



Department of Distance Education

Punjabi University, Patiala

Class : B.A. I (Political Science)

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Unit : I

Medium : English

Lesson No.

- 1.1 : Political System : Meaning, Definition, Characteristics
- 1.2 : Functions of Political System: View of David Easton's and Almond
- 1.3 : Rights : Meaning and Types
- 1.4 : Duties: Meaning, Relationship between Rights and Duties, Social Change: Meaning and its types

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POLITICAL SYSTEM : MEANING, DEFINITION AND CHARACTERISTICS,

- 1.1.1 Introduction
- 1.1.2 What is Political
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1.1.1 Introduction

Political Science is one of the oldest among social sciences. Several Social sciences have tried to trace their origin back to the ancient Greece but not as successfully as political science. Ever since the Greek Philosophers spoke on political sciences, various scholars have tried to formulate principles which could accurately explain all these political institutions and processes that are essentially the same in all societies and periods. System theory is the creation of 20th century. This concept can be traced back to the writings of **Lading von Bertalanfy**. He invented this concept for the study of Biology and it was also adopted by other social sciences like Sociology. It was in the mid-sixties of 20th century that this theory became an important tool of analysis and mode of inquiry in political science. **David Easton** considers it as "the best possible approach to the development of a general theory in the field of national politics while **Merton Kaplan** considers its best in the field of international politics. So the study of political science by applying system approach became popular particularly in America during late 1950s and early sixties. This approach discarded the traditional approaches-for example Historical Approach,

Philosophical Approach and instead of it political scientist adopted system approached like Decision Making Approach, structural-functional approach, Game Theory etc.

'Political System' is a term which has gained wide currency in recent years and has displaced the state from the centre of the stage. This is so because it offers a better way of looking at political phenomena than the state. In fact, it helps to direct attention to the entire scope of political activity within a society. It takes into account not only the formal institutions but also informal structures and even non-political ones growing in so far as they affect politics.

1.2 What is Political

It is necessary to pause here and consider what events, activities and aspects of behaviour we include in our conception of the 'political' as distinct from non-political. We perform a variety of roles in our daily lives. Our interests and activities are multifarious. For example : one looks after the family; works in the field or factory or office; goes to a church or temple; participates in festivals, watches a cricket match and votes during elections. Again one may join a political party, participate actively in an election campaign, organise or join a political party, participate actively in an election campaign, organise or join a strike or demonstration. But a political scientist is not concerned with all these activities. Therefore, we must have some criterion for separating the political from the non-political. A general view is that in the term 'political' we can include those matters which are related to government and its functioning. Earlier political thinkers like **Aristotle** felt that 'authority' or rule was the hall mark of a polity. In our own age, **Max Weber** has taken the application or threat of use of physical force as the distinguishing feature of a political organisation. **David Easton** includes within the scope of the 'political' all such activities as are related to an 'authoritative allocation of values.' This does not mean that a political system is concerned only with using force. Actually, the matters of major concern in a political system may be public welfare, economic growth, social justice, liberty, equality and dignity of the individual and so on. However, a distinguishing mark of the political system is that whatever decisions and rules are made in it, can be enforced if necessary, with the exercise of coercive authority.

1.3 Meaning and Definition of Political System

System is a word with which most of us are familiar. It refers to "**a set of elements standing in interaction.**" The nearest and most familiar example of a system is the biological system, for example, a human being. We know that the various organs of a man's body-the heart, the lungs, the liver etc. are interdependent parts of a whole. In their functioning or performance of their respective roles, they are inter-related. There is an understandable pattern in their functioning and in the variety of processes, such as the circulation of blood, the decay of old cells and the birth of new ones, which go in the human organism. In other words, there is

a regularity in the behaviour of these parts and in their interactions. Similarly a clock, a car engine, a computer are 'system'. The solar system may be cited as another example, on earth there are systems of weather. In society there are social, political, economic and cultural systems. Family is the example of a social system where all the members are inter-called to each other in a sense of unity and welfare.

1.3.1 System Defined : Ludwig von Bertalanffy describes the system as "a set of elements standing in interaction."

According to Hall and Fagan "System is a set of objects together with relations between the objects and between their attitudes."

1.3.2 Sub-Systems : Within one system, different sets of its components may constitute separate and more or less identifiable wholes. For example, in a biological system, a set of elements perform the digestive function. Together these elements are described as the digestive system. Similarly, we may refer to the nervous system. To distinguish them from the broader or the complete biological system, they are called the sub-system. Similarly, in a political system, we can speak of the legislative system, the judicial system, the party system as sub systems. By the same logic, national political systems can be described as sub-systems of international political system.

1.3.3 What is Political System : Political System has been also defined differently by different scholars.

According to **Max Weber**, "Political System is a human community that claims the monopoly of the legitimate use of physical force within a given territory." **Almond** criticises this definition on the ground that it appears to be a definition of state rather than of political system because it ignores the functional aspect of political system.

Robert Dahl defines political system as "any persistent pattern of human relationships that involves, to a significant extent, power, rule or authority." Almond against takes this definition as too broad and holds that it does not distinguish political system from other systems such as trade unions, religious organisations, tribes, clans, etc.

David Easton speaks of "political system as authoritative allocation of values."

1.4 Three Characteristics of a Political System

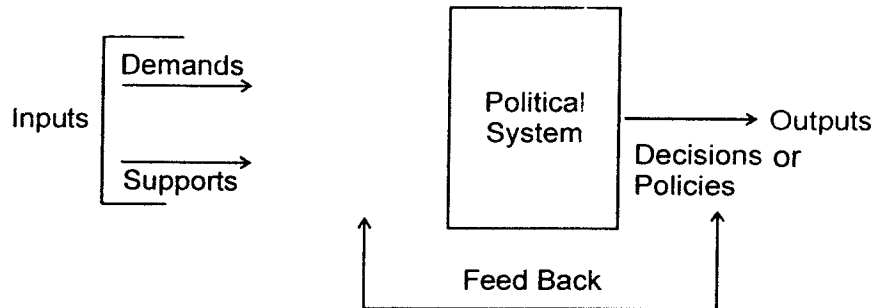
1.4.1 Comprehensiveness : The political system is comprehensive in the sense that it includes all type of interactions that take place among the various roles and structures that the system contains. The Political system includes not only formal governmental institutions such as legislature, executive and judiciary but also informal institutions such as interest groups, political parties, riots and demonstrations etc.

1.4.2 Interdependence : Means close connection in the components or elements of the political system to the extent that a change in one produces changes in all the

other subjects.

1.4.3 Boundary : Boundary implies the line of demarcation between the political system and the other systems.

1.5 System as a Converter (David Easton Model)



1.6.1 Fig.1

David Easton described political system as a converter. Figure 1 shows that Inputs include demands and supports. These demands are aligned with supports rendered in the shape of payment of taxes and giving of obedience to the system. The inputs are converted by the transforming agencies such as legislature, executive and judiciary into outputs. All the outputs bring about changes in political environment and give rise to new demands. This is termed as **feed back** which again leads to inputs again.

