Results of actions are dependent on the means resorted to, and means depends on the nature of the results to be achieved. They are inter-related and without that inter-relation neither is possible.

Vidura Niti, Sloka 57: Ed. by P.N. Menon.

Our spoil is won,
Our task is done
We are free to dive, or soar, or run;
Beyond and around,
Or within the bound
Prometheus Unbound: Shelly:
CHAPTER II
SOCIOLOGICAL CATEGORIES OF PLANNING

Even in the earlier phases of the Indian National Movement, there was an element of economic thinking which, perforce, shaped the subsequent events in the post-independence era. Freedom was considered to be the sovereign remedy for the ills of backwardness, poverty, stagnation and cultural standstill. The earliest leaders of national movement referred to the poverty of India. With the advent of Gandhiji on the national scene, the national movement took a new turn by including the peasants and workers of the country. The mass movements which grew in full strength after him gave an economic outlook to the political agitation. Thus the basic social and economic problems were related to the freedom movement. As far back as 1938 a National Planning Committee was constituted to draw up a blueprint of social and economic development. Although the work of this body could not be continuous, nevertheless, this background formed an invaluable asset, to begin with, to formulate policies and plans in the post-independence era.

After independence, the immediate problem of mass poverty and how to combat it became the live issue. It was apparent that it could only be removed by "social
and economic advance" by building a "technologically mature society and social order" with egalitarian approach. This would only be possible if traditional customs and ways are replaced.

The present chapter deals with the problems of change from traditional society to a more advanced society—that of a dynamic society. In a way it would be said as change from traditional pattern to dynamic pattern. The adoption of socialistic pattern of society as the goal of Indian social system was significant. This is a shift from traditional values to modern or dynamic values. In a way this may be taken as an attempt to change the tradition towards more rational methods. Planning is a rational method to bring in these changes in the normative order of the society in terms of the new values. The change of goals with the consequent change in values, and using 'planning' as a catalytic agent to bring in changes in normative order—constitutes the area of the present chapter.

When the Constitution was framed a basis had been laid in directive principles, as well as the fundamental rights of the citizens of India. The directive principles of the Constitution are that

"The State shall strive to promote the welfare of the people by securing and protecting,
as effectively as it may, a social order
in which justice, social, economic and polit-
tical, shall inform all the institutions of
national life" .... The State shall, in
particular, direct its policy towards securing
a) that the citizens, men and women equally,
have the right to an adequate means of
livelihood;
b) that the ownership and control of the
material resources of the community are so
distributed as best subserve the common
good;
c) that the operation of the economic system
does not result in the concentration of
wealth and means of production to the common
detriment.
and corrections of policy and implementation; and other specific and remedial measures which may help this process of planning. When the First Plan was launched, the resources were inadequate and the data regarding the social and economic conditions were meagre and by the time the Second Plan was launched, the experience gained by the first one helped in formulating policies and objectives in a broader perspective in the name of 'socialistic pattern of society' with long range goals in view. The Parliament adopted a resolution in December 1954 adopting the socialistic pattern of society as the goal of India's social and economic development.

In terms of perspective, this is a clear break with the past and the tradition. In place of the old pattern a new pattern is envisaged and the catalytic agent planning has to work in the new framework. Clearly this is discarding old 'dharma' based on caste system and accepting new dharma or socialistic pattern of society. This change in the pattern could easily be explained by pattern-variables as developed by Parsons, on a theoretical level.

The traditional social structure is based on

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affectivity, particularism, ascription, diffuseness and self. The caste system is based on particularism i.e. place of birth in a given caste. In the dealings of day-to-day life the socio-economic dealings are based on 'who belongs to which caste,' and 'what are the rules which govern the interaction in a given situation of the caste. A man's place is fixed once for all by birth in a caste, i.e. ascription of status by caste appellation. In terms of individual and collectivity, the emphasis is laid on the individual rather than on the collectivity. And finally the caste system is based on diffuse relations especially with the kin relations. The entire life-pattern and goals are organized on kin based groups.

