CHAPTER - II

IMPLICATION IN THE CONCEPT OF SOCIAL CHANGE

With expectations of the Historical Orientation that exists independently out of human consciousness and the emergence of the social process of dynamism and the interpretation of rapid and violent changes in European societies in the eighteenth and nineteenth centuries as well as transformation in the scientific analysis of the world, the beginning of which was traced to the fourteenth century 'European Renaissance', and the 'Industrial Revolution' of England, the concept of social change witnessed due to the emergence of social re formations, great scientific discoveries and amazing technological inventions, fierce wars and great revolutions in the continents. In this manner the movements are viewed essentially as adaptive mechanisms in a period of rapid social change.

According to S.N. Eisenstadt, 'With adaptation change is institutionalized.'

Indeed, the basic flows of this approach indicate to adaptation of change in institutional elements that human beings as mere creatives of societal determinism and sapping

them of their creative vitality. In this sense, social changes are complex phenomena and mechanisms through which men and social structural elements are attempts to change with institution by pace of external and internal forces. An institution may be viewed as a cluster of interrelated roles resulting from the institutionalization of socially desirable and legitimized values, norms, rules and procedures. Therefore, its crucial aspects and adaptation of change are institutionalizations. Institutions are solidified forms of social change and changes are de-frozen versions of institutions.

Yogindra Singh describes, 'the evolutionary constructions of stages of origin and growth of social institutions and forms of structures, the family, kinship, village, community, tenures, political institutions etc., marks the beginning of social change thinking in Sociology'.

Moreover, it is important to keep in mind here that much of this thinking was speculative and based on models of western society, as it was also launched by Western Sociologists. In this scheme of analysis, society was seen as a representation of underdeveloped form of the evolutionary stages i.e., the village community, caste, family were conducted by social ethnographers and sociologists in the late

2. Yogindra Singh, Social Stratification and Change in India, Delhi, 1977, p. 194.
nineties and early twenties. The origin of caste and its racial composition formed the frequent themes for evolutionary speculations. The evolutionary perspective remained, i.e., effort was made to find out institutions similar to caste in other societies based either on the racial, occupational, ethnic or other social-cultural attributes. Therefore, an adequate framework of evolutionary constructions of stages of origin and growth of social institution etc., marks the beginning of social change thinking in Sociology based on models of western society.

P. Sorokin says that, 'one may find a periodicity in the literature of Western Sociology about its theoretical concern with change. In its formative phase (roughly 1875-1920-s) Sociology was deeply attached to historical reconstructions and generalizations about social change.'

Nevertheless, it is important to keep in mind here again that such theoretical postulates were also reinforced by those from social anthropology and ethnology. In this manner, pioneers like Spencer, Comte, Marx and Pareto wrote about social and cultural evolution and they orientated its laws to historical reconstruction similar to those of Henry Morgan, Mc. Lennan, Bachofan and Henry Maine. Analysing the above points, one may even say that, 'Social Change' was, however, the central concern of sociology at

this time. Therefore, it had a nascent ideological bias, that of universal progress of mankind, and unilinear course in social evolution for all societies following the western model. For instance, there were slight variations on this theme, but by and large, this assumption permeated the sociological literature of the time. Indeed, theoretically, the implied isomorphism of social system with organic system and of social process with biological evolution of the earlier phase could not be sustained on empirical and historical grounds. The concern with change became a necessity for western sociologists as they confronted a new younger generation in their own country which defied the 'status quo' in quest of new values and a new social order. Consequently, the analysis of social change once again became a central concern of sociology.

Kingsley Davis describes, "By 'Social Change' is meant only such alternations as occur in social organisation -- that is, the structure and functions of society." In this approach, one may even say that social change involves a change in the structure and function of societal forms in social organisations that is, social processes, social interaction etc., take place in accordance with existing norms and values in organisations, institutions and other societal forms. Social organisation is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognised or implied purposes. In society, the

organisation of a group of person is the social structure and function and it is always interchangeable.