1.6 System of Structures with Functions (Almond Model)

Gabriel Almond holds the view that :

- (1) The unit of analysis is the whole system.
- (2) Particular functions are considered as necessary for the maintenance of the system;
- (3) There is functional independence of the structural components within the whole system. Almond in his book *'Politics of Developing Areas'* holds that there are four characteristics common to all political systems. These are :
 - (a) All political systems have political structures which help in maintaining order in the patterns of human interactions.
 - (b) The same general functions are performed in all political systems though with different frequencies and by different kinds of structures and in different styles.
 - (c) All political structures, no matter how specialised, are multi-functional, though in different degrees in different system.
 - (d) All political systems have mixed cultures modern (rational) and primitive (traditional), though in different degrees.

LESSON NO. 1.2

Functions of Political System: Views of David Eastons Almand.**1.1.7 Functions of Political System****1.1.7.1 Input Functions**

1. Political Socialisation : Political Socialisation refers to the process of training in citizenship. All political systems perpetuate their cultures and structures through such agencies as family, church, schools, work groups and media of communications. The process of Socialisation results in a set of attitudes or orientations towards the political system.

2. Political Recruitment : Political recruitment starts where political Socialisation leaves off. It is concerned with the recruitment of citizens into the specialised role of political system.

3. Interest Articulation : The function of interest articulation is closely related to the functions of political socialisation. Almond describes interest articulation as, "the process by which individuals and groups make demands upon the political decision-maker." If groups within a society do not find proper channels through which they may express their interests and needs, they will remain unsatisfied. Consequently, disaffection may erupt violently. It is through interest articulation that the conflicts inherent in the political culture and social structure come in the open.

4. Interest Aggregation : Interest aggregation means formulation of general policies based on the reconciliation and combination of various interests. The aggregation functions may, however, be performed by the legislative, the executive, the bureaucracy, the media of communication, the interest groups as well as by political parties.

5. Political Communication : Political communication, according to Almond is the crucial boundary maintenance function. Autonomy in the media makes for a free flow of information from society to polity and from one political structure to another as well as on open feed back output to input again.

1.1.7.2 Output Functions

1. Rule making-Legislative functions. Where the rules or laws are made by government (or by non-government institutions within a limited sphere) like parliament or legislative assemblies.

2. Rule application-Executive functions. Rules are generally applied by executive for example the cabinet or govt. ministers or also by bureaucracy.

3. Rule adjudication-Judicial functions. What type of rules are

constructed? Whether they are applied in their true sense-all is visualised by judiciary. Judiciary makes their implementation properly provided it is independent.

Dr. S.P. Verma holds that "There is a tendency on the part of the system analysis to forget that one political system can be as different from another political system as one kind of organisation from another kind." Still this approach is highly useful in political analysis, provided one clearly understands its limitations. The system theory in its functional aspects of application has proved extremely useful for the comparative analysis of political systems. This theory can be applied to any society in order to find out to what extent it is able to fulfil the demands of people.

1.1.8 Difference between Political System and State

The traditionalists regarded state and government as the focus of Political Science, but the modernists regard it more appropriate to use the word 'Political System' in its place. Intact Political System is a broader or Comprehensive term, which includes in its scope all the formal as well as non-formal activities, which in anyway influence the political system.

The main points of difference between state and political system are as follows :

1.1.8.1 State is an abstract concept, whereas political system is a reality

No doubt each and every individual is aware about the existence of the institution, called state, but still it is an abstract concept, we can think about it, we can feel about it, but it is not possible to see it in a physical form. Political System on the other hand, is a reality, and all those inter-actions which influence it, are an integral part of it.

1.1.8.2 Difference between their constituent elements :

State consists of four elements i.e. Population, territory, government and sovereignty, while political system comprises of all the political processes, political behaviour, political institutions and political goals.

1.1.8.3 The concept of Political System is much wider than that of the state

The concept of state include legal and formal processes, but political' system, on the other hand includes all those formal and nonformal activities and processes, which, in any way influence the politics or are considered as a part of the politics and are fully analysed to understand a political phenomenon. It hardly matters, where they are taking place i.e. in some legal structure or in an ordinary one. The reason for this is that under the modern approach it is fully accepted fact that political system and social system have interaction and interdependence over each other.

1.1.8.4 Sovereignty is the most important characteristic of the state, while it is a 'power' which is considered most important for a political system

'Sovereignty' is that important element of a state, which differentiates it from the other organisations and gives its distinctive character. In a political system, on

the other hand, 'power' is considered as its all important characteristic. Here we must keep this thing in mind that the concept of power is more comprehensive, developed and practical as compared to that of sovereignty.

1.1.8.5 The concept of political system includes the study of state, government and nation :

There is no denying the fact that no one word of traditional political science is appropriate enough to explain the meaning of term 'political system'. The terms like 'state', 'government' or 'nation', which are often used in the traditional political science, fail to fully explain. The meaning of the term political system; because along with the study of all these institutions. The study of political system includes the analysis of all those processes wherever they are taking place which influence the political system in any manner. It is due to this fact that despite being the sumtotal of the study of all these institutions, political system is different and much more.

1.1.8.6 The concept of state is descriptive, while that of political system is analytical:

Under the traditional method of studying the institutions like state, nation and government etc, generally legal and constitutional provisions regarding these institutions are taken up and their functions (legal) are described i.e. only formal aspects of these institutions are taken up. While the study of political system, on the other hand, requires the analysis of all these formal institutions and also of those non formal institutions and processes, which directly or indirectly influence the political system and give it its distinct characteristics.

In the words of Almond and Powell, "The Political system includes not only government institutions such as legislatures, courts and administrative agencies, but all structures in their political aspect. Among these are traditional structures such as kinship ties and caste groupings, and anomic phenomenon such as assassinations, riots and demonstrations as well as formal organisations like parties, interest groups and media of communication."

So as is clear, The 'Concept of state' is very narrow as compared to that of political system, because it includes only legal and formal institutions. The 'political system approach' is more popular now a days because it has a major contribution in making. The study of political institutions comprehensive, real, scientific and empirical. This approach has helped in the analysis of various aspects of politics and is more useful and appropriate in modern times.

1.1.9 Suggested Readings and Web Sources

1. S.P.Verma : *Modern Political Theory* (New Delhi, Vikas Publishing House, 1989).
2. Robert A. Dahl : *Modern Political Analysis* (Englewood Cliffs, N.J. Prentice Hall, 1963).

3. David Easton : *The Political System* (Calcutta, Scientific Book Agency, 1973).
4. www.wikipedia.org
5. <http://jccc-ugcinfonet.in>
6. www.cup.com

1.1.10 Self Check Exercise and its Answers

1. What is Political System? How it is part of a system as a whole? Write ten lines.
2. Write about the functions of a Political System.
3. How Political system converts Inputs into outputs? Write in one paragraph.
4. Write the meaning of Interest Articulation in five lines.

Answers :

1. Political System can be viewed as a set of inter-actions and a blend of structures, which has an ultimate control over the physical coercion and whose decisions are legally binding.
2. A political system performs two types of functions i.e. input functions and output functions. Whichever policies and decisions taken by the political system in form of outputs are- the result of inputs put in the shape of support and demand according to David Easton. Those demands which can not be turned into policies, again take the shape of raw material and become inputs. David Easton calls it "Feed Back Loop Mechanism". This way conversion process goes on continuously. Almond too divides the functions of a political system into two categories i.e. Inputs and Outputs, but 'he discusses both inputs and outputs in a little more detail.' According to him input functions are four i.e. political socialisation and recruitment, interest articulation, interest aggregation and political communication. While the output functions are rule making rule applications and rule adjudication, which correspond to the traditional function of the government i.e. legislative executive and judicial functions.
3. Explain it with help of figure 1 in your lesson. Political System acts as a converter.
4. Almond describes interest articulation as the "Process by which individuals and groups make demands upon the political decision maker". This is a very important function of political system because decision making function of the government is performed keeping in view these demands or interests. Interest articulation finds its outlets in written petitions, political meeting, newspapers, magazines, protest meetings and strike etc. (You can make it brief.).