The envisaged socialistic pattern of society is a clear break from this traditional, caste-oriented society. The first principle of socialistic pattern of society is universalism or 'equality of opportunity for all', in social, economic, and political fields. In this process the given attitude is one of affective neutrality i.e. there is no concern whether one belongs to this sex or that, this caste or that, or this religion or that. It is immaterial. The consideration is rather one of the performance of the individual than his status in a particular group by birth. As long as a person is a performer of duties or obligations, he is
eligible for an adequate wage and compensation.
The emphasis is on the performance rather than inherent or potential characteristics. The emphasis in this situation could not but be on the collectivity as vested in the State. The entire economic system is to be organised on the basis of general good of all. As stated in the directive principles of the Constitution, the State shall own and control the 'material resources of the community' so as to subserve the wider interests of the community, i.e. specificity in terms of pattern variables. In terms of pattern variables the traditional system and the socialistic pattern of society could be represented as follows:

<table>
<thead>
<tr>
<th>Caste system</th>
<th>Socialistic pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Particularism</td>
<td>Universalism</td>
</tr>
<tr>
<td>Affectivity</td>
<td>Affective neutrality</td>
</tr>
<tr>
<td>Ascription (quality)</td>
<td>Achievement (Performance)</td>
</tr>
<tr>
<td>Diffuseness</td>
<td>Specificity</td>
</tr>
<tr>
<td>Self</td>
<td>Collectivity$^3$</td>
</tr>
</tbody>
</table>

As a new pattern the emphasis could be seen in the two sets of principles viz., Secularism and welfare state. Secularism is the classification of population under universal category and notwithstanding their birth or apppellations of religion or creed. The idea of welfare state is that specific interest in an actor and what he does rather than what he has inherited by social and biological positions. This could be represented as: Under the over all supervision of the state the interests of the community are taken care of i.e. interest in collectivity.

<table>
<thead>
<tr>
<th>Secularism</th>
<th>Welfare State</th>
</tr>
</thead>
<tbody>
<tr>
<td>Universalism</td>
<td>Performance</td>
</tr>
<tr>
<td>Affective neutrality</td>
<td>Specificity</td>
</tr>
</tbody>
</table>

All this discussion is on the theoretical level. How does the acceptance of new dharma envisage reorientation in the attitudes and actions of the actors in a social system? What are the implications for the future?

The new values play an important part in the actions of an individual. They set the pace for individual and group actions.

"The major socialist values such as

striving towards equality and material advancement, rationality and social purpose in human endeavour, acceptance of the need for change in the socio-economic institutions in reconciliation with social values, are of profound consequence in producing that atmosphere in society for the individual to seek and realise growth\textsuperscript{4}.

With the new ideas and values, old roles and institutions become obsolete or useless and hence new roles and attitudes and institutions are to be created\textsuperscript{5}.

The transcendental values of the tradition, are overlooked or reformulated into the new scheme. One cannot look to his social condition as 'given once for all' in this life. One can hopefully look forward to raise his status in terms of economic, political and social values. The twist is given more toward the materialistic values of life and the transcendental is left to the dusty cellars of the individual. As far


\textsuperscript{5}George A. Theodorson, "Acceptance of Industrialisation and its attendant consequences" for the social patterns of non-Western Societies, American Sociological Review, 18(5) October 1953, p.479. He applied pattern-variables scheme as developed by Parsons. However, only four pairs are used in this study, except self vs. collectivity.

Cf. In the same vein Damle used the pattern-variables in a systematic scheme to study the mobility in caste as well as to study the changes in rural and urban social structures. In this case all the five pattern-variables are put into use. See Y.B. Damle, "Reference Group Theory with Regard to Mobility within Caste," Unpublished MSS, Deccan College. The approach of the present writer is the same as of these two authors.
as collectivity actions are concerned the emphasis and orientations are clearly defined.

The accent is on the positive acceptance for raising the living standards. The determining lines of economic development is for the benefit of the community, but not for private profit. The income levels must be comparable but not too much disparity should exist. The benefits must accrue to all sections of the population. Mobility vertical and horizontal should proceed smoothly without hindrance or disability by birth or low economic status. This should not lead to monolithic type of organisation and centralised decision-making, but the powers should be dispersed by devolution of authority. The socialistic pattern of society need not be dogmatic or unchangeable but could be adapted according to the needs of the country. What are the implications to the social structure, i.e. in terms of the new pattern and what are the policies the State wants to follow? What are the goals of planning in changing these social-structural features?