Social change takes place with or without programme to promote change; change is an important fact of social life, for example, programmes and conditions may be factors that serve to retard or accelerate it and influence its direction, but change in society continues as an essential ingredient of societal life.

According to Marion J. Levy, "When a social change takes place on any given level of generalization, it is more likely to usher in a new set of structures than to restore a previously existing set of structure."

Indeed, all social changes have implication for more general level of social consideration than the one of which the change is originally identified. Structural changes may primarily be located by identifying the emerging principles that they lay down new rules about the asymmetry and consequent differentiation and transformation in the institutionalized forms of social relationships and their ordering in society. For example, in India, the abolition of Zamindari and intermediary rights in land were intended to alter the pre-existing modes of power asymmetry in the Indian society. Now the extent to which this asymmetry has been removed may be an instance of

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structural change in the social system, a transition from the feudal-patrimonial to egalitarian liberal social order.

We have a different history, different ethos, different social stratification and patriarchal domination and we know a specific level of generalization to our social structure and social institution, we also ought to develop an inter-generational conflict to our creative within a society that has also been a sufficient condition for stable-social interactions, institutionalization and mobilization and critical situation by which this kind of conflict is rampant all over the world to-day. This brings us to the issue of the level of generalization in a new set of structure expected mobilization and institutionalization, when social change takes place. Change crystallizes when men share, beliefs and activities. In a new set of structure, the process of social development, social roles, norms, standards of group behaviour etc. are participants. Without institutionalization no social change can attain its stability. So, change may be viewed as institutionalized collective actions, guided by an ideology and supported by an organizational structure. Moreover, without mobilization no change can sustain itself, that is, if these mobilizations are uninformed by a b ideology and an organizational basis. Therefore, the focus of attention observes when social change takes place on any given level of generalization they should not only be mobilizational activities but also
their institutionalized segment, in a new set of structure than to restore a previously existing set of structures.

With expectations of the process of 'Macro-Sociological generalization' (small group studies) and 'Micro-Sociological theorising' (functions social forms and system change studies) of the growth of Indian Sociological formulations of the concept of social change found a beginning in the writings of the British, American and Indian scholars following the last quarter of the 19th century and onwards (deeply influenced by its development in the 'West', particularly the U.K. and U.S.A.). Thus, the fluctuations in the study of social change and its relevant theoretical formations as seen in the 'West' did, however, only partially exists in Indian Sociology. Our review of studies of 'social change' indicates the following processes:

| (i) Evolutionary approaches,  
| (ii) Structural approaches, and  
| (iii) Cultural approaches.  

The above classifications represent the dominant conceptual orientations found in the writings of the Sociological concerned.

(i) Evolutionary Approaches:

The word 'Evolution' is a process of gradual change in the characteristics of populations of animals and plants
over successive generation. It may refer to various formations of the Universe as having occurred in evolution. Anthropologists study of evolution of human culture from tribal societies to complex industrialized societies. However, the process of evolution most commonly refers to the formation and development of life on the earth. For example, all living things evolved from non-living matters and changed through the ages is called the theory of organic evolution. As the time proceeded, more complex organisms gradually developed and characterised themselves to adjust in the environment.

Social evolution means, diversity in refinement expected to the changes of human society. It is a scientific and dynamic concept as well as gradual and moves from simple to complex. All the expectations of the ideas of social transformation were effected by Charles Darwin's, 'Evolutionary Theory of Evolution (1858)'. According to Darwin, the rule of force reigns supreme in the Biological World. All the living organisms struggle for its existence and as the consequence of this struggle, does who were fit and strong survived while the rest were destroyed and characteristics of the surviving stages were being transmitted from one generation to another. 6 Although, Herbert Spencer has

accepted the theory of survival of fittest of the Darwin, but he has tried to apply this theory to all the objects of visible or the material world. 7

Thus the minimum observation of sociological formulations of social experts like Lewis Morgan and Herbert Spencer observes that society as an organic evolution that had gone to its origin and doom. Therefore, these ideas and characters are always accepted by all social experts that -- they expect a number of similarity between "Society and Organic Evolution" and between "Social Change and Biological Organic of Analogy".