RIGHTS : MEANING AND TYPES

Structure of the Lesson :

- 1.3.1 Objectives of the lesson
- 1.3.2 Introduction
- 1.3.3 Meaning of Rights
- 1.3.4 Its definitions
- 1.3.5 Characteristics of Rights
- 1.3.6 Types of Rights
- 1.3.7 Fundamental Rights
- 1.3.8 Conclusion
- 1.3.9 Suggested Readings

1.3.1 Objectives of the lesson :

In this lesson we will discuss the meaning, characteristics and types of rights. After going through this lesson, a student will be able to understand the following importance things related with the concept of rights.

- What are rights ?
- What are the main characteristics of rights ?
- What are the different types of rights.

1.3.2 Introduction :

The concept of rights has an important place in Political Theory. They are regarded as bedrock of democratic system. It has been accepted that unless the citizens of to state are guaranteed a certain number of rights, it is not possible for them to live a full life.

1.3.3 Meaning :

Simply stated, a right is a claim of an individual recognized by the community and the state. According to **Laski**, "**Rights are those conditions of social life without which no man can seek in general, to be himself at his best.**" It may be noted that the rights is by no way a selfish claim because the selfish interest of one may become the hurdle to others. On the other hand, it is disinterested wish which every one can entertain for one's good and which may be applied to all.

1.3.4 Definitions :

Various definitions of rights have been offered by different Scholars, which are as followings :

1. In the words of **Dr. Beni Prasad**, "Rights are nothing more than nothing less than social conditions which are necessary or favourable to the development or personality. Rights are in their essence aspects of social

life."

2. According to **Bosanquet**, "A right is a claim recognized by society and enforced by the state."
3. **Holland** defines rights as, "a man's capacity of influencing the acts of another by means of the opinion and force of society."
4. **Srinivas Sastri** says, "In its essence, a right is an arrangement, rule or practice sanctioned by law of the community and conducive to the highest moral good of the citizen".
5. According to **T.H.Green**, "Rights are those powers which are necessary for the fulfillment of man's vocation as moral being".

On the basis of above definitions, it can be said that in order to develop the personality as a moral and social being, man must have the opportunity of free action. And to seek opportunity for his development, he puts forth certain claims. Rights do not exist in vacuum. They require social recognition without which they are empty claims. A rights is therefore, recognised and sanctioned by society.

Self-check Exercise -I

1. What do you mean by rights ?
2. Give any two definitions of rights.

1.3.5 Characteristics :

On the basis of meaning and definitions of rights, its characteristics can be discussed as follows :-

1.3.5.1 Rights are the claims of an individual or group of individuals :

Infact, rights are the claim of an individual but not every claim can be a right. It is required that a claim should be like a disinterested desire. That is, in asserting a claim, one should feel like rendering a public service.

1.3.5.2 A claim of the individual must receive social recognition : Since individual's claim is backed by a disinterested desire, it receives social recognition. For example, an individual's claim that none should take his life, receives social recognition as every individual wills in the same direction. A recognition of the claim of this type leads to the creation of right to life. Thus, the claim of an individual becomes a right only after it is accepted by the other members of the society.

1.3.5.3 The state does not create rights : It only recognises, maintains and coordinates only so that all may realise the benefits of such rights and in case of violation, may protect them, so the state guarantees equal rights to every citizen.

1.3.5.4 Rights are not absolute : No right in a state is absolute and no individual can lay claim to any right in the absolute sense. Rights are limited in their scope and are conditioned by the needs of the entire community. They are subject to reasonable restrictions in a social context. There will disorder in a state, if every individual proclaims the absolute nature of his rights. None has the right to

spread evils in the society. They are based on the use of intelligence and good behaviour.

1.3.5.5 RIGHTS AND DUTIES ARE CO-RELATED : They are the two sides of a coin and can never be separated. Every side has a corresponding obligation. The rights of an individual become the duties of all the other individuals of society. Every individual recognises the rights of others in society and lives in a manner which enables others to realise these rights. It is only in the world of duties that rights can exist. It has been rightly said that "**rights without duties are like men without shadows : they can exist - in fairy tales**".

1.3.5.6 Rights must be definite : Rights should be universally applicable. They are given equally to all individuals in the society. There can be no discrimination on the basis of religion, race, caste, sex, class or creed. If rights are given to one section of society as against the other, they become privileges.

1.3.5.7 Rights have tendency to grow : With change in the social, political and economic environment and the needs of man, the rights also grow, develop and expand. Therefore, rights are to be regarded as dynamic. After the French Revolution, the right to liberty equality and fraternity became indispensable. In modern times the granting of social and economic rights along with other rights have become the order of the day.

1.3.5.8 Rights are compatible with common good : The society gives recognition to only those rights which are for the welfare of the society as a whole and which promote some common end or moral good.

On the basis of above characteristics, it can be said that rights are those claims that are socially recognised to make life happy, harmonious and prosperous. Also, they are prior to the state as they fulfil the basic conditions of social life. The state does not create them. It only recognises, maintains and co-ordinates them so that all may realise the benefits of such rights and in case of violation may protect them. It has also to create those conditions without which man can not develop his inherent powers. And, it involves equal opportunities for all.

Self Check Exercise -II

1. Mention any two characteristics of rights.
2. 'Rights and Duties are co-related' explain it.

1.3.6 Types of Rights :

There are different types of rights. A classification of rights in a water-tight form is not possible owing to the fact that some of the specific rights overlap their categories. Broadly speaking, rights are divided into two categories.

1.3.6.1 Moral Rights.

1.3.6.2 Legal Rights.

Legal rights are further divided between political and social or civil rights.

1.3.6.1 Moral Rights : A moral right is one which merely rests on social

recognition only but has not yet been recognized by the state. These rights can not be enforced by legal process or through the courts. They are based upon the moral conscience of the **community**. In other words these are the claims recognised by the good sense of the people. For instance, a child has a moral claim to be properly fed, brought up and educated by the parents; a teacher has a moral claim to be respect by his pupils. The society realises that these claims are essential for harmony and human progress. But they are not supported by the laws of the state. There is no legal force behind these claims. If the parents or pupils neglect their duties it can not be legally enforced. Moral rights are largely based on religious beliefs and moral conceptions of the people in any society. Therefore, they differ from society to society. The only sanction behind them is that of public opinion, guided by traditions and customs. Their violation is not accompanied by the physical force of punishment. Their enforcement depends upon the good sense of the community. When moral rights are converted into legal rights, they become enforceable by the action of the state.

1.3.6.2 Legal Rights : Legal rights are those privileges of man which are recognised, sanctioned and enforced by the state. **Leacock** says, "**A legal right is a privilege enjoyed by a citizen as against the fellow-citizens granted and upheld by the sovereign power of the state.**" Their violation attracts penalty ranging from simple fine to capital punishment. These rights are embodied in the law of the country. The test of a legal rights is that it can be enforced in a court of law. Government, itself has to respect the basic or fundamental rights of citizens. If citizens are denied these rights, these can be legally and constitutionally enforced. Thus, these rights are recognised by the state and the police and courts ensure their enforcements.