The planned development envisages a quick growth on a national scale. This may be summarised as

6First Plan, pp.22-23.
7Ibid., pp.23-24.
"... planning on a national scale, encompassing all aspects of economic and social life, for efforts to mobilise resources, to determine priorities and goals and to create a widespread outlook of change and technological progress. Thus planned development was the means for securing with the utmost speed possible, a high rate of growth, reconstructing the institutions of economic and social life and harness the energies of the people to the tasks of national development."

The basic objective to be attained through the five year plans is to lay a firm foundation of agriculture for a further sustained growth of economy. Hence the first plan laid emphasis on agricultural development. The plans provide for the many-sided development of the peasant. The introduction of new tools change the outlook of the peasants. Thus a firm foundation in agriculture leads to firm foundation in industry. "Agriculture and industry must be regarded as integral parts of the same process of development. Through planned development, therefore, the growth of industry has to be speeded and economic progress accelerated." In the two sectors of industry, viz., public sector and Private sector, the emphasis of heavy industry in the former and the emphasis of light industry in the latter are given. Since the basic goal is the interest of the community, the public

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sector is expected to grow faster than the private sector which is based on individual profit. Progressively all the effort in public sector will have to be taken over by 'cooperative effort'. As a first step towards 'equality of opportunity' the economy should provide to everyone the basic amenities of life. The public policy should see that the economic disparities are reduced. Equal opportunities could only be provided by raising educational standards of the population and it helps in its turn for greater mobility. The improvement in the social services will also help this process. There is also a possibility of development of 'vested interests' through new economic measures. This should be restricted through legislation and fiscal policies. There should be ceiling on incomes beyond which one cannot accumulate. Because of 'excessive economic power in relatively few hands and the uses of which it may be put, disturb the balance of power in a democracy, expose the social structure to new strains and tensions, and come in the way of diffusion of economic opportunities'. This tendency is to be counteracted in a different ways. There is obviously one disadvantage. Since the corporate sector only provides capital for further investment, the curbing of economic concentration should not lead to stagnation of investment in industry.
With the passing of Companies Act in 1956, the amendments control more closely the returns to company directors, and the concentration of wealth can be controlled more securely. With the growth of industrialization and urbanization also there is likelihood of disparities of income between rural and urban sectors. This gap should be closed as far as possible. In fact this has been most controversial aspect with ideological overtones. The following strategy is formulated to overcome this:

"Increase in agricultural productivity, reduction in the dependence on land and diversification of the economic structure of rural areas through the extension of industry and the development of social services on adequate scale, and an agricultural price policy which is both fair to the urban consumer and fully safeguards the farmer's interest, are the principal means by which the gap between rural and urban incomes can be kept within narrow limits. In a country with a large rural population, these policies have great significance."

The income disparities could also be controlled by taxation policy, consonant with the values of socialism. There are possibilities for contradiction of policies and programmes. Step by step these should be removed by a determined implementation of the

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9Ibid., p.17.
accepted policies. Finally the proof of the pudding lies in the change of age-old stratification system. The very basis of new stratification should be built up, discarding the old one.

"Policies already initiated will go a long way to stimulate social mobility, strengthen such forces as the trade unions, the cooperative movement, voluntary organisations and the universities, and to create a broad-based constructive leadership in rural and urban communities. They will help to check concentration of economic power and the growth of monopoly, strengthen the bonds of cultural and economic integration, and assure to every citizen of India the right to work, to equal opportunity, and to a minimum level of living. In the last analysis, economic development is but a means to an end—the building up, through effort and sacrifice widely shared, of a society, without caste, class or privilege, which offers to every section of the community and to all parts of the country the fullest opportunity to grow and to contribute to the national well-being."

Through the planned economic development, the final goal is to achieve an integration of cultural and social values. Thus planning is a continuous process of learning through the pitfalls and the objective conditions available at a given stage of economy. Given the social objectives of planning vis., reducing of incomes, changing the stratification system,

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11 For general objectives of planned development see Ibid., pp.1-20.
enhancing the social mobility, reducing the disparities between rural and urban sectors, and finally integrating the cultural and economic values, what are the specific techniques of planning which help these objectives to be realised?

