CHAPTER : IV

SOCIO-CULTURAL AND PSYCHOLOGICAL

An attempt is made in this chapter to pinpoint and discuss the social, cultural and psychological factors having a significant bearing on economic development.

The social structure is the outcome of the interactions between the members of a society and the entire system of institutions that surround them. Social institutions foster a corporate life, provide the conditions for advancement in knowledge in the arts and in industries. Every economic advancement, if properly utilised, leads to an enlargement of the social milieu.

Values, psycho-ethical norms, cultural resources, human aspirations, Laws, customs, Folklore, and mores, property and market, marriage, etc., all combine and constitute the social fabric. Though this social fabric is undergoing a continuous metamorphosis, some institutions do not change so readily as the others. This results in lagged

responses by certain rigid and time-bound institutions which are non-supportive of development and incapable of adjusting to environmental changes required for economic development. The aftermath of such social contradictions, social dislocations and cultural complexities is an infrastructure uncongenial to development. Therefore, the object of economic development can be best accomplished by the establishment of an appropriate social and cultural infrastructure based on social transformation in accordance with the present requirements, "Social capital has to be built which is no less 2 than physical capital".

Social structures are found to be more resistant and persisting than economic structures. Social development is known to lag considerably behind economic and technological development. If planning for economic change is toilsome, planning for social change is more baffling. Indian society has maintained its status quo for ages. In such a situation one can hardly expect the right type of social change to arise autonomously and endogenously from the society.

itself. As in economic sphere, in the social sphere too planned action to bring about change becomes necessary.

We find in India a social system bound by religion and customs which years of meditation and philosophical speculation has hardened. History bears testimony to the fact that social evolution in India propagated a plural society. Initially, the Hindu social organisation acted as a powerful instrument for absorbing diverse kinds of peoples and tribes into its fold without disturbing their distinctive rituals, practices and genius. Today, however, the Indian society is undergoing a change with rigidities of social institutions fastly disappearing.

The social scenario in India is complex and its structure is regionally variegated and generalisations are not possible. Nevertheless some common threads and uniformities do exist and a somewhat oversimplified and generalised picture can be drawn.

Social life in India has been marked by three leading institutions: the self-sufficient villages, the caste-system and the joint or undivided families. In addition, the agrarian structure has given rise to subsidiary institutional arrangements which include the land tenure and tenancy, fragmented land holdings inherent in the inheritance of property.

The Indian village is an agglomeration of joint families, extended kinship groups, castes and sub-castes. The scope of village has been seriously narrowed by caste, customs and traditions. The caste, the kinship group, the complete economic dependency of the majority of the landless labourers and untouchables on the economically and socially privileged has given rise to authoritarian pattern of hierarchical relationship.

The caste system is essentially hierarchical. Every caste has its pre-determined appointed rank and every individual's status in society is governed by the rank of the caste to which he belongs. That status cannot

generally be raised although caste wise occupational realignments have been noted in recent years around fifties of this century. It can, however, be lowered if in any respect a man fails to obey the dictates of custom; and the higher the caste the greater the need for such observance. Some of the customs affecting social status have an important economic bearing.

Customs and not competition was the pivot around which the self-sufficient village operated. The segregated village framework made the villagers extremely conservative and impervious to new ideas because of their isolated lives. The ignorance was further aggravated by the supremacy of customs and traditions. Undoubtedly, traditionalism blocks the path to progress. A society is traditional if ways of behaviour in it continue unchanged from generation to generation, where traditionalism is present, behavior is governed by custom, not law. The social structure is hierarchical, and at least in the traditional state so far

in the world's history economic productivity is low.

The pursuit of hereditary professions is the normal dictum in the traditional societies. As such it makes the people bound to their homes and thus the spirit of adventure and enterprise is wanting. Further, social differences arising due to regional differences decreases the mobility of rural labour. Secluded villages leave no inducement or opportunity for the villagers to migrate. The sense of security and assurance provided by the village and the joint family is fortifying. Thus all the features of the self-sufficient village were intimately adjusted to an agrarian stage of economic development in a closed economic set-up.

