males live with their parents and assist them as they age. A girl drains family resources, especially when she brings a substantial dowry to her spouse. Certain groups have demanded extravagant dowries in recent decades.

Marriage is vital for most Indians, representing a major life change. Most of Hindu northern and central India arranges caste-based weddings between unrelated young people who may never have met. When possible, south Indian and Muslim families marry cousins to deepen kinship. Finding the right companion for a child is difficult for all parents. Social networks and matrimonial newspaper ads are used. The ads frequently mention religion, caste, education, physical appearance, earning capacity, and dowry size (even though dowries are outlawed).

High-educated brides and grooms sometimes meet in college or work. Previously scandalous love marriages are becoming less so. North American Indian brides and grooms typically meet on South Asian

matrimony websites. Couples of different castes but comparable socioeconomic position often marry self-arranged.

A bride usually lives with her husband in his parents' home, where she must accept his elder relatives' authority, do household responsibilities, and have children—especially sons—to strengthen his family line. Ideally, she honours her husband, proudly wears married woman makeup, and joyfully fulfils her new duty. She may be treated well by her husband, valued for her contributions to the household, and allowed to maintain touch with her biological relatives. Many young wives find this shift challenging. While many still stigmatize women's job, more are working in a range of fields.

Death restructures any family. After her husband dies, she becomes an unlucky widow. Low-status widows can remarry, but high-status widows must stay chaste until death.

Class and Caste

Other Divisions: Varna, Caste

Social inequality exists worldwide, but caste in India may be the most intricately organized. Caste has persisted for millennia, but it has been heavily challenged and is changing.

Ranking, named, endogamous (in-marrying) castes are born into membership. India has dozens of castes and subcastes, involving hundreds of millions. These huge kinship-based groups underpin South Asian society. Caste membership gives a sense of belonging to a group that can be relied on in many situations.

Caste comes from Portuguese casta, meaning species, race, or type. Varna, jati, jat, biradri, and samaj are Indian caste designations. Varna—colour—refers to four main groups that comprise many castes. The other names pertain to castes and subcastes.

Priests, potters, barbers, carpenters, leatherworkers, butchers, and launderers are traditional castes. People from lower castes often live in poverty and social disadvantage, whereas those from higher castes are more fortunate. The "Untouchables" were traditionally polluters.

Since 1935, "Untouchables" have been called "Scheduled Castes," and Mahatma Gandhi called them Harijans, or "Children of God." Today, the politically correct term for these 16% of the population is Dalit, or "Oppressed." Other tribes (often called "Scheduled Tribes") are also integrated into the caste system to varying degrees.

Dalits in some locations were excluded from most temples and wells for decades and had to show tremendous deference to high-status persons. Under British administration, degrading discrimination was illegal, but pre-independence reform movements led by Mahatma Gandhi and Dalit leader Bhimrao Ramji (B.R.) Ambedkar opposed it. Dr. Ambedkar almost single-handedly crafted India's constitution after independence in 1947, banning caste-based discrimination. Dalits still face considerable disadvantages, especially in rural areas.

Within castes, standards are explicit. Caste councils enforce marriage, diet, attire, occupation, and other rules. Fines and expulsion might result from violations. Economic prosperity and high-caste behavior can help caste groups slowly grow. It is nearly hard to rise in caste by lying about belonging to a higher caste; such deception is immediately exposed.

Low-caste individuals in rural areas still face landlessness, unemployment, and discrimination. The caste affiliations of casual acquaintances are largely unclear in developing cities, and traditional constraints on inter caste relationships are disappearing swiftly. Inter caste marriages between similar-class people are accepted in some urbane settings. Caste-occupation correlations are dropping rapidly.

Caste observances have changed significantly in recent years. Lower caste groups are exercising their political power as it is now illegal and socially unacceptable to promote caste hierarchy. Even when old hierarchies collapse, caste identities are strengthened, especially among disadvantaged populations with special educational perks and large political and government job quotas. Following the legendary B.R. Ambedkar, hundreds of Dalits have converted to Buddhism to challenge Hinduism's rigorous hierarchies.