As has been evident from the above, planning is a catalytic agent to improve the effectance of a unit through rationalized approach. By thoroughly estimating the resources, human as well as others, it takes into account the alternative methods of attaining a given goal and selects the fittest possible so that with minimum effort and wastage of resources a given goal could be realised. Moreover these objectives are to be realised in a democratic set-up of persuasion and willingness. There may be other methods such as authoritarianism and compulsion which may yield greater and better results in the short-run, but these have been discarded. So in the democratic setup these goals are to be realised efficiently and coherently. A sort of class collaboration has been envisaged in this respect instead of class conflict. But this is based on two things, viz., the effective steps taken by the State and the other the willingness of the classes in the cooperative action:

"The need is to secure that the change is effected quickly and it is the positive duty of the State to promote this through all the measures"
at its command. The success of such planning no doubt depends on the classes in positions of power and privilege respecting the democratic system and appreciating the rapid changes it calls for.  

There is an oblique reference to the elites who are in power and hold seats of prestige. In this case the State will have to play a crucial role in meeting the expectations of the people.

As a result of the appreciation of different aspects of the social structure and the acceptance of new values, a long-range plan is drawn up for a period of 20 years i.e. from 1950 to 1970. In this period the national income was envisaged to be doubled and by 1977-78 the per-capita income to be doubled. With this long range perspective planning, the five year plans have been launched. As the first plan emphasized development of agriculture the second plan took up industrialization as its goal. "The long-term plan should therefore supply a general pattern of economic and social development which would take into consideration the needs and possibilities of different areas and harmonize these into an integrated endeavour for national advancement."  

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12FIRST PLAN, p.31.
13THIRD PLAN, p.30.
The relations between the public and private sectors, organisational aspects of economic change, allocation of resources and price policy, working capital requirements and organisation of the credit system, fiscal policy as an instrument of planning, sources of savings in the economy, prices and production controls and finally the patterns of priorities—form the planning technique. As such they become part of the next chapter dealing with 'economic development and economic planning.'

Since planning is a comprehensive process, it takes into account the work done by voluntary organisations such as Bharat Sevak Samaj and Sarvodaya and other social agencies. In fact one of the subsequent chapters focuses the attention on charismatic movements which are in the field of rural development. The process of planning aids and helps such voluntary agencies to such an extent as they can improve the goal attainment in view.

From the sociological aspect of planning, two important points should be mentioned in this connection, viz., the public cooperation and participation, and reforms of administrative organisation. The public enthusiasm must be roused so that the participation could be effective and whole-hearted. And the bureaucratic red-tape should be cut to size if an improvement
in the planning process is to be attained. The integrity and efficiency of the administrative personnel should be very high if public cooperation is to be channelised for constructive purposes. In order to increase public participation, administrative devolution of powers is attempted through panchayats and district parishads (assembly). This is also dovetailed to the local voluntary organisations. All these aids are brought into systematic approach towards national development.

**Resume:** Adoption of socialistic pattern of society as the goal of Indian State is a significant aspect of post-independence era. To reach this goal planning as a technique is instituted. The value-orientations embedded in the socialistic principles, call for the reorientation of the institutional matrix of the social system in a specific manner. No more birth and low status determine the course of individual development. One could rise in the social ladder with one's own effort. To facilitate this social mobility, planning techniques are utilised. In a word planning is a rational method to attain goals on a national scale. Planning is a comprehensive process taking into consideration all the elements in an action-situation and allocating finally
the 'best fit' for realising the goals in a specific manner. Although other efficient but authoritarian methods are available to effect planning, India has opted for a democratic setup. This is significant because, class collaboration is envisaged rather than class-conflict. As planning is a continuous process, a 20 year period is taken into view to channelise effort and the plans are drawn in this broader perspective. The first plan emphasized the development of agriculture, likewise, the second plan concentrated on industrial development. The combined effort of all local organisations are systematised for this planned development, in a cooperative spirit.