These factors account for production on a small scale in the village set-up. They also deepen the effect of customs, checks individual ambition and initiative and offer resistance to change. The overall pattern shows that most of the rural population functions within the traditional

economic and social framework. However, with the introduction and extension of roads and railways the isolated villages have come closer to the town socio-economically. This has extended the market economy with gradual disappearance of the barter system. Competition is slowly supplanting customs. Due to urban consumerism and its consequent impact on the rural masses the self-supporting character of the villages has undergone a sea-change. Owing to the establishment of commercial centres the mobility of labourers has increased.

The consequence of economic development owing to the establishment of industries has reinforced the forces of unplanned urbanization and concomitant centrifugal tendencies. Kapp rightly observes that urbanization in India is merely another case of "growth by agglomeration" and may not necessarily give rise to those basic changes in social institutions, interpersonal relations and human behaviour which have accompanied the rise of cities in the west.

Social distinctions prevail in all societies, but nowhere are they rigidly observed as amongst the Hindus. Hindu society is divided today into many castes
and sub-castes. Each caste engages in a particular occupation and is marked by customs, which sometimes determine the minutest details of daily life. Craft exclusiveness is maintained, by strict hereditary succession of the male offspring to the occupation of the father. This perpetuates an unchanging division of labour and establishes social immobility, although social generational mobility and occupational realignments have been noticed in recent years. Untouchability promoted sharp fissures in an already fragmented society. As a result economic development is hindered, if not made impossible, in a social order designed for social stability rather than for economic progress. Thus, the intense stratification of the Hindu caste-system rendered the individuals and the group's hopelessly immobile. As opposed to this traditional ideal of acute immobility, the needs of an industrial society demand a high degree of social mobility, both horizontally and vertically. Thus, the caste system, seems totally incompatible with India's plan for

economic development.

Surely enough, the caste system of India has on the one hand been condemned as an affront to human dignity, and, on the other, been praised as a remarkably mature and intelligent solution to the problems of living in a plural society. Caste system is based on mutual interdependence. It means reciprocity. However, it is far off from the principles of Equality. Power is concentrated in the hands of the dominant caste and the other castes derive their livelihood almost as human chattels of the dominant and privileged caste. The behaviour pattern of the lower castes is such that it exhibits varying forms of submission to the upper castes. It is worthwhile to mention that the "jajmani" system was based on this dominant - subordinate - relationship. "Jajmani" is a circle of clients from whom the village artisan or menial receives fixed dues in return for regular services.

Since most of the population in India is rural and many

regions unaffected by modernization, the presence of caste system and its pernicious effects such as the jajmani system, untouchability etc. can still be seen clearly. The practice of untouchability has persisted even after its legal abolition because economic conditions have not changed sufficiently and because members of the higher castes refuse to undertake certain activities which they consider to be unclean.

Legally, the caste-system can no longer serve as a basis for regulating social relationships. However, the effects of the caste-system have not yet disappeared.

The caste system may have originated for economic reasons. Possibly, it was conceived as a division of labour. Soon, however, the system became rigid and sociological and religious arguments became dominating. Even after Independence these forces in India have remained deeply entrenched in the body-politik. There is still the practice that leaders in their quest for political power seek people's mandate on caste basis by whipping up caste sentiments.

Among the Hindu social institutions the caste system can be deduced as the most important factor impeding economic growth. The caste system affects economic growth through its impact on occupational mobility, skill, division of labour and specialization, and incentive. In bygone days, this social institution had once helped economic growth by encouraging specialization, division of labour and hereditary skill. However, with changing situations its continuance is a drag on progress. "In fact, by organizing society into closed economically non-competitive groups, caste frustrates the creative powers and lowers the aspirations of large numbers of people thereby causing a serious waste of individual capacities and labour resources. Caste puts a premium on traditional occupations by preventing the development of personal initiative, it works against the emergence of a relationship between individual aptitude, performance and earnings. Caste may even be said to restrict and determine consumption standards which are open to each individual in accordance with various caste rules."

Although it may be difficult to evaluate the significance of family in the socio-economic matrix, nonetheless some primitive and inhibiting forms of family do affect the economic variables. The existing joint-family system in India is to be cited as one of those adverse elements in the industrial age. It has had repugnant influence on spatial mobility. Mobility has the advantage of dissolving the old social order rapidly. Persons can escape the shackles of parental authority, of kin solidarity and local customs. The joint family in India is a large group of relatives descending from a common ancestor. The joint family is a multigeneration joint kinship consisting of parents, unmarried children, married sons and their wives and children, and the aged, afflicted and poor relatives. The joint family system ensures the education and protection of orphans and saves a person from being left helpless in old age or misfortune. The extended family provides a system of insurance against common economic setbacks such as crop failure, unemployment, and high death rates.