Legal rights may be further classified into civil rights, political rights.

(a) Civil Rights : The civil rights refer to those conditions which are absolutely essential for a civilized life. The enjoyment of these rights facilitates the all round development of an individual's personality. They are called 'civil' because they are essential conditions of a civilized society. Civil rights vary from state to state and from time to time. But all the democratic states value them greatly and provide safeguards against their encroachment either by the government or by the individual. These rights are following :

1. The right to life : The right to life is the basic right on which enjoyment of all rights depends. **T.H. Green** considers the right to life as the most fundamental of all the civil rights as it without no other rights is possible. All the states whatever be their stage of political development, are duty bound to protect the life of its members. Even **Hobbes** regarded the security of life as important. It means that the state must provide protection to the individual against all foes, internal and external even against himself. Because he must be prevented from committing suicide. Thus, the right to life implies the duty to live.

It may however, be noted that the right to life does not prevent the state from imposing compulsory training on an individual or calling upon him to participate in the defence of the country in case of an attack. Similarly, the state can sentence a murderer to death and thus deprive him of his right to life.

2. Right to family : The right to family is of great significance for the continuation of the human peace. In all ages, the family as a social unit played an important part in the growth of the state and in the evolution of culture and civilization. Therefore, all the states acknowledge the sanctity of family life and institution of marriage. With a view to regulate the relation of members of family, the states enact numerous laws dealing with bigamy, polygamy, marriage, divorce, right to succession of members of family, custody of children etc.

3. Right to property : It is one of the important civil rights of man. This right is based on this assumption that owing property is a natural instinct in man and it provides incentive to hard work. It satisfies the instinct of possession, caters to human ego, provides powerful incentives to work hard, ensures individual's security etc.

The right of property means the freedom to the individual to enjoy his property. It implies that the individual has the right to 'acquire, hold and dispose of property' without any restriction or hinderance. It also means that he is free to alienate property by way of gift and exchange or will. Most of the democratic states recognise in one form or the other, the right to private property and give protection to it.

4. Right to freedom of thought and expression : Every individual must have the right to freedom of speech and expression. Without such a right, it is impossible for citizens to make their best contribution to the society and the state. They can not grow unless or until they are allowed to give expression to their views either by speaking or by writing in the press. It is not possible to develop a healthy public opinion in the country unless the freedom of speech and expression are guaranteed to individuals. **Dr. Beni Prasad** says, "Free discussion leads to the detection of errors and falsehood, paves the way for the discovery of truth, stimulates the mind and enriches personality. Freedom of expression thus ranks among the indispensable conditions of personal development and social good."

Freedom of speech is valuable right and the successful working of democracy is not possible without such a right. Democracy is a government by criticism, clash of idea and the conflict of opinions and out of these emerges the truth. The criticism of the government creates an enlightened Public opinion. Thus this right is essential for the smooth working of democracy.

It may be noted that like other rights, the right to freedom of speech and expression is not absolute and can be curtailed in the interest of the country and the society in general.

5. Right to form association and move about freely : The right to freedom of association must be guaranteed to the people. Man is a social animal

and he can live his full life only in association with others. However, these associations must function within the legal control of the state. The state has the right to restrict those activities of associations which pose a threat to the security of the country. Similarly, the right of free movement is not absolute. Restrictions can be imposed on this right in the interest of the state. A person's entry can be restricted in the particular part of the country, if his presence poses a threat to the law and order of condition.

6. Right of equality : This right is also given great importance in the modern democratic states. This right means the absence of legal discrimination against any one individual, group, class, or race. Democracy can exist and flourish in a society of equals. Under the constitution of India, right to equality has been granted to all persons and discrimination on ground of religion, race, caste, sex or place of birth etc. has been forbidden. The right of equality does not deprive the state of the right to make special provision for the benefit of backward sections of the society.

7. Right to education : The right to education is granted to enable a person to develop his facilities. In most of the states, upto particular standard, compulsory education has been introduced. The state also provides facilities for higher and technical education of the people. The right of education has special significance in a democratic system because it helps in developing certain facilities among the members of the state and enable them to share more effectively the sovereign power of the state.

8. Right to religion : This right enables an individual to have his own religious views, follow any religion of his choice and worship God freely. The state does not interfere in his religious affairs. At present in most of the states in the world, people enjoy the right to full religious freedom. India is a secular state. The state has no official religion and its policies are not based on religion. People can follow any religion and right to religious freedom is one of the **fundamental right** guaranteed by the constitution.

9. Right to contract : This right accords to individual the freedom to enter into agreements with other individuals or associations in matter of common interest. The state can prevent an individual from concluding a contract which is injurious to the interest of state or other members of the community.

10. Right to work : The right to work which is another important civil right, is to corollary to the right to live, as one who lives has to work. It has been strictly incorporated and maintained by communist states like China, Cuba & erstwhile USSR.

The state should provide maintenance to disabled person and work to able bodied, as every human being has the right to live, which implies right to work. The right to work is intimately linked with the right to adequate wages. The social security benefits like old age pension, sickness relief etc., are also linked with this right.

It must be kept in mind that the above civil rights are granted to the

individual by the state and are not absolute. The state can restrict curtail them in the interest of the society.

b) Political rights : Political rights are those rights which enable a citizen to participate in the political affairs and governance of the country. The citizen enjoy these rights in his public capacity. We may briefly discuss here the importance political rights.

1. The right to vote : The right to vote is one of the main political rights which enables an individual to participate in the governance of his country through his representatives. It is contended that right to vote should be as wide as possible. Now in most of the democratic countries, universal adult franchise has been introduced and all the citizens are permitted to take part in elections without insistence and qualification like property, education etc. However, all the members of the society are not entitled to this right. Generally certain categories of persons like aliens, bankrupts, lunatics, children etc. are not granted this right.

2. Right to contest election : The right to be elected or to represent the people is another important political right. In a democracy, particularly in a parliamentary democracy, this right acquires an added significance. Generally, certain minimum qualifications of age, residence, education etc. are prescribed by law for this purpose.

3. Right to public office : This right implies equal opportunities for all citizens in the matter of holding office. In a democracy, every citizen has the right of equal eligibility for any office, executive, administrative or judicial and to be protected against discrimination "on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them."

It does not, however, mean that academic, professional and other qualifications can not be laid down for filling the various posts. All that it means is, that whatever qualifications are prescribed and whatever mode is adopted for filling the posts, they should not discriminate between the candidates.

However, in certain countries like India, certain posts are reserved for backward sections of the society to make the services fully representative. The provisions has met with criticism at the hands of some scholars. But by and large, this arrangement has been considered fair because it associates all the people with the administration of the country.

4. Right to petition : This right gives to an individual an opportunity to bring his grievances to the notice of the Government and to seek their redress. The Government has to give due consideration to the petition submitted by the citizen otherwise, it can be voted out of power at the next elections.

5. Right to criticise the Government : This right is available only in free and democratic states. It is necessary for keeping the government on the right path and to protect the interests of the people. Public criticism of governmental policies and actions helps to make the government efficient and

good. And it is for this reason that a responsible and constructive opposition party in the legislature is considered essential. In the light of this criticism, the government can make necessary modifications and improvement in its policy.