Nevertheless, modern sociologists viz., W.F. Ogburn, MacIver and Page and others, have indicated that, there are certain dissimilarities between "Biological Organic of Analogy and Social Change."

According to Ogburn, while the concept of social evolution is not entirely rejecting "the attempts to find laws of heredity, variation and selection in the evolution of social institutions have produced few results either vital or significant." 8 Similarly, MacIver and Page, write that 'evolution in an order of change which unfolds the variety of aspects belonging to the nature and the changing object,

in which the potentialities live is made actual." 9

In fact, the evolution and social change are synonymous. This change passes through various stages of transitions. In the process of evolution, the change takes place in a given direction.

One may rightly say that the sort of differences subsisting between the processes have clearly been compared with.

The next approach which is related to the conceptions of social evolution is the 'development' that means 'a fuller working out of the details of anything' or 'the growth of what is in the germ.' It expects the development of a child or of a disease. This applicable sense proved to be wrong or mistaken when compared with a society, that every society will change because of its self-generating forces as well as the result of the external forces. The idea of a transition from traditional to modern society suggests that 'Modern Industrial Society' is in some way the terminal point of development. Consequently the changes going on in industrial societies tend to be neglected, as has certainly been the case over the past few decades. It is, therefore, the step of change of a society is not gradually at all times. Thus, social changes which are

occurring in different parts of the world do not have the same amount and speed of change. Accordingly, the word 'development' is not appropriable about social change.

Again, the earlier conceptions of 'social evolution and social development' are connected with the ideas of 'Progress'. Progress means 'moving forward' in the direction and achievement of some aim. According to W.F.Ogburn 'Progress is a movement towards an objective which is thought to be higher by the group'. This statement becomes clear that every higher objective or change in right and pre-determined direction is called Progress. But it is not a scientific concept because it always based on social values and norms.

When a society moving backward as a result of some internal and external forces, this process indicated as 'devolution'. When a particular society remains standstills due to persuasion, the process is described as 'involution'. It does not remain constant in all times and at all places, in this case social change involved cannot be called Progress.

Thus we find a continuity in theoretical formulations about change in Indian sociology of the nineteenth century, which was influenced by Western sociology. The

evolutionary approaches were concentrated on the stages through which institutions like caste, family, marriage, kinship and village community passed in the course of their growth in India.

W. Crooke describes, 'the origin of caste and its racial composition formed the frequent themes for evolutionary speculations.'

In this point the contribution of the origin of caste system is concentrated on evolutionary perspective i.e., effort was made to find out institutions bases on racial, ethnic and socio-cultural attributes. Consequently an evolutionary perspective was built into general statements about caste.

Similarly, Baden-Powell describes, 'the studies of villages and land system were oriented to finding out the historical stages of growth of evolutionary process,' again, he observes, "the 'origin' and 'growth' of the village communities in India and both land system and forms of village community were close to formulating an evolutionary process by which villages emerged in India from a communal-ownership to that based on joint sharing and single landlord ownership." In this manner, joint

13. ibid., p.
Zamindari and Jagirdari systems of villages, according to him, could have evolved through a process of succession of dominant groups of conquest and settlement. Such evolutionary approaches implied that social forms and traditions in India were at a lower stage of growth compared to the Western forms and structures.

(ii) **Structural Approaches**:

The word 'Structure' is articulation or arrangement of parts. The parts may vary but structure is persistent. According to Fortes, "Social structure contains, 'Parts and relations of diverse nature and variability' and pertains of 'Social events and organization' as their 'Variable aspects'." 14

Again, Eggan observes, "Social structure are the inter-personal relations which, 'become part of the social structure' in the form of status positions occupied by individuals". 15

Indeed, social structure expected as the inter-personal relations at the micro-level and political innovations, new structure of elite bureaucracy and industry system at the macro-level. Thus, the role system of any society is the matrix of the social structure. In this connection, the social

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structure is determined by statues which individuals hold in the society.