The Hindu family serves important positive functions. First, it provides some degree of security to those of its members who may lose their earning capacity due to illness, unemployment or other misfortunes. As such it may be said to bear some of the social costs which the economy as a whole leaves unpaid. It also serves as a cushion against the consequences of chronic poverty. Secondly, it acts as a form of corporate structure for the pooling of resources required for joint ventures. Thirdly, the joint family is able to pool the earnings of all its members and to distribute them to each in accordance with need as defined and sanctioned by custom and tradition.

From an economic point of view the joint family system meant cooperative production and cooperative consumption. This involved avoidance of economic wastages and conservation of economic resources. The joint family facilitated proper division of labour, where each contributed his quota of work according to his ability, and all shared in the fruits of the labour of one another. In brief, the joint

family was a socialistic organization in miniature.

Ownership of property is vested in the family as a whole, whose custodian or "karta" is the Head of the Household, and every member is entitled for maintenance from the common till. However, the conception of the family as an economically self-sufficient unit serving the purposes of a larger life has degenerated into the conception of the family as a property accumulating unit amongst the rich and, amongst the poor, to the use of all the members primarily as wage-earners without regard to the development of their personality and genius.

The vertical family, under which young adults continue to live with one set of parents after marriage and contribute earnings to a common pool, has a distinctly inhibiting effect on many factors affecting economic development: mobility, savings, risk-taking, even willingness to work more for a higher price. Labour supply curves may bend


backward with respect to wage increases because of a limit on economic aspirations, or because the personal incentive is marred by the necessity to contribute all the work while sharing its fruits. The incentives to take risks in entrepreneurship is blunted in the same way. In the vertical family, as compared with the horizontal, the necessity to save is reduced, since the family provides insurance for dependents and security for old age out of current production. This obviates the necessity to acquire assets. The existence of the vertical family clearly limits mobility, both in space and occupation."

There has been in recent years a rapid disintegration of the joint family system. The reasons being that the joint family as an institution originated in times when the country was thinly populated and extensive cultivation was possible in response to the needs of the growing family. The larger the numbers in a family, the greater the number of people available for work. The joint family was adapted to a static society in which the members of

a family lived in the same place and followed the same occupation from generation to generation. During the last hundred years an increasing population has caused increasing pressure upon the soil. Owing to the small size of holdings, sons of cultivators are forced to adopt different callings. Another factor which has contributed to the disintegration of the joint family is psychological. The growth of the spirit of individualism is hostile to an institution of which the corner-stone is co-operation and collectivism.

The old social institutions in India are in the melting pot. The village community as an isolated, autonomous, self-sufficient unit has almost disappeared. The caste organization is being increasingly challenged by economic pressure on the one side, and on, the other, by the force of the new ideas and ideals that contact with Western thought and modes of living has ensued. The joint family, though it has still a hold over the rural population, is fast disappearing in the towns and cities.

While the Hindu social system is under

strong pressure and while this pressure necessarily leads to adjustments and perhaps even to a weakening of one or the other institution it does not destroy them. On the contrary, these institutions may readjust themselves to the new situation, they may assume new functions and actually emerge stronger without undergoing major modifications as far as their basic ideological justification and their redefined role in society are concerned. Thus, while social institutions do change and while individuals and groups are making adjustments to changing conditions, traditional patterns of thought and value may be strong enough to maintain their hold on Hindu society and the Hindu mind. In fact what is perhaps still imperfectly understood is the possibility that value and thought patterns may remain entangled in the web of old ideas despite technical change.

The importance of cultural factors in the field of economic development arises out of varied economic systems prevalent in the world. The economic system of any people functionally ties itself with the social organizations and with political, legal, religious and aesthetic behaviours of the populace. There is no denying the fact that a major
part of any people's time and effort is necessarily spent on economic pursuits. Therefore economic aspects of their culture are integrated with other aspects of their culture. There is a crucial relationship between economic life and the survival of the society. Societies arrange themselves into different structural units to meet their respective requirements. Some societies are capable of swift and comprehensive adaptations whereas others are exceedingly resistant to change.