Classes

Caste and class intersect in villages, where most Indians live. Landless labourers are the lowest caste, while large landholders are upper caste and small-scale farmers' middle caste. In rural areas, these groups create a three-level class system and are uniting across caste lines to gain economic and political dominance. Some northern Indian middle-ranking agricultural castes, driven by competition with higher-caste landed elites, have joined politically to advance their economic interests since the late 1960s. Vested interests strongly cross caste borders in cities, making class divides less evident.

Classifying India as a whole is challenging due to unclear norms. According to estimates, the upper classes include 1% of the population, or 10 million wealthy property owners, industrialists, former monarchy, top executives, and successful entrepreneurs. The many millions of upper middle class are slightly below them. Half of India's population, including low-level workers and hundreds of millions of severely impoverished people, lives in grossly inadequate housing, schooling, and other economic problems.

The fast growth of a rich middle class in India is defining its political and economic direction. This new vanguard, spanning town and countryside and all religious groupings, is mobile, driven, consumer-oriented, and somewhat forward-looking, estimated at 300 million individuals. This category comprises successful farmers, white-collar professionals, business and professional people, military members, and others with decent homes, earnings, and educated and healthy children. Most people have TVs, phones, automobiles, and laptops. People have tight relationships to wealthy family abroad.

Village Structure and Unity

Three-fourths of India's population lives in 500,000 villages, where agriculture is the main industry. Most settlements have fewer than 1,000 residents, although some exceed 5,000. Complex Indian communities are not economically or socially isolated. Most villages include many economic, caste, familial, occupational, and religious

groupings linked vertically. Priests, cultivators, merchants, artisans, and labourers live there. Each town is linked to numerous others and to nearby and distant cities via vital horizontal links. In daily life and at colourful festivals and rituals, different communities exchange needed goods and services.

Villages traditionally had a headman and a panchayat, a council of powerful men. Village issues were usually resolved without police or courts. Unlike the ancient system, the government supports an elective panchayat and headman system that often requires women and low-caste members. A specific number of village councils must have a woman or Dalit leader, changing every few years. State and federal restrictions increasingly invade village life, undermining customary authority. Dissent and competitiveness seem to have developed in many regions of rural India due to people' growing contact with the world through travel, work, education, and television and strain on land and resources as village populations grow.

Urban Life

The rapid urbanization of India is transforming society. About a quarter of the population lives in cities. Mumbai (18 million) is the sixth largest city in the world, and Kolkata (Calcutta) is fourteenth at 13 million. Many rural-urban migration has caused India's greatest cities to grow twice as fast as its small towns and villages.

The main cities are crowded, noisy, dirty, and lack clean water, electricity, sanitation, and suitable housing. Slums and luxury apartment towers coexist alongside pedestrians, animals, rubbish, and diesel-guzzling vehicles.

Cities have weak caste hierarchies, but caste relationships remain vital since caste buddies, family, and friends help get scarce jobs. Poor urban workers survive as entrepreneurs, petty dealers, and menial labourers with ingenuity and determination.

The middle class is developing in cities due to educational and employment opportunities. Neighbourhood cooperation, volunteer associations, and festivals strengthen links for them and the city.

Cities are the vital centres of trade, education, science, politics, and governance, sustaining the nation. India has the world's largest movie industry, based in Mumbai and Chennai, and famous TV stations are growing. These show urban lifestyles vividly for small-town residents and villages nationwide, affecting millions of dreams.

Urban visionaries like those influencing the women's movement support social revolutions. The movement, driven by educated urban women, seeks gender justice on a variety of issues, focusing on the rising incidence of dowry-related deaths of young spouses, which number in the hundreds. The Self-Employed Women's Association (SEWA) of Ahmedabad, directed by Ela Bhatt, is helping disadvantaged female workers with their economic needs.