The basic characteristic of the structural study of social change is the observation of the magnitude and incidence of role differentiation in the social structure resulting from social pressures for examples, rise of new cities, development of industries, influx of population, technological progress, etc.

In this manner, social change is possible only when there is a shift in social structure and the transformations of social norms, values and institutions.

**Social Norms:**

The 'Norms' are the rules of behaviour that are expected by the members of a society. Society is a very complicated organisation and social Norms play an important role in its guidance and behaviour, and it consists of goals. Norms are based on values that are expected in a society. Values are certain ideas and beliefs that are cherished by people in a society. Norms are set up to preserve such values and direct behaviour in such a way that these values are maintained.

Human culture can be understood as vast integrated normative system. That system serves for man the functions
of controlling and directing behaviour. M. Sheriff observes, "the common standards or ideas which guide members respond in all established group." Indeed, norms refer to the group-shared standards of behaviour and its represents standardised generalisation concerning expected modes of behaviour. Thus, it governs the rules for social living or it governs the rules for social living or for social being.

It is clear from this approach that norms can be understood as rules and regulations that groups live by. It also expected for the routinisation of behaviour so that complex learnt tasks come to be performed efficiently and automatically. Most of our responses to most of the situations must be habitual ones, norms ensure such habitual responses and its try to bringing about a social change.

According to M. Sheriff and R. Carolin, 'the mode of social norms has three aspects: Folkways, Mores and Laws'.

_Folkways_: Folkways are the customary ways of behaving in society, in which, society exerts some, and only some, force for conformity. Persons who do not conform may be subject to criticism or be considered strange, but would not necessarily be penalised. Folkways are expects to the forms of behaviour but they are not rigidly enforced. In this manner, the usual behaviours applied in our daily life are Folkways.

According to W.G. Summer and A.G. Keller, 'Folkways is a very comprehensive sense. They are like products of natural forces which men unconsciously set in operation, or they are like the instinctive ways of animals, which are developed out of experience, which reach a final of maximum adaptation to an interest, which are handed down by tradition and admit of no exception or variation, yet change to meet new conditions, still within the same limited methods, and without rational reflection.'

From this point it is clear that all the life of human beings, in all ages and stages of culture, is primarily controlled by a vast mass of folkways handed down from the earliest existence of the race, having the nature of the ways of other animals, only the topmost layers of which are subject to change and have been somewhat modified by human philosophy, ethics, and religion, or by other acts of intelligent reflection. We are made to follow them because they are binding and become with us a matter of habit.

**Mores**: Mores are patterns of behaviour considered essential by society. They are rigidly enforced, and if not followed, the individual incurs penalty from society.

Maclver and Page observes, 'It is reasoned that when the Folkways have added to them conceptions of groups welfare, standard of right and wrong, they are converted into Mores.'

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Indeed, Folkways and Mores are similar, however, in being to remote and obscure origin, unplanned, unquestioned, and relatively unchanging. Mores carry a sense of moral obligation and Folkways tend to become Mores. Mores can be instrumental in social change also. They are basically conservative and once they have persisted for a very long time, individuals grow restive and try to bring about a social change.

Law: Law is in fact a social inevitability. It represents the forms of structure in society, that lay down socially acceptable rules and regulations of behaviour, rights and privileges, mechanisms for implementation and enforcement together with protection of individuals and groups and punishment of violators.

MacIver and Page have observed it in the following words: 'Law is the gift of the culture and that is why it has a cultural bias in it. It is responsible for the transmission and diffusion of culture.'

Indeed, human ideas and behaviours get changed from one generation to the other and so they become the cultural patterns. In this manner, laws resort themselves become inherent in the human behaviour and observance of laws becomes their habit. These laws are responsible for bringing about social change.