1.3.7 Fundamental Rights

In addition to the above civil and political rights, generally the citizens are granted certain fundamental rights. These rights are described as fundamental because they are fundamental to the development of individual personality. They are superior to the civil and political rights enjoyed by the citizens because they are incorporated in the constitution. Further, these rights are justifiable because their violation can be enforced through the courts of laws. Three rights are also known constitutional rights because they are enshrined in the constitution. The constitution of India has laid down the fundamental rights of its citizens in part III of the constitution.

1.3.8 Conclusion :

In this lesson, we have discussed the concept of rights, its characteristics as well as its various types. It can be concluded that rights are social claims which helps individuals to develop their personality. Rights emanate from society and belong to the individuals as members of the society. State comes into provide an atmosphere for the enjoyment of rights. The state is not originator, but is the defender of our rights. Our rights are the result of our membership of a political community as also the return of our service, say the obligations, done to the society. Duties are seeds of which rights constitute a crop. Rights are always changing in their character. They change with the changes in the social conditions. But without rights, it is difficult for the people to attain the development of their personality.

Self Check Exercise-III

1. Name of two main categories of Rights.
2. What do you mean by moral Rights.
3. What are legal Rights.
4. Mention any four civil Rights.
5. What do you know about political Rights.
6. Name of any four Political Rights.
7. Distinguish between moral rights and legal rights.

1.3.9 Suggested Readings

1. Eddy Ashirvatham : Political Theory
2. V.D. Mahajan : Political Theory
3. J.C. Johari : Contemporary Political Theory
4. O.P. Gauba : An Introduction of Political Theory
5. Sushila Ramaswamy : Political Theory
6. Andrew Heywood : Political Theory
7. www.wikipedia.org
8. www.oup.com

* This lesson has been written with the financial help from DEC. 1

DUTIES: MEANING, RELATIONSHIP BETWEEN RIGHTS AND DUTIES

- 1.4.1 Objectives of the Lesson
- 1.4.2 Introduction
- 1.4.3 Meaning and Definition of Duties
- 1.4.4 Types of Duties
- 1.4.5 Relationship between Rights and Duties
- 1.4.6 Conclusion
- 1.4.7 Answers to Self-Check Exercises
- 1.4.8 Suggested Readings

1.4.1 Objectives of the Lesson

In this lesson we will discuss:

- the meaning, definition and types of duties.
- relationship between rights and duties.

1.4.2 Introduction

A duty means that some person has to do something or abstain from doing something in favour of another person. A man is said to have a duty towards any matter when is under a legal obligation to do or not to do something. The law protects human interests by compelling individuals to do or forbear from doing particular things.

1.4.3 Meaning and Definition of Duties

The word 'Duty' has been derived from the word 'Debt' which mans loan. Thus, duty is a kind of loan which citizen pays in return of his rights. Duty is something we owe to others as social being. In other words we can say that every individual has certain responsibilities towards self, towards society and towards the state and these responsibilities are known as duties.

In the words of former President of India, *Dr. Zakir Hussain*, "Duty is not dumb obedience, it is an active desire to fulfil obligations and responsibilities."

According to *Salmond*, "A duty is, roughly speaking, an act which one ought to do, an act the opposite of which would be wrong."

Thus, we can say that duty is an obligation. A man is said to have a duty in any matter when he is under an obligation to do or not to do something.

1.4.4 Types of Duties

Duties can be divided into three types:

- a) Moral Duties
- b) Legal Duties
- c) Fundamental Duties

Moral duties are based on moral principles and are not backed by the state. So breach of moral duty is not punishable by the state. The sanction behind these is moral opinion of the people and for the violation of these there is social condemnation.

The duties which are enjoined on citizens by the law of the state and are enforceable in courts, are known as **legal duties**. Failure to perform legal duties is punishable. It is my duty to obey the laws of the state. If I do not, I can be punished accordingly. A legal duty is one that is enjoined by law of the land.

The **fundamental duties** are those duties which are incorporated in the Constitution of the state. For example, in Indian Constitution, fundamental duties are incorporated in Article 51-A (Part IV-A) by the 42nd Amendment Act, 1976, with effect from 3-1-1977. Article 51-A specifies a Code of ten fundamental duties for citizens. It shall be the duty of every citizen of India:

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

These fundamental duties are the ten commandments of the Indian Constitution. The Constitution has set out the duties towards society on individuals. The fundamental duties are statutory duties and shall be enforceable

by law. Parliament, by law, will provide penalties to be imposed for failure to fulfil those duties and obligations. But, there is no provision in the Indian Constitution for direct enforcement of any of these duties nor for any sanction to prevent their violation.

Self-Check Exercise – 1

- (i) Define 'Duty'.
- (ii) Write down the names of types of duties.

1.4.5 Relationship between Rights and Duties

Rights and duties are *complementary* and *supplementary* to each other. There is a deep *correlation* between the two. No one can have any right unless others perform their duty. No one shall perform his duty unless others respect his right. We perform our duty toward each other and get our rights in return. My right to have way at a cross-road will have no meaning unless those coming from the other side stop when my turn comes. Similarly, I shall be obliged to stop when it is the turn of people coming from the other side. So duty implies obligation. Rights and duties are closely related and in return of every right we have to discharge some duties. If we do not discharge our duties properly, our rights become meaningless. They are as closely related as body and soul. In the words of V.S. Shastri, "Rights and duties are the same thing looked at from two different points." According to Dr. Beni Prasad, "They are two aspects of the same thing. If one looks at them from one's own stand point, they are rights and if one looks at them from the stand point of others, they are duties." Mahatma Gandhi also said, "Give only duties and they will get rights automatically."

The relationship between rights and duties can be explained following:

1.4.5.1 Rights and duties are like the two sides of the same coin: They go together in any democratic society. Rights are born in the world of duties. They are closely related to each other. They have their basis in the social nature of man. A citizen cannot claim rights without doing his duties, Both form the substance of citizenship.

1.4.5.2 Rights and duties are complementary to each other: It is impossible for the human being to enjoy rights without being obliged to obey certain duties. In the civilised society, rights do not spring from vacuum but they emerge from the comfortable bed of duties. No right can command its security unless it is provided with some duties. Dutyless right is nothing but the shielded anarchism ready to establish the notion 'might is right'. Similarly, duties without rights are nothing but a glorified slavery. A person who performs duties, only without enjoying rights is

not a free citizen but a cent per cent slave. This situation is unbearable in modern democracies. Hence rights and duties go together.

1.4.5.3 The rights and duties are correlative: They go hand in hand. We cannot speak on the one in the absence of the other. *“Rights without duties are like men without shadows; they exist only in fairy tales.”*

Thus, undoubtedly, it can be said that rights and duties cannot exist without one another. “No right: No duty: No duty: no right, there is no choice other than it.”

1.4.5.4 Rights and duties are interdependent: In the society every individual is interlinked with other individual and so are his deeds in various fields. A person's right is nothing but the check on other person's liberty. For example, every individual has the right to move on the road, whether on foot or on vehicle, free of fear. This is only possible when the vehicle coming from the other end follows the check, “keep to the left”. Unless he keeps to the left, the life of both the individuals will be in danger.

1.4.5.5 Rights and duties are conditions of social welfare: The grant of rights to an individual implies a duty on the State to protect them; another duty on others to respect them and a third duty on the individual himself to provide them to others. Further, rights are to be exercised for the promotion of social welfare.

L.T. Hobhouse states, “Rights and duties, then, are conditions of social welfare or for a life of harmony to which every member of a community stands in double relations. He has his share in it. That is the sum of his rights. He has to contribute his share. That is the sum of his duties. Rights are what we may expect from others and others from us, and all genuine rights are the conditions of social welfare.”