Societies differ in their economic development with respect to the differences in their cultural values in appraising material goods. They also differ in the relative effort and opportunities. Therefore, the wants of a particular group reflecting their choice determine the effort of that group. Again these wants are determined by the socio-cultural values held by that group in terms of their material requirements.

Every culture has certain assumptions embedded in it which are transmitted to the people. As a result, the inculcation of values and attitudes influences economic behaviour. However, it is difficult to trace the
sequence between the conceived value-orientations and economic behaviour.

Economic life is but one part of the whole culture. But it is very important part as it influences and gets influenced by other elements of culture. The economic culture and the associated culture make up the core of a society and thus the nature of their influence is one of mutual interaction. Economic behaviour can be regarded as an independent variable if it is influencing other categories of culture. Or it may be regarded as a dependent variable if it is responding to stimuli from other areas of culture. Actually, the course of economic development is a function of cultural evolution, as it helps to predict a probable pattern of growth of a particular society. Therefore, culture becomes an independent variable and economic development a dependent variable.

Culture is an agent for the maturation of values relating to the varied aspects of the life of a society. These values interact and influence each other and

intermingle to an extent where differentiation becomes impossible. This gives a particular culture the characteristics of unity. It involves generations to build a unified complex culture. Hence any forcible change becomes unacceptable, although acculturation is a constant feature of this culture complex. It is observed that people resist change in old values but may not be reluctant to add new values.

Indian society is a multicultural society. This has been due to acculturation caused by frequent foreign invasions giving rise to contacts with different groups with varied cultures. Therefore one culture took over the elements from the other and this contact and diffusion occurred frequently. Acculturation has been a constant phenomenon in Indian society. As such it gave Indian culture idiosyncratic characteristics.

Inspite of such a peculiar mixing Indian culture exhibited certain amount of conservation, which, among particular groups, was wrapped with rigidities. Therefore, although the Indian culture is considered as being a kind of tolerant compromise overtly, there is an element of
non-acceptance covertly. Therefore, while the world took to rapid change, Indian culture stood firm, consolidated itself in its traditions and had its own set pattern of values along with religious faith which served as a block between East and West. This rigidity is clearly reflected by the fact that despite the British rule the Indian society stuck to its rigid principles and many efforts for social reforms were unsuccessful. This rigidity has given rise to integrity towards its own system of values and its own areas of complex customs. This 'ethnic appreciation' has had functional importance in the preservation of India's traditional culture. Therefore, if today we were to propagate a transformation for economic development it has to come from within the culture itself so as to be conducive to economic development.

Any change for economic betterment has to be harmonised with social conditions and ideological objectives. Violent structural adaptations in the non-economic field may give rise to disorder and upheavals. A careful investigation reveals that this resistance to change is accompanied by feelings of insecurity and uncertainties. Only when the change is through an evolutionary process, where the
effect is spread over a long time span, the change becomes acceptable. Therefore, to change any pattern of living is to induce a feeling of insecurity and disturb the well-being of a society temporarily. Now the question is whether the society is willing to endure this temporary uncertainty and insecurity for a more certain security in future or not. Sometimes change in any one aspect of culture might seem to threaten the whole system. For example, economic development in itself involves a series of changes in political, social and institutional realms as a pre-requisite and also as a consequence. Now it is for the society to foresee whether a change is positive or negative, then only will the change be a growth motivating factor. Then only would the predispossessed views and values be replaced by more rational and sensible conceptions. The need to change has to be felt within the society and can be a product either of necessity leading to cultural innovation or demonstration effect from relatively more developed societies.

"Whether new ideas would be borrowed depends largely on the ideas themselves, as they may not work in their environment. Next, it also depends upon the
receptiveness of the people. The existing institutions may or may not make it profitable. The new ideas may involve social changes coming in conflict with current taboos and religious doctrines.

Unfortunately the Indian culture has been accused of being resistant to economic development ignoring the fact that it has developed in a primitive agrarian background which is unsuited to a modern industrialised economy.

