CHAPTER – III

REVIEW OF RELATED LITERATURE:

Social research represents an activity directed towards development of an organised body of knowledge. The review of the related literature, comprising of written material in the form of books, travelogues, gazetteers, monographs, research studies and survey reports, subscribes to the critical analysis of the research problem at hand, in the light of explanations, methods and findings made by the pioneers and fellow researchers. Secondly, it contributes to construct a theoretical model on religion, modernization and attitude to be applied and empirically tested. The construction of such theoretical model becomes more important where there is a lack of literature and a coherent frame of reference relevant to the structure and organization of Kashmir society or a particular ethnic segment 'Dard'. The investigator reviewed a rich heritage of studies depicting the mosaic of tribal India. In most of these studies tribe or ethnic group has been referred to as “A community or cluster of communities, characterized by a common history, language and cultural heritage at an inferior technological level. Notwithstanding the acculturation, modernization and absorption, most of them have retained many of their cultural traits in one form or other. Generally most of the tribals live on isolated pockets, are endogamous, practise animistic, Shamanistic religions and observe certain taboos based on purity, pollution and dread. The Dard ethnic groups of Ladakh, whether Muslim Dards of Kharboo or Buddhist Dards of Dah fits in the general description of the tribe characterized by aforementioned traits. The review literature of this study falls into three broader categories. The studies on tribal transition, religion, modernization and attitude have generally been taken up in a multidisciplinary and multidimensional context. Many of the studies are inclusive in the sense that these deal with more than one aspect of the research problem at hand. Their specific aspects will be reviewed as they find a relevance to the research problem. The literature review is categorized as:
1. Descriptive, and problem oriented tribal studies depicting tribal structure, organization and transition;
2. Socio-religious studies in general, Islam and Buddhism in particular depicting these two traditions in all their dimensions;
3. Empirical psycho-social studies reflecting upon and related to dynamics of modernization, attitude and behaviour.

DESCRIPTIVE TRIBAL STUDIES:

As the research problem is related to Ladakh the related literature reviewed is confined to the gazetteers, tour diaries and monographs providing necessary background historical information. William Moorecraft and George Trebec (1819 – 1825) *Travels in Himalyan Provinces of Hindustan, Punjab, in Kashmir and Ladakh*, Alahnder Cunningham (1842) *Ladakh Physical, Statistical and Historical*, Drew Fredrics (1848), *The Jammu and Kashmir Territories*. Arthur Neeve’s (1913) *Himalyan Tibet, Ladakh*, A. H. Franchie’s (1905-1907) *Ladakh – The Mysterious Land* are the first hand accounts of the land and the people. Fredric’s descriptive and Franchie’s accounts deserve special mention. Fredric’s, for being the best descriptive published till date. The chapters XVIII, XVII, XIV & XX describing Dard race including two sample villages exclusively. Franchie’s account is both descriptive as well as scholarly, treating Dards the sample subjects, their history, migration, colonization and establishment of Dard kingdoms. The Franchies accounts are based on philological and archeological foundations.

Wiser W. H. (1937) ‘Behind Mud Walls’. Bose N. K. (1941) ‘The Hindu Method of Tribal Absorption’ need special mention in the bulk of rich tribal ethnographic descriptions of Marriot (1955) ‘Village India’, Dube’s ‘Indias Changing Villages’ (1955-1958). The main objective of the classical work of wiser is the survey of life and explanation of social relationships of north Indian villagers vis-a-vis social transformation. The last chapter of the study is significant wherein wiser for the first time in Indian social studies applied the method of recording the conversation of the subjects revealing their attitudes and behaviour patterns. The study reveals that the transformation is sought but not at the cost of tradition and time tested
institutions. Bose on the other hand, is a classic discourse on the process of transformation. The main objective being the presentation of the inherent potential of a culture as the main factor leading to structural change. Sanskritization latter developed to the theoretical sophisticacy by M. N. Srinivas is almost identical to Bose's tribal absorption atleast in its earlier versions. The study reveals:

Tribals often try to improve their position either by identification with the larger Hindu society, or with ruling class through westernization and conversion to Christianity; acculturation leads to disappearance of many tribal features; in many cases, cultural onslaught hardens the tribal will to resist - retention of tribal identity; and that acculturation has been a one way process. Tribals, in their economic pursuits and social status in larger society, have imbibed many cultural traits, but larger structure has always discouraged reciprocity of acculturation.