20. ibid., p.367.
Again, J. S. Roucek has pointed out, "All social rules including political rules, or laws, originated first in 'Customs' or 'Folkways' of long standing and are based upon existing conceptions of justice and right in a given community." 21

Indeed, it is true that in all societies law is based upon moral notions. Laws are made and legislations are enacted on the basis of social doctrines, ideals and mores. It does not mean that the domains of law and morals are co-extensive. Thus, the maintenance of legal order depends upon the moral climate of a society and it promotes social welfare. The effectiveness of legal regulation never rests solely upon the threat of physical sanctions. It very much depends upon a general attitude of respect for law, and for a particular legal order. This attitude itself is determined by moral approval of laws as containing social justice.

Social Value:

'Value' means estimate of worth in respect of material and non-material objects in society. According to A. R. Radcliffe-Brown, 'The word value refers to the relations between a subject and an object .... The relation can be stated in two ways by saying either that the object has a value for the subject, or that the subject has one interest in the object.' 22

Indeed, values are abstract attitudes and assumption on which there is social consensus about the relative worth of objects in society. Every society has a unique set of ultimate values which forms the general framework within the behaviour of individuals and groups is controlled or influenced. In this manner, the value system of a society is essential to promote change in that society. The value system varies from culture to culture in accordance with the relative worth attributed by each culture to its patterns of activity and its goals. Thus cultures vary in their practices, customs and forms of living and functioning.

**Institution**: An institution means 'crystallized mechanisms created by society involving systematised patterns of behaviour and directed as to meet basic social needs. Institution involves formulation of distinctive kinds of roles and their fulfilment. Each institution is a structure of related roles which embodies common values in society. These roles are interrelated and form a network of obligations and rights. Institution constitute the more stable aspects of culture because it organised to serve basic human needs and society always seeks to provide adequately to meet basic issues that related to its survival.

If the institution seeks to adapt to the changed situation it enters the recognition stage and modifies itself in such a way as to serve more effectively its purpose. However,
institutions are highly resistant to social change, but modification, change and recognition are required for survival.

(iii) Cultural Approaches:

Sanskritization and Westernization:

The concepts of Sanskritization and Westernization postulated by Srinivas define the two types of sources of social change. Sanskritization represents actual cultural mobility within the framework of the established 'tradition' and 'stratification' system of caste. And Westernization implies change resulting from cultural contact with the West, particularly Great Britain.

Srinivas observes, Sanskritization "as the process by which a 'law' caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and, in particular, a twice-born (dwija) caste". This definition is by far the most comprehensive that Srinivas has postulated. The Sanskritization of a group has usually the effect of improving its position in the local caste hierarchy.

Indeed, the concepts of Sanskritization and Westernization as formulated by Srinivas were the first systematic attempt to define the processes of change taking place in

the Indian society. Thus cultural mobility is seen as a function of power. By Sanskritization a caste or a tribal community ventures to gain higher status in society.

Thus, according to Srinivas, 'Sanskritization is a process whereby a lower caste incorporates in itself the culture and values of the higher caste.' This process may not enable it to elevate itself to the higher caste but the lower caste does bring the higher caste nearer to the former. But it must be borne in mind that under the caste system there is taboo on the lower castes, against adopting the norms and values of the higher caste. This fact may be true with reference to a particular community or region but it is not universal.

Indeed, the above examples clarified that by the change in the life style in castes there come into being further sub-castes and this change is not a vertical progress but a horizontal expansion. The social mobility among castes is horizontal rather than vertical. Therefore, D.N. Majumdar does not consider that the concept of Sanskritization is scientific. According to him, 'Sanskritization connotes a group of concepts and at best is a loose one, devoid of any special merit.' He is against the use of the term Sanskritization in reference to cultural change, and it is related to the notion of the 'dominant caste'. A dominant caste is one

which enjoys a relatively predominant position in the caste hierarchy ritually, economically and educationally. It is the dominant castes or groups that offer themselves as models for Sanskritization by the groups lower in hierarchy. Thus cultural mobility is seen as a function of power.