1.4.5.6 Rights and duties are contradictory to each other: This view appears to be true when we understand them in their ordinary and literal sense. They seem to be opposed in the sense that a right is what others do for us and a duty is what we do for others.

1.4.5.7 Duty towards the state: Rights are enforced and protected by the state and in the absence of the state there can be no rights. Since state protects and enforces our rights, it also becomes our duty to be loyal to the state. It is our duty to obey the laws of the state and to pay taxes honestly. We should always be ready to defend the state because if the state is not safe, our rights are also not safe. According to Laski, “Since the state guarantees and maintains my rights, I have the duty to support the state.”

1.4.5.8 My right is my duty also: Rights are not the monopoly of any single individual. Everybody gets these equally. This means that others also have the

same rights which I have and it is my duty to see that others also enjoy their rights. In this connection, *Laski* has rightly said that one man's right is one man's duty also. It is my duty to respect the rights of others. If I have the right to life, others also have the same and 'live and let live' is a very meaningful saying. So it is my duty not to interfere in the life of others. I have the right to freedom of religion, it is my duty also not to interfere in the religious affairs of others. A famous Chinese philosopher Confucius has rightly said, "If you wish that others should not misbehave with you, you should not also misbehave with them."

1.4.5.9 Duty towards humanity: Modern man is not only the citizen of his own state, he is also the citizen of the entire world. The idea of world citizenship is becoming popular day by day and it is the duty of every citizen to contribute in the promotion of world peace.

Self-Check Exercise – 2

- (i) Give any two points regarding relationship between rights and duties.
- (ii) 'Rights and duties go together'. Is it right or wrong?
- (iii) 'Rights and duties are not complementary conditions'. Yes or No.

1.4.6 Conclusion

Rights and duties are two sides of the same coin and always go together as two lines of the railway track. They are closely related and cannot be separated from one another. For every right there is corresponding duty and if the others do not discharge their properly, the rights become meaningless. Therefore, my right is others duty. It becomes our duty to use our rights to promote the welfare of the society as a whole. It has been rightly said that "right without duties are like man without shadows: they can exist – in fairy tales."

1.4.7 Answers to Self-Check Exercises

Self-Check Exercise – 1

- (i) In the words of Dr. Zakir Hussain, "Duty is not dumb obedience, it is an active desire to fulfil obligations and responsibilities."
- (ii) Three types of duties:
 - a. Moral Duties
 - b. Legal Duties
 - c. Fundamental Duties

Self-Check Exercise – 2

- (i) (a) Rights and duties go together.
(b) They are the two sides of the same coin.
- (ii) Right.
- (iii) No

1.4.8 Suggested Readings

- O.P. Gauba – Introduction to Political Theory
- Andrew Heywood – Politics
- J.C. Johari – Principles of Political Science
- Sushila Ramaswamy – Political Theory
- www.jccc.ugcinfonet.com
- www.cup.com

SOCIAL CHANGE-MEANING AND ITS TYPES**Structure****1.4.0 Objectives of the Lesson****1.4.1 Introduction****1.4.2 Meaning of Social Change****1.4.3 Nature (Characteristics) of Social Change****1.4.4 Theories of Social Change****1.4.5 Conclusion****1.4.6 Answers to Self Check Exercises****1.4.7 Suggested Readings and web sources****1.4.0 Objectives of the Lesson :-**

After you have read the lesson, you will be able to explain the concept of social change, characteristics of social change and various theories of social change. In this chapter, we shall study this phenomenon of social change.

1.4.1 Introduction :-

Change is the law of life (Nature). Society, like any other part of the universe, is also subject to constant change. What is today shall be different from what it would be tomorrow. The social structure is subject to incessant change. Family and religion will not remain the same during this period because these institutions are changing. Individuals may strive for stability, societies may create the illusion of permanence, the quest for certainty may continue unabated, yet the fact remains that society is an everchanging phenomenon, growing, decaying, renewing and accomodating itself to changing conditions and suffering vast modifications in the course of time. Our understanding of it will not be complete unless we take into consideration this changeable nature of society, study how differences emerge and discover the direction of change.

1.4.2 Meaning of Social Change :-

The word "change" denotes a difference in anything observed over some period of time. Social change, therefore, would mean observable differences in any social phenomena over any period of time. The following are some of its definitions:

- * **According to Jones**, "Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organisation."
- * **According to Mazumdar, H.T.**, "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people, or in the operation of a society."
- * **According to Gillin and Gillin**, "Social changes are variations from the accepted modes of the life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population or

ideologies and whether brought about by diffusion or inventions within the group."

- * **According to Davis**, "Social change is meant only such alterations as occur in social organisation that is structure and functions of society."
- * **According to M.D. Jenson**, "Social change may be defined as modification in ways of doing and thinking of people."
- * **According to Lundberg**, "Social change refers to any modification in established patterns of inter human relationships and standards of conduct."

On the basis of these definitions it may be concluded that social change refers to the modifications which take place in the life patterns of people. It does not refer to all the changes going on in the society. The changes in art, language, technology; philosophy etc., may not be included in the term 'Social change' which should be interpreted in a narrow sense to mean alterations in the field of social relationships. Social relationships are social processes, social patterns and social interactions. Thus social change will mean variations of any aspect of social processes, social patterns, social interactions or social organisation. It is a change in the institutional and normative structure of society.

1.4.3 Nature (Characteristics) of Social Change :-

The main characteristics of the nature of social change are as follows :

1.4.3.1 Social change is a universal phenomenon -

Social change occurs in all societies. No society remains completely static. This is true of all societies, primitive as well as civilized. Society exists in a universe of dynamic influences. The population changes, technologies expand, material equipment changes. Ideologies and values take on new components and institutional structures and functions undergo reshaping. The speed and extent of change may differ from society to society. Some change rapidly, others change slowly.

1.4.3.2 Social change is community change -

Social change does not refer to the change in the life of an individual or the life patterns of several individuals. It is a change which occurs in the life of the entire community. In other words, only that change can be called social change whose influence can be felt in a community form. Social change is social and not individual.

1.4.3.3 Speed of social change is not uniform -

While social change occurs in all societies. Its speed is not uniform in every society. In most societies it occurs so slowly that it is often not noticed by those who live in them. Even in modern societies there seems to be little or no change in many areas. Social change in urban areas is faster than in rural areas.

1.4.3.4 Nature and speed of social change is affected by and related to time factor -

The speed of social change is not uniform in each age or period in the same society. In modern times the speed of social change is faster today than before 1947. Thus, the speed of social change differs from age to age. The reason is that the

factors which cause social change do not remain uniform with the change in times. Before 1947 there was less industrialization in India, after 1947 India has become more industrialized. Therefore, the speed of social change after 1947 is faster than before 1947.

1.4.3.5 Social change occurs as an essential law -

Change is the law of nature. Social change also is natural. It may occur either in the natural course or as a result of planned efforts. By nature we desire change. Our needs keep on changing. To satisfy our desire for change and our changing needs social change becomes a necessity. The truth is that we are anxiously waiting for a change. According to Green, "The enthusiastic response of change has become almost a way of life."