Culture with all its heterogenous elements is a governing factor in the lives of the people in India. The traditional Indian culture constitutes an institutional setting and a philosophical understanding. The institutions embody the socio-cultural vista of the Great tradition, whereas the philosophy confirms to the religio-cultural aspects. Hindu culture hinges itself to the spiritual atmosphere which preponderates over every other aspect of existence. It becomes impossible at times to distinguish between the sacred and profane. Eventually, the life of an

Indian is governed more by scrupulous observance of certain customs, birth and status symbols than by rational doctrines. Indians as a result never question the non-essentials nor reject the conventional. As a result we have a tradition-rapt culture.

Traditional societies are characterized by cultural values and social institutions that preserve the status quo. "Traditional culture patterns may be so strong and may possess such vitality that they actually have the powers to arrest and ultimately to exhaust the momentum of economic growth." Therefore the removal of traditionalism is a necessary condition for economic development.

The keynote of Indian culture is its philosophical underpinning in which spiritual values have been assigned prominence in comparison to the material values. Thus the general outlook appears to be negative towards material advancement. Indians considered the key to true happiness is only through spiritual advancement. As such all their institutions were centered around religion. This elevated

position of religion in the lives of the people gave rise to lofty thinking and started lacking in discriminatory wisdom. Therefore, they were reluctant in making proper use of instruments and resources at their disposal and thus materialistic creativity got arrested in India. The utilitarian aspect of life was totally neglected and was understood in terms of aversion and disinclination towards materialism.

One of the significant aspects of Indian culture is that it makes a distinction between the visible world of sense-perception and the intellectual or intelligible world of knowledge and ideas. Therefore dialectic and myth become constant features of the Indian understanding. Indian culture seems to be enveloped by Myth and dialectic which gives it a fictional characteristic. However, dialectic is positive as it examines and negates the hypothesis it makes in order to construct them, but myths have a negative afermath.

The diffusion of myth into the Indian culture makes it dubious and debatable. Although myth may have

ideological reflections and imbue people with goodness but mythology gets frozen into rituals and religious obscurantism. The impact tends to be negative as the ritualistic aspect comes to the forefront giving rise to superstitious attitudes which are a hindrance to modernization. Mythology when ritualised ceases to stimulate people for realization of ideals. Mythology is misused and abused by propagators and practitioners and gets deviated from its original intentions.

The peculiarity of Indian culture is accumulation and aggregation of divergent thinking without being antagonistic. This capacity of adjusting and combining seemingly creeds and contradictory systems of belief accounts for the unique vitality and longevity of Hindu culture. Due to its ability to accommodate dissimilar elements and to give them a relative measure of unity and integration, Hindu culture has achieved remarkable complexity and diversity. As a result some traits appear to be impeding economic development and at the same time also appear to be impelling it.

The Hindu belief system accepts the world as transitory and illusory which gives rise to concepts of
'Maya'. Astonishingly the Indian thought supposes that the material objects are illusionary. The material world is maya in the sense that it is not what it appears to be but is something else which the intellect cannot disclose." Thus the Indians are mystified by nature's self-concealment. The conception of world as illusion and hallucination has repugnant effects on the practical lives of the people. Consequently renunciation and withdrawal from this deceptive world becomes psychologically sensible and metaphysically understandable. Accordingly Indians comprehend release through salvation from this invalid visionary world. There arises a spirit of futility of effort, a sense of collapse and failure and reluctance to plan ahead.

Among the most distinctive feature of Indian culture is the belief in cyclical concept of time. Kapp observes that "the notions of cyclical time and cosmic causation tend to relate man to a cosmology of such vast dimensions in time and space that they can only increase the feeling of human helplessness in the face of nature by

26. Balbir Singh - The Conceptual Framework of Indian Philosophy, Mcmillan Co. of India, 1976, p. 145
reducing man's confidence in his own powers. Furthermore, cyclic time and cosmic causation give causality a fatalistic tinge and open the way to astrological speculation of all kinds."

To add further, the causal relationship of cyclic time assumes and retains a supernatural and mystical character not subject to rational comprehension and human control. Under these circumstances acceptance and obedience become the only meaningful and appropriate attitude toward life. Karma and the iron law of retribution in effect deny that history, social reform and economic development are essentially matters of our own choice and depend upon human will and social action.