Future Trends

Over the past decade, India's population rose by 18 million—the equivalent of Australia—every year, reaching over one billion. Uttar Pradesh, the most populous state, grew 25% to 166 million in ten years, equal to 60% of the US population. India has three and a half times the American population in a third the size. Family planning is becoming more common, thus population growth is slowing, but by 2050, India will have 1.5 billion people and will surpass China as the world's most populous nation.

Different factions are demanding more scarce resources and benefits in India's vocal democracy. New agricultural methods are increasing productivity, while forests, rangeland, and water tables are decreasing. Political, social, ecological, and economic issues are heated up as competition rises. Class, gender, and resource justice remain unattainable.

India is one of several nations facing these critical issues and seeking solutions. For centuries, Indians have created manageable order from complexity, brought together widely disparate groups in structured efforts to benefit society, encouraged harmony among people with divergent interests, knew that close relatives and friends could rely on each other, assigned different tasks to those with different skills, and

strived to do what was morally right in the eyes of the divine and the community. These are some of India's greatest strengths for tackling future issues.

Transition Society

Indian society is a prismatic society, combining aspects of fused (underdeveloped) and diffracted (developed) societies. The success of India in science, IT, space, defence, etc.

India and Indians won internationally. A proud nation with enormous resources, rich cultural diversity, smart human capital, the fastest-growing economy, and the third-largest army in the world. 21st-century Indians had top space projects, eradicated polio, penetrated practically the world, and advocated for a worldwide terror strategy, but our society also has nonsensical ideas.

Despite accelerating on numerous footholds, our civilization seems young. Here I'm referring about self-styled godmen who remain prominent in Indian society. Some of them have undermined 'Dharam', shaped it for their own benefit, and elevated themselves above it. They never hesitate to use their private army to terrorize their followers and abduct several. Some of them have used weapons, Molotov cocktails, and even human shields to keep the state administration at bay in recent years, violating the law. When the world is acknowledging India as the next superpower, why do pirated babas still have a larger-than-life image among their followers?

Fred Riggs, a famous western researcher, described the "Fused-Prismatic-Diffracted Model" of underdeveloped, developing, and developed nations. Indian society is a prismatic society, combining aspects of fused (underdeveloped) and diffracted (developed) societies. Success stories in science, IT, Space, military, etc. are signs of a progressing civilization, while the fanatical devotion to 'dharma-gurus' is a sign of an underdeveloped society.

Rereading the histories of Indian faiths confirms that India has been a nation of 'sants', 'mahatmas', and 'dharma gurus' since ancient times. According to common belief, 'Guru Bina Gyan Nahi'

(enlightenment is impossible without guru). This seems to support the success of self-proclaimed godmen and religious cult leaders in India. Naturally, numerous things contribute. Poverty is the main reason poor people fall for such "babas." Illiteracy, unemployment, and depression are also associated to stronger followers of these 'babas'.

Our society has 'Satsang'. Saints are believed to remove all sorrows, pains, and ailments, giving people a shortcut to bliss. They believe only 'chamtkars' of 'babas' can assist them solve their problems, and fraudulent 'babas' took advantage of this and succeeded through their agents.

All of this shows that society is in trouble. Our development model is uneven. Self-styled godmen grow due of uneven growth. The need is to analyse India's social context and establish an indigenous model for growth, not to force westernization or social restructuring and reformation on it.

The history of Indian society is different from that of the west, and our ideology and philosophy cannot be overlooked. The Indian people require a scientific mind-set. Now is the moment to explain the 'reason' and 'logic' behind any incorrect idea or practice. The government and young have the upper hand in removing these social problems, since they may set positive models for social reformation for themselves and their near-clear ones. Laws should prohibit such ill-conceived views and activities in society. Our government must enforce and implement it strongly.