9.3.6 Definite prediction of social change is not possible -

It is difficult to make any prediction about the exact forms of social change. There is no inherent law of social change according to which it would assume definite forms. We may say that on account of the social reform movement untouchability will be abolished from the Indian society; that the basis and ideals of marriage will change due to the marriage laws passed by the government; that industrialization will increase the speed of urbanisation but we cannot predict the exact forms which social relationships will assume in future. Likewise it cannot be predicted as to what shall be our attitudes, ideas, norms and values in future.

1.4.3.7 Social change shows chain-reaction sequence -

A society's pattern of living is a dynamic system of inter-related parts. Therefore, change in one of these parts usually reacts on others and those on additional ones until they bring a change in the whole mode of life of many people. For example, industrialism has destroyed the domestic system of production. The destruction of domestic system of production brought women from the home to the factory and the office. The employment of women meant their independence from the bondage of man. It brought a change in their attitudes and idea. It meant a new social life for women. It consequently affected every part of the family life.

1.4.3.8 Social change results from the interaction of a number of factors -

Generally, it is thought that a particular factor like changes in technology, economic development or climatic conditions causes social change. This is called monistic theory which seeks to interpret social change in terms of one single factor. But the monistic theory does not provide an adequate explanation of the complex phenomenon of social change. As a matter of fact, social change is the consequence of a number of factors. A special factor may trigger a change but it is always associated with other factors that make the triggering possible. The reason is that social phenomena are mutually interdependent. None stand out as isolated forces that bring about change of themselves. Rather each is an element in a system. Modification of one part influences the other parts and these influence the rest, until the whole is involved.

1.4.3.9 Social changes are chiefly those of modification or of replacement -

Social changes may be broadly categorised as modifications or replacements. It may be modification of physical goods or social relationships. For example, the form of our breakfast food has changed. Though we eat the same basic materials which we ate earlier, wheat, eggs, corn, but their form is changed. Ready-to-eat-cornflakes, breads, omelettes are substituted for the form in which these same materials were consumed in yester years. There may also be modifications of social relationships. The old authoritarian family has become the small equalitarian family, the one room school has become a centralized school. Our ideas about women's rights, religion, government and co-education stand modified today.

Change also takes the form of replacement. A new material or non-material form supplants an old one. Horses have been replaced by automobiles. Similarly, old ideas have been replaced by new ideas. The germ theory of medicine has replaced older views of the cause of disease. Democracy has replaced aristocracy.

SELF-CHECK EXERCISE-I

1. Define social change according to Jones?
2. Write down any three characteristics of social change?

1.4.4 Theories of social change :

Among the theories of social change, some explain the direction of social change while others explain the various causes of social change. So it is easy to discuss various theories of social change under these two perspectives.

Among the theories of social change we shall study the theories regarding (i) the direction of social change and (ii) the causes of social change.

1.4.4.1 The Direction of Social Change

Various theories have been advanced to explain the direction of social change. We take a brief consideration of each of them.

(a) Theory of Deterioration - Some thinkers have identified social change with deterioration. According to them, man originally lived in a perfect state of happiness in a golden age. Subsequently, however, deterioration began to take place with the result that man reached an age of comparative degeneration. This was the notion in the ancient Orient. It was expressed in the epic poems of India, Persia and Sumeria. Thus, according to Indian mythology man has passed through four ages-Satyug, Treta, Dwapar and Kaliyug. The Satyug was the best age in which man was honest, truthful and perfectly happy. Thereafter degeneration began to take place. The modern age is the age of Kaliyug wherein man is deceitful, treacherous, false, dishonest, selfish and consequently unhappy. That such should be the concept of history in early times is understandable, since we observe deterioration in every walk of life today.

(b) Cyclic Theory - Another ancient notion of social change found side by side with the afore mentioned one, is that human society goes through certain cycles. Looking to the cyclic changes of days and nights and of climates some sociologists like Spengler

believe that society has a predetermined life cycle and has birth, growth, maturity and decline. Modern society is in the last stage. It is in its old age. But since history repeats itself, society after passing through all the stages, returns to the original stage, whence the cycle again begins. This concept is found in Hindu mythology, according to which Satyug will again start after Kaliyug is over. J.B. Bury in his *The Idea of Progress*, pointed out that this concept is also found in the teachings of stoic philosophers of Greece as well as in those of some of the Roman philosophers, particularly Marcus Aurelius.

Spengler developed another version of cyclical theory of social change. He analysed the history of various civilizations including the Egyptian, Greek and Roman and concluded that all civilizations pass through a similar cycle of birth, maturity and death. The western civilization is now on its decline which is unavoidable.

Vilfredo Pareto propounded the theory that societies pass through the periods of political vigour and decline which repeat themselves in cyclical fashion. The society according to him, consists of two types of people—one, who like to follow traditional ways whom he called rentiers, and those who like to take chances for attaining their ends whom he called as Speculators. Political change is initiated by a strong aristocracy, the speculators who later lose their energy and become incapable of vigorous role. Thus ruling class eventually resort to tricks or to clever manipulations and they come to possess individuals characterized by the rentier mentality. The society declines, but at the same time speculators arise from among the subjugated to become the new ruling class and overthrow the old group. Then the cycle begins.

F. Stuart Chapin gave another version of cyclical change. He made the concept of accumulation the basis for his theory of social change. According to him, cultural change is "selectively accumulative in time." He wrote, "The most hopeful approach to the concept of cultural change would seem to be regard the process as selectively accumulative in time and cyclical or oscillatory in character. Thus, according to Chapin, cultural change is both selectively accumulative and cyclical in character. He postulated a hypothesis of synchronous cyclical change.

In recent times Arnold J. Toynbee, the noted English historian, has also propounded a cyclical theory of the history of world civilization. He maintained that civilizations pass through three stages, corresponding to youth, maturity and decline.

The above concepts of the cyclical nature of social change may be called theories of cultural cycles. They are as a matter of fact the result of philosophical rather than scientific studies. The authors of these concepts begin with presumptions which they try to substantiate by marshalling a mass of data from history. They are philosophical doctrines, spun from the whole cloth, however heavily documented and illustrated by distorted historical evidences.

(c) Linear Theory - Some thinkers subscribe to the linear theory of social change. According to them, society gradually moves to an even higher state of civilization and that it advances in a linear fashion and in the direction of improvement. Auguste Comte postulated three stages of social change : the Theological, the Metaphysical and

the Positive. Man has passed through the first two stages, even though in some aspects of life they still prevail, and is gradually reaching the Positive stage.

Herbert Spencer, who likened society to an organism, maintained that human society has been gradually progressing towards a better state. In its primitive state, the state of militarism, society was characterized by warring groups, by a merciless struggle for existence. From militarism society moved towards a state of industrialism. Society in the stage of industrialism is marked by greater differentiation and integration of its parts. The establishment of an integrated system makes it possible for the different groups—social, economic and racial, to live in peace.

Some Russian sociologists also subscribed to the linear theory of social change. Nikolai K. Mikhailovsky opined that human society passes through three stages; (1) the objective anthropocentric, (2) the eccentric, and (3) the subjective anthropocentric. In the first stage, man considers himself the centre of the universe and is preoccupied with mystic beliefs in the supernatural. In the second stage, man is given order to abstractions; the abstract is more "real" to him than the actual. In the third stage, man comes to rely upon empirical knowledge by means of which he exercises more and more control over nature or his own benefit. Soloviev conceived of the three stages as the global, the national governmental, and the period of universal motherhood.