**Westernization:**

In the modern times Westernization has played a crucial role in bringing about social change in India. Westernization means incorporation of the norms, values and culture of the West in one's own culture. India came under the influence of Westernization during the British rule. Therefore, M.N. Srinivas defines, 'Westernization is to characterize the changes brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels - the technology, institutions, ideology, values.'

In fact Westernization is morally neutral. The concept of Westernization is quite wide. First of all, it subsumes all changes which are consequent upon western technology and modern science. Secondly, it has had varying impact upon the different aspects of culture; hence it is a complex concept. Thirdly, Westernization has affected society on different levels. For example, in olden days people used to eat in metal plates or leaves in squatting position but now they use dining table with all its accessories while

Westernization has very wide impact, there has been resistance to it in some quarters. Besides the religious reform movements which came into existence under the impact of Westernization, many political and cultural movements were also started.

The most significant impact of Westernization is to be seen in the form of modern education taking root. During the British rule, many schools, colleges and universities were opened to disseminate the modern education. Press came into existence and many newspapers and periodicals were published which offered a number of viewpoints. An educated class came into existence which became the vanguard of freedom movement.

In India, Westernization did not take place on a wholesale basis, rather it was selective. The westernization in India was the result of the traditional tolerant, Catholic and receptive attitude of the Indians. India always has had the tradition of catholicity, tolerance and self-criticism. The luminaries like Vivekanand, Ranade, Tilak, Gandhi, Nehru etc., who came under the influence of Westernization tried to retaliate, redefine the ancient Indian values in terms of modern enlightenment. There was a profound impact of western culture on women. Indian women re-examined their status. With the coming of British, there was a fillup to their status in the light of western ideas.
Modernization:

According to S.N. Eisenstadt, 'Historically, modernization is the process of change towards those types of social, economic and political system that have developed in Western Europe and North America from the seventeenth to the nineteenth century and spread to other European countries and in nineteenth and twentieth centuries to the South America, Asian and African continents.'

Indeed, modernization refers the characteristic feature of modern society. The social mobilization is that process by which the old social, economic and psychological elements are transformed into new social values of human conduct. First of all, the social mobilization is a peculiarity of modernization. A feature of modern society is the emergence of a number of specialized organisations. Secondly, there is greater division of labour. Thirdly, the organisation based on close kinship loses importance. With the acceleration in the speed of change the status of individuals and families undergoes change. New classes emerge in society. From the cultural and economic viewpoint there come into being three classes viz., upper, middle and lower. Modernization accelerates the pace of change; it is quickened. The change is both the characteristic and goal of social change. The social change can be seen in diverse fields. On the one hand social

movements have greatly changed our ideas and concepts about various social matters and on the other youth movement has brought about revolutionary change. As a consequence of this change, the new organizations are replacing the old., new groups and new trends are emerging. The social change promotes social disintegration. There is class-war and counter-revolutionary movements come into being.

In order to revolve the problems arising out of modernization a change in social policy is needed. Modernization requires social transformation. This transformation is towards progressive, democratic, social and scientific ideals.

In order to effect this transformation we require not only structural changes but also functional changes. The new values should fit into proper historical perspective. If the conflict of tradition and modernity is not intelligently resolved there can be no progress. In the line with this general outlook the contemporary problems should be deeply studied and resolved. The proper leadership is required for the successful tackling of the problems but the choice of proper leadership is in the hands of every citizen. In the field of politics, the most characteristic feature of modernization is the process of democratization. This renders cooperation among people difficult.

In the process of modernization some typical forms of changes occur in the social structure of society. Changes in structure involve role differentiations in almost all aspects
Factors of Change:

Social change indicates continuous flux all changes are purposive. Various forces and factors, internal as well as external, are at work to make society changeable. The physical, biological, cultural and the technological factors have been generally regarded as the potential factors of social change. Moreover, these factors must be understood as 'intervening variables' that condition social change rather than as 'determining' or 'casual' factors.