No society is flawless; most go through the same development stages. If prismatic societies are handled well and directed, their diffracted colours can create a rainbow (Sherawat, 2018).

India in Transition (IiT) presents global researchers' insights and unique views about India's current status and growth.

Sanskritisation, Westernisation, Modernisation, Industrialisation, and Globalisation are societal transformation concepts and methods. These methods can assist people understand changes in communities, tribes, agriculture, industry and cities.

War and Society

Armed conflicts harm economic, social, and environmental sustainability. It contextualizes war's socio-political and psychological causes and examines conflict resolution solutions using macro history. The macro history paradigm sees armed conflict as a tool for societal change through disrupting stagnant social conditions. War in the dominant civilization hinders sustainable growth. Thus, the Causal Layered Analysis proposes partnership societies for global sustainability (Botta & Abbasi, 2015).

Both conflict and societal change influence each other. Social change is inevitable through conflict. Social changes always cause strife. These conditions can be big or modest.

Armed conflict causes forced migration, refugee flows, capital flight, and infrastructure loss in addition to battlefield casualties. Political, economic, and social institutions are irreparably damaged.

Indian society's social change

Change happens everywhere. From Stone Age to now, all living things have evolved. Nothing persists. Change is the only constant in the universe. In this unit, we'll define social change and examine Indian society's influences.

Meaning and Traits of Social Change

The concept "social change" is crucial in sociology. Sociologists have hypotheses on social change. August Comte, the creator of sociology, split it into "social dynamics" and "social statics." Social dynamics is about social system changes, while social statics is about social structure. Therefore, social change is a subset of social dynamics that studies how social institutions, norms, values, roles, and status change through time. The family institution's change from shared to nuclear is studied. Let's examine societal change's traits. Social change takes time. It takes months, years, or decades to finish. The steps are slow and long. Even in India, social progress is gradual. Cultures and societies may have different evolving processes. It depends on geography or environment. Biological, technical, climatic, and

physical elements may influence social change. Human change can emerge from social change. Any social change, however gradual, affects behaviour. Social change can be intentional or unforeseen. State or government programs can affect things.

Modernisation

Modernization is neither a philosophy nor a movement. The embrace of modern ideals, ideas, and information transforms it. Previously, it only represented economic progress. However, the word now includes the transition from agricultural to industry. These improvements improved the economic, politics, social, and cultural sectors. Religious, social, and cultural values were once conservative. They were committed to their traditions and rejected new technology and inventions. To match modern culture, people's beliefs and ideals evolve with time. People are discarding conventional and superstitious values to adapt to the times and fashions. They are instilling new food habits, dressing styles, education, speaking styles, and ideals.

Change patterns and factors

Several causes cause continuity and change in Indian civilization. Adaptation or integration might change. Existing institutions adapt to new needs. Societies integrate new elements into themselves.

Most important are political independence and introduction of democratic values, industrialization, urbanization, increase in education, legislative measures, social change in caste system, and social movements and awareness (like feminism, globalisation, and anti-casteism).

Modernization and secularization are key cultural trends in India. Modernization is India's general abandonment of traditional meals and equipment.

The rise of women in Indian society has been one of the biggest shifts. The Sanskritization of Hindu society often justified religious oppression of women. The relevance of Sanskrit and traditional Indian culture is increasing, so lower castes become upper castes as

they use Sanskrit and adopt higher caste practices. Women's status in Indian society improved during secularization and modernisation in the late 19th and early 20th century. It was also legalized to abolish caste.

Indian society is distinct. The caste system and huge diversity of traditions distinguish it on the globe map. Several reasons cause cultural and structural changes in Indian society. Indian civilization is gradually modernizing through industrial growth and the development of new technology, equipment, and scientific understanding. Economic expansion, industrialization, urbanization, and globalisation are occurring. India is undergoing cultural and structural change as these processes continue. Learn about these processes briefly.