Pritirim Sorokin in his concept of variable recurrence has attempted to include both cyclical and linear change. In his view culture may proceed in a given direction for a time and thus appear to conform to a linear formula. But eventually, as a result of forces that are internal within the culture itself, there will be a shift of direction and a new period of development will be ushered in. Perhaps the new trend is also linear, perhaps it is oscillating, perhaps it conforms to some particular type of curve. At any rate, it also reaches limits and still another trend takes its place.

The description given by Sorokin makes room for almost any possibility, deterioration, progress or cyclical change and therefore, sociologists find little quarrel with his description. But at any rate, Sorokin's variable occurrence is an admission that the present state of sociological knowledge does not warrant the construction of theories regarding the long-run trend or character of social change. Whether contemporary civilization is headed for the scrap-heap via internal disintegration or atomic warfare, or is destined to be replaced by some stabler and idealistic system of social relationships cannot be predicted on other than grounds of faith. The factual evidence which is available to us can only lead us to remark that whatever direction social change takes in future, that direction will be determined by man himself.

9.4.2 The Causes of Social Change : Following theories discussed the causes of social change.

(a) Deterministic Theories of Social Change

The deterministic theory of social change is a widely accepted theory of social change among contemporary sociologists. According to this theory there are certain forces, social or natural or both, which bring about social change. It is not reason or intellect but the presence of certain forces and circumstances which determine the

course of social change. Sumner and Keller insisted that social change is automatically determined by economic factors. Keller maintained that conscious effort and national planning have very little chance to effect change unless and until the folkways and mores are ready for it. Social change is an essentially irrational and unconscious process. Variation in the folkways which occurs in response to a need, is not planned. Man can at most only assist or retard the change that is under way. It was Karl Marx who, deeply impressed by the German philosopher Hegel's metaphysical idealism, held that material conditions of life are the determining factors of social change. His theory is known as the theory of economic determinism or "the materialist interpretation of history."

Briefly put Marx held that human society passes through various stages, each with its own well-defined organisational system. Each successive stage comes into existence as a result of conflict with the one preceding it. Change from one stage to another is due to changes in the economic factors, namely, the methods of production and distribution. The material forces of production are subject to change and thus a rift arises between the underlying factors and the relationships build upon them. A change in the material conditions of life brings changes in all social institutions, such as state, religion and family. It alters the primary socio-economic relationships. To put in his own words, "Legal relations as well as forms of state could neither be understood by themselves, nore explained by the so-called general progress of the human mind, but they are rooted in the material conditions of life.....The mode of production in the material life determines their existence, but on the contrary, their social existence determines their consciousness." Thus the economic factor is a primary one in society, for all social phases of life are dependent upon it and are almost entirely determined by it. According to Marx, the social order has passed through five phases called the oriental, the ancient, the feudal, the capitalistic, and the communistic. The modern capitalistic system has been moving towards its doom because the conditions it produced and the forces it unloosed, make its disintegration inevitable. In it the class struggle is simplified, revealing itself more and more into the clearcut conflict of two great classes, the bourgeoisie and the proletariat. As Marx puts.....The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself. But not only has the bourgeoisie forged the weapons that bring death to itself, it has called into existence the men who are to wield those weapons-the modern working class, the proletarian."

Marx's theory of determinism contains a great element of truth but it cannot be said to contain the whole truth. Few deny that economic factors influence social conditions of life but few hold that economic factors are the only activating forces in human history. There are other causes obviously also at work. There is no scientific proof that human society is going through the stages visualized by Marx. His claim that man is destined to attain an ideal stage of existence is little more than visionary. His theory of value and its corollary of surplus value, his theory of the sole productivity of labour as such, and his law of the accumulation of capital are derived from an

outmoded, abstract and narrow doctrine of the equivalence of price and cost which has been now rejected by modern economists. Moreover, Marx's thesis of the relation between social change and economic process is based upon an inadequate psychology.

A number of social thinkers opposed to the theory of economic determinism consider non-material elements of culture the basic sources of social change. They regard ideas as the prime movers in social life. The economic or material phenomena are conceived to be subordinate to the non-material. Gustave Le Bon, George Sorel, James G. Frazer and Max Weber held that religion is the chief initiator of social changes. Thus Hinduism, Buddhism and Judaism have had a determining influence upon the economics of their adherents.

The theory of religious determinism has been criticised by Sorokin in his *Contemporary Sociological Theories*. He posed the question; "If all social institutions change under the influence of the changes in religion, how, when and why does religion change itself"? According to Sorokin change is caused by the interaction of the various parts of a culture, none of which may be considered primary. It means that change is pluralistic rather than monistic in origin. But this pluralistic theory of social change is initiated in the material culture and thence spreads to other spheres. Change is caused not only by economic factors but is also largely automatic in nature.

A number of sociologists have held that social change can be brought about by means of conscious and systematic efforts. Thus, Lester F. Ward asserted that progress can be achieved by means of purposive efforts of conscious planning. Through education and knowledge intellect can assert itself over the emotions so that effective planning is made possible.

(b) Liberal Theory of Incremental Change :

This theory was advanced by **Karl Popper** in his class work, '**The Open Society and its Enemies**' (1945). He regard human being as a rational creature who can apply his intelligence, effort and will power to mould social institutions according to his choice; he can build and rebuild them. As regards the method of social reconstruction, liberal thinkers prefer reforms to revolution Popper argues that since any attempt at total change would be futile, it would also be irrelevant to ask as to who, it fit to rule. The social sciences should aim to discover the unintended consequences of human action. The safest course would be to make sure that all programmes of change are advanced in small steps so that unexpected ill effects of any action are corrected as soon as they arise, and before they do too much damage. This policy is described as piecemeal social engineering or incremental change. Social reform will also prove most effective if it proceeds gradually, step by step, like the progress of science. Popper does not favour revolution in society, but he is not so averse to revolution in the realm of thought, as no blood is split in intellectual revolutions.

SELF-CHECK EXERCISE-II

1. Write down the names of protagonists of cyclic theory?
2. Write down the names of protagonists of linear theory?
3. Who gave 'materialistic interpretation of history'?

1.4.5 Conclusion :

In the end, it can be said that social change is a dynamic concept. There are so many factors of social change : biological factors, population factors, natural factors, technological factors, cultural factors and psychological factors. A student of social science is interested in many questions concerning the nature of social change : Does social change follow any fixed pattern or it takes a wayward course? Is the course of change beyond human control or it can be manipulated by human effort? Answers to these questions are given in terms of several concepts, like revolution, evaluation, development and progress etc. So social change is a concept that includes so many dynamic factors that change the society and system.

1.4.6 Answers of Self Check Exercises :**SELF-CHECK EXERCISE-I**

1. Jones, "Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organization.
2. It is universal phenomenon, it is community change, it occurs as an essential law.

SELF-CHECK EXERCISE-II

1. J.B. Bury, Pareto, Spengler, Chaplin etc.
2. Herbert Spencer, Sorokin, Mikhailovsky.
3. Karl Marx.

1.4.7 Suggested Readings and web sources :-

- * O.P. Gauba : An Introduction to Political Theory
- * Andrew Heywood : Political Theory
- * N.D. Arora & S.S. Awasthy : Political Theory
- * Encyclopedia of Social Sciences
- * Encyclopedia of Aesthetics
- * Penguin Dictionary of Political Science
- * Oxford Dictionary of Politics.
- * www.routledge.com
- * <http://jccc-ugcinfonet.in>
- * www.cup.com