The early sociologists tended to emphasize a single factor in the 'genetication' or 'causation' of social change. But, however, they were not mono-causal theories (as they are sometimes classified), nor were they deterministic in any strict sense, as has been alleged by some recent critics. For example, Auguste Comte (1798-1857) thought that social change was a series of development stages, 'theological,' 'metaphysical' and 'positive'.

Herbert Spencer (1820-1903) was another evolutionary positivist thinker, tried to expect social change as a cosmic progress from undifferentiated homogeneity to differentiated heterogeneity and increasing size of the society as important factors.

Hobhouse (1864-1929) had conceived the ideas, the mental development of organism was closely related to trans-
Karl Marx (1818-1883) held the view that social change could be interpreted in terms of economic determinism in connection with general analysis of mode of production in material life.

For instance, apart from the 'Middle Ages', theorists expect the complexity of social 'causation'.

E. Wilbert Moore observes the singular theory of Social Causation as a 'Myth'.

Now-a-days, modern writers have indicated that the ideas of factors of social change are 'Multiplicity of Factors', which would make the formulation of problems and the systematic presentation of result in most recent Sociological writings which were at play in bringing about social change possible.

**Sources of Social Change**:

The question concerning the manner, source of social change or origin of the factors of social change requires of their answer historical description and interpretation, such as have been leading long debating process. The leading among them are the Diffusionists, and Inventionists.

According to the Diffusionists, social or cultural change takes place due to cultural diffusion. Diffusion refers to the introduction of a behaviour modification from another culture. The argument of the diffusionists is that since inventions do not take place all the time and in all the societies in the same manner, every society borrows the cultural elements of another society for its progress directly or indirectly. Thus, according to the diffusionists, the source of social change is to be found in cultural diffusion.

According to the Inventionists, the source of social change is to be indicated in the inherent capacity of the people to make inventions, and it constitutes the basic source of social change. These inventions, whether material or non-material, have led to profound social changes. Inventionists have argued that it is wrong to assume that social change always takes place due to cultural diffusion.

The arguments of diffusionists as well as inventionists involve in themselves some amount of truth but diffusion and invention are always inseparable in order to bring about social change.

For instance, internal invention and external diffusion are the two originating sources that have cumulative mutual influence on change. An internally inventive society also
seeks knowledge through contact with other societies. In a sense, every social change is strange and foreign whether it originates at home or comes from abroad.

Rate of Change:

The sociological significance of the social change consists in the fact that it involves the rate of change of society. The composition of society is not constant, but changing aspects. Change happens through time and it is temporal in the sense of it denotes the time-sequence. The rate of change varies considerably from time to time and society to society depending upon its nature and character, that is, tradition and modern, rural and urban and others.

Davis observes, 'Rate of Change' has two different application which may be thought of the societies as a whole or as parts. In the first application the rate refers to the rapidity of change in different societies or in the same society at different times. In the second application the rate refers to the rapidity of change in various parts of the same society, usually in the same period.

The rate of change of society may also be accelerating or decelerating due to the acceleration of social and cultural forces as well as discrepancies between the rates

of change in different sectors of social life of 'cultural-lag'.

According to W.F. Ogburn, "Social change has formulated the hypothesis of 'Cultural-Lag', that means the imbalance in rate and speed of change between these two parts of culture (material and non-material culture). The word 'lag' denotes crippled movement. He also focused attention upon the discrepancies between the rates of change in different sectors of social life, the hypothesis of 'Cultural lag' is concerned with a major disharmony between the rapid growth of technology, and the slower transformation of familial, political and other institutions and of traditional beliefs and attitudes (religious, moral, etc)."  

This reasoning suggests that the rate of change in two different parts of culture cannot be very different. Therefore, that comparisons of rates of change between different parts of social organisation have the best dubious validity.