We observe that in Indian culture religion and social organization are intimately interconnected. In fact, the origin of all institutions have a religious sanction annexed to them. These institutions prescribe, codify and regulate the actions of individuals and groups. The caste-system is the most glaring example of such an exercise.

Within the cultural milieu caste-system is permeated, and, has an imitable and permanent acceptance. The application of the Doctrines of Karma and Dharma to vindicate the caste-system was the easiest method of persuading the down-trodden, oppressed and poverty-stricken to remain content with their lot and accept the misfortunes as beyond their control. Their spirits and minds have not found the opportunities for growth. The community which is caste ridden is deprived of the intellectual and spiritual wealth which would otherwise have contributed to the uplift of humanity. It has been largely responsible for the perpetuation of foreign rule by emphasizing and promoting separatist and fissiparous tendencies. Thus, exploitation became inherent in Indian culture.

Thus Indian culture has been dominated by the vested interests of the few, which has overruled the societal interests and has yielded rigid structure. "In trying to avoid collisions, India set up boundaries of immovable walls, thus giving to her numerous races the negative benefit of peace and order, but not the positive opportunity of expansion and movement."

The psychological foundations of a society are at the root of economic development because herein lies the rational belief in the possibility of achievement. If a society desires progress its institutions will favour the goals. Further, if a society has confidence in its achievements it will reach its goals. Therefore, how people see the world determines how they experience it. That, in turn, determines how they react to the world and finally how the world reacts to them.

Although our interest lies in social psychology and its influence on the process of economic development, we have also to consider the individual psychology in relation to socialization. The cultural setting in which an individual grows up has considerable importance for the development of basic abilities. Accordingly early childhood environment and experience develop different patterns of basic abilities. Because he is subjected to a particular set of environmental influences from birth onwards, what he learns and acquires has an immediate impact on his psychological outlook. From the social psychologist's point of view it is difficult to
detach the individual completely from the network of relationships he has built up with other people. Behaviour is largely determined by the interaction of man with other of his species. Thus, social behaviour is a reciprocal interplay of personalities. The backward condition of a group within a country or among the nationalities can be best understood in terms of psycho-socio-cultural limitations. An individual has his own unique ways of doing things and feeling about them, but as a member of a group he acquires most of the customary ways. Since no individual human being can exist apart from the social group in which he lives, the supra organic-psychic-social forces determine how he reacts and what he values and cherishes.

The reactions and outlook on things give rise to attitudes. Usually attitudes are unconsciously developed; individuals having absorbed them from those among whom they have lived. Attitudes are predispositions to act. In the course of the normal routine certain common attitudes are developed in the society. Attitudes originate in the early phase of our lives. They become
fixed by usage and emotionally engraved. It takes more than will power to change them.

The consequence of fixed attitudes leads to routine and narrow life. Rigidity creeps in and gives rise to pervasive personality traits which restrict the range of behaviour. Rigidity manifests in the form of negativism. Negativism is a defensive approach. It is usually noted that a society which tends to be rigid confines itself to a philosophy of its own with a set of ethical principles which are dogmatic and irrational. Finding out the prevailing attitudes in a group is important because thought process is conditioned by the attitudes, many of which are taken for granted, remaining unaware how irrational some of them may be. Attitudes can therefore be negative or positive.

An individual can be assessed in terms of his attitudes towards the things he likes doing, the kind of aims he sets for himself, and the persistence with which he pursues them. In other words, motivation inspires an individual towards various objectives.
An individual may be endowed with skills and abilities but it requires motivation to bring an individual's abilities and skills to the level of actual performance. Therefore, without motivation we have a static behaviour system. Motivation makes a tremendous difference in performance because it has a multiplier effect. Performance can be appraised by the product of skill level and motivation. Thus, human performance of any sort can be improved by increase in motivation. Undoubtedly, motivation energizes behaviour.

Basically, every individual seeks to equip himself with food, shelter, association, and a few other elemental needs. However, his particular set of abilities, skills, habits and environment incorporate to offer him a variety of different methods by which he can satisfy his primary urges. Thus, human beings are guided by biogenic wants, basic wants, supplementary wants and cumulative wants, i.e., necessisties, comforts and luxuries. Needs provide impetus to behaviour and regulate the amount of activity depending upon the strength and desire of a need. Usually unsatisfied wants should impell greater
activity. A society facing an urgent problem will be inclined to exhibit a great variety of activity for the satisfaction of the particular need. In the process the society may develop new methods and skills. Thus, need satisfaction and drive to activity are correlated.