Technologically dominant people colonize other people's land and exploit them for political, military, and economic dominance. British conquered India to form an empire. Technology was brought from Britain, as was contemporary law and administration. Our political, economic, and social structure changed with the new regime. Thus, Colonialism had an unimaginable influence. Colonialism caused structural and cultural changes that are still felt today.

Modernization and secularization were unforeseen effects of colonization. They are vital to comprehending India's cultural trends. The western influence and rise of education shaped colonial India's modernization. M.N. Srinivas's Two stages of Westernisation explain the western impact. It covers all intellectual growth changes owing to western education, liberal ethos, and middle class rising, as well as western dressing, eating, and cultural aspects. Colonialism brought individualism, nationality, freedom, rationality, and objectivity. The implementation of modernism concepts is modernization. Modernization is a "process denoting a movement from traditional or quasi-traditional order to certain desired types of technology and associated forms of social structure, value orientations, motivations, and norms" (Dube 1996: 112).

Modernization occurs when choices, not birth, govern people's lives coupled with technical advancement. Modernization leads to secularization, where religion no longer guides human conduct or affects everyday life. Changing India Modern thinkers believed education, critical thinking, and scientific advancement would reduce religion and foster scientific temperament in humans. This worked wonderfully in India.

Industrialisation

India's industrialisation has two periods: pre-British and industrial revolution. Pre-British India had many handicrafts and craft guilds. Indian handicrafts were valued throughout the Mughal era. The majority of handicrafts were exported. Gold and ivory jewellery and other metal crafts were very popular in India. No handcrafted objects were imported; they were sold at a premium to European countries. The introduction of machines, tools, and the British Empire killed these handcrafted industries. Handcrafted goods were threatened by India's industrialization. Machine-made goods couldn't compete with Indian ones. Thus, British goods at reduced prices invaded Indian marketplaces. Factory work led many artists to quit their profession. Industrial firms arose later in the nineteenth century, causing enormous societal change in India.

Critique of Industrialisation

Industrialization disrupted home-made industries, causing rural craftsmen economic problems. The industrialization process expanded the wealth divide. The rich exploited the poor. Despite technological advances, machines supplanted labour, leaving many unemployed.

Changing India: Challenges and Response

You must realize that social civilizations change constantly. Sociologically, India changes. Modern India is a developing economy that is modernizing through industrial growth, technology, equipment, and science. Industrialization, urbanization, and globalisation are

continuous. India is undergoing cultural and structural change as these processes continue.

In a society like India that suffered colonialism and gained independence via freedom struggle, social change became ideological and desirable.

Changing Rural India

Since independence, rural India has changed. The Indian government wanted agrarian reforms and development. According to Breman (1974), reforms ended bonded labour, changed payment from kind to cash, and increased free wage and agricultural labourers, shifting from 'patronage to exploitation'. Urbanization and globalisation are turning villages into towns, destroying 'Little Communities'. Traditional occupation is declining and commercialization has created new rural-urban links. This urban-folk continuum has led to diversified occupation, labour circulation, and seasonal occupation. Some communities have constant dialogue between two traditions, but the literate elites seem to govern the rural traditions. In rural areas, agriculture is no longer the only occupation. Significant changes have occurred since state support for agriculture has decreased and media and the public are not focused on agricultural issues. After LPG, India became more service-oriented and less agricultural, therefore farmers are no longer celebrated. After 1990, the service sector accounts for over 70% of GDP, surpassing agriculture.

Have you heard of cotton farmers in Vidarbh, Uttar Pradesh, and India committing suicide? These suicides reflect economic policy changes and rural India. Help us comprehend this phenomenon. The colonial land revenue system caused considerable agrarian diversity in India. Planned agrarian reforms in independent India faced this. Green revolution reforms in the 1960s and 1970s increased farmer inequality and uneven growth. Later, liberalization and globalisation established WTO norms. Growing crops for the commercial market

promoted agricultural commercialization since it had to compete globally. Over suasion of modernization and industrialization development model has led to Changing India loss in indigenous methods and technology, making new technology harder to afford. Agriculture marginalization and disintegration movements have transformed rural social structure. Elite and upper caste hegemony and inequality prevail at all levels.