Dube S. C. (1958) *Indias Changing Villages* identifies internal and external forces in small communities within the Indian social system, whose understanding facilitates understanding of larger complex culture and that the motivational forces (values, beliefs) are no less important inducing a member to resist or accept change. That the value system of small communities is for more pivotal to carry the effect of innovation.

Kapadia K.M. (1958)  
1. *Marriage and Family in India.*  
2. *The Religious Creeds among the Patidars of South Gujerat.*

The main objective of the study is a comparative analysis of the family patterns and marriage in the Nawa Sarai town of Gujerat and fifteen villages from the same region with varying degrees of urban impact. The study reveals that the joint family pattern is partially predominant and contrary to popular image is stronger in towns as compared to villages, that the predominance of joint family in town is not accidental but a regular phenomenon.
The main objective of the second study about religion among the Patidars is to trace the correlation links between syncretic customs of alien cultures in the ritual system of local culture and its overall impact on value system and religious practices. The researcher has used multi-dimensional research techniques to ascertain such relationships. The study reveals:

That syncretism flows almost in all cultures under the impact of alien culture; that transformation in acculturation often results in blending rather than annihilation and displacement.

The bulk of south Asian or Indian anthropology consists descriptive ethnography and speculative ethnography. However, the present study does not depreciate the value of descriptive ethnography or gazetteer reports. In fact such written material is not important for their powerful concepts or fruitful methods, but for useful compilations of the information, which help in construction of a time frame – a ‘zero point’ for research reference.

SOCIO-RELIGIOUS STUDIES:
During the nineteenth and twentieth centuries, many empirical studies were carried out about religion or religious behaviour by famous sociologists and social scientists. As a matter of fact there is no consensus among them in terms of definition, nature, content and functions of religion. Two major sociological approaches, namely, the ‘functional’ and the ‘conflict’ have been prevalent. The functionalists have mostly emphasized the positive and integrative aspect of religion, the conflict theorists, on the other hand, have mostly dealt with the dysfunction and negative functions of the religion. The credit goes to Emile Durkheim who for the first time started a truly sociological and empirical study of religion. For Durkheim, religion is a universal social fact which has played and continues to play a vital role in human society, in maintaining its solidarity and integration. *The elementary forms of the religious life* (1915). The analysis of religion in this study is mainly based on the Australian totemic religion, one of the primitive religions. For Durkheim the key to understand all religions lies in understanding the social significance of the most primitive religion. Durkheim defined religion, as a unified system of beliefs and
practices relative to the sacred things, things set apart and forbidden (1915, P-62). The social phenomena fell into two classes: the sacred and profane. The former related to supernatural and transcendental, the latter with natural and material world. According to Derkheim, the sacred is mainly constituted of two major components, namely beliefs and rites. Beliefs are the ideas and states of mind that believers have with regard to the nature of sacred things and in which they operate. Rites are the rules of conduct which prescribe how an individual should comfort himself in the presence of these sacred objects (1945, P-56) Durkheim thought that many of the maladies and social problems of our present time are related to the fact that religion is losing its social significance. ‘The old gods are growing old or already dead and others are not yet born’ Durkheim (1915, P-475).

To Karl Marx, religion is a reflection of the basic structure of the society, especially the economic structure and relationships. He did not see any necessity for religion. For Marx, religion is man made and has always been used by the ruling class for its own ends for maintaining status quo to perpetuate the inequalities and exploitation.

"Man makes religion, religion does not make man – Man, world of man, the state the society. This state, this society produce religion, a reversed world – consciousness because they are a reversed world. Religion is the