However, if for some reason satisfaction is not attained there is a recurrence of another variety of activity as a new means for the satisfaction. Deprived or unsatisfied needs create general restlessness in the society. It might evoke a sense of helplessness and thereby cause anxiety and frustration in the masses. On the other hand, certain adjustments might give the society a new impetus and enable the members to exert themselves to long term programmes. If the result is beneficial to the society as a whole, the motivation is enhanced. An aggregate of such cumulative motivation and activity may result in the satisfactory achievement not only of that particular society but of the environs as well. This acts as a social incentive for others to emulate. Thus, the process of development sets in.
Unfortunately, the Indian psychology does not provide such an impetus either on the social or individual plane because the basic cultural and institutional patterns have largely remained unchanged. As a result, today we find in the people a widespread lack of personal initiative, involvement, and purposefulness in life, a tendency towards empty communalism, indifference and absence of feeling of participation in national endeavour. It represents a position of confusion and social ambivalence not conducive to economic efficiency 29.

Spiritual idealism is the most dominant factor in Hindu psychology. The overriding value orientations of Hindu religion, metaphysics and culture is the subordination of material pursuits. Man being a psycho-physical organism has to depend on materialism. However, Hinduism generates a psychology of illusion with regard to worldly pursuits. Consequently withdrawal or escape is one of the most universally used method to adjust.

to this unpleasant situation. Therefore, the masses lead a life of contemplation and rigorous self-denial. This ascetic outlook is counter to the actual behaviour pattern of human beings resulting in contradictory strivings and ambivalent feeling thereby weakening human motivation. This is the inevitable outcome of a culture which has permitted traditional metaphysics and religion to embrace the sacred and the profane and made this the preoccupation with absolute reality more important than concern with the amelioration of the actual conditions of human existence.

This imbalance in human nature adversely affects the attitude to work. The Indian attitude to work is determined by a deep-seated faith that work is a curse which befalls only on the unfortunate. The innate drive is always to acquire a position where money will keep flowing to them without having to work for it. The highest Indian ideal is affluence absolutely without any work. The next best is some affluence but no work. The next is sufficiency with little or no work. And, the last is bare subsistence with little or no work. Therefore, this

negative attitude towards work ethic fails to generate a sense of whole hearted participation.

Slackness, laziness, evasiveness and procrastination is the natural outcome of disregard for work giving rise to a psychology of idleness. Work, whether manual or mental, is regarded as punishment meted out to them by their fate. Evasion and escapism is the natural outcome of such work anxiety.

Further, the religiously inclined psychology creates a dependency complex; dependence on the ecclesiastic order. This great dependence on priests tends to curb the initiative and decision of the average householder. Dependence on gods, belief in the law of Karma and a deep rooted fatalism make for a passiveness among large sections of the Hindus which lead to a weakening of the spirit of enterprise in economic as well as non-economic pursuits.

To conclude in the words of P.T. Bauer, "Examples of significant attitudes, beliefs, and modes of conduct unfavourable to material progress include lack of interest in material advance, combined with resignation in

the fact of poverty, lack of initiative, self-reliance and of a sense of personal responsibility for the economic fortune of oneself and one's family, high leisure preference, together with a lassitude often found in tropical climates, relatively high prestige of passive or contemplative life compared to active life, the mysticism and of renunciation of the world compared to acquisition and achievement, acceptance of the idea of a preordained, unchanging and unchangeable universe, emphasis on performance of duties and acceptance of obligations, rather than on achievement of results, or assertion or even a recognition of personal rights, lack of sustained curiosity, experimentation and interest in change, belief in the efficiency of supernatural and occult forces and of their influence over one's destiny, insistence on the unity of the organic universe, and on the need to live with nature rather than conquer it or harness it to man's needs, belief in perpetual reincarnation, which reduces the significance of effort in the course of present life, recognized status of beggary, together with a lack of stigma in the acceptance of charity, opposition to women's work outside the household."