Changes in Cities

Urban spaces have changed drastically. Industrialization led to city growth, technological advancement, and mass media. This has drastically changed lifestyles. The mixed economy policy in independent India gave the government authority over power, transportation, and other sectors and opened others to private industry. Also supports small-scale industry policy. Post-LPG, service sectors have grown urban middle class and urban poor, predominantly rural, lower caste, and less educated. The development and globalisation have changed cities. Cities are undergoing massive cultural changes due to modern material culture. The new urban reality is skyscrapers, multinational enterprises, and international-standard commercial complexes. Private enterprises and reduced government engagement have changed labour conditions, creating structural gender, caste, and class inequities, insecurity, and harsh competition. This changed values, beliefs, and norms. Modernization has led to education, skill-based professions, and high specialization, which has led to capitalist division of labour.

The process of Sanskritisation has increased education, majoritarian culture, and middle classes. It's still noticeable among urban poor and freshly educated people. The 'ideo-structure' of society is slowly changing as the 'cognitive aspects of western culture and Indian minds anchored in traditional Indian social structure' conflict. Modernization and tradition in metropolitan areas like rural India create cultural conflicts, generally disguised. The dialectical approach of Mukherjee explains this discrepancy. These contrasts have caused

conflict and cohesion, he believes. This cultural paradox and synthesis define modern society. Cultural contrasts are seen in food, occupation, dress, gender relations, rituals, festivals, and more.

Conclusion

Change encompasses several things. Though change is everywhere, we don't call it social change. Thus, seasonal change and annual growth are not social change. Sociology defines social change as changes in social structure and relationships. The International Encyclopedia of the Social Science (IESS 1972) defines change as major changes in social structure or behaviour. Social conventions, attitudes, cultural products, and symbols can change. Other definitions of change emphasize that change requires a social system's structure and function to change. Social transformation can modify institutions, interaction patterns, labour, leisure activities, roles, conventions, and other aspects of society.

Some changes happen quickly, some slowly. Western nations took decades to industrialize, but developing nations are seeking to accomplish it faster. They borrow or adapt from nations that have done it. Most sociologists now believe change is inevitable and constant in all societies. Social change refers to changes in social structures, organizations, and relationships, not individual experiences.

Indian society has advanced in many areas. This has created a composite society with socio-cultural challenges that must be addressed in addition to security issues, especially for vulnerable groups including women, children, and the elderly. For millennia, humans have created order from complexity, brought diverse groups together to serve society, and energized harmony among individuals with different interests. This shows Indian society's inherent strength to overcome all future obstacles (Aas score, 2023)

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Dr. V Basil Hans is Research Professor, Srinivas University, Mangalore.

Email: **vhans2011@gmail.com**

Development in Neoliberal Era: Issues and Concerns

N. Rajaram

Abstract: On the basis of present status of world order, it can be argued that neo − liberalism - centric - development is 'anti - poor' and 'anti - democratic' project. Inter-conflicting and intra-conflicting social relations indicate that neo - liberalism - centric development is 'uncontrolled reality' because 'State' is now subordinate to global market and market society. The process of alienation amongst 'people-at-margin' is a systemic reality. One can also observe the decline of human sciences, as a result 'manufactured myths' have been accepted by people as 'cultural development' which State and market society continuously endorse. Due to these 'manufactured myths' the culture of protest is not appreciated by those sections of society who claim themselves as democratic ruling groups and respective allies.

With this understanding the present article examines the paths of development determined and directed by neo - liberal model alongwith cause-effect relationship so that multi -dimensional consequences could be understood with ideological orientations.

Key words: Neo-liberalism, Development, Surveillance Capitalism Caste - discrimination, Inequality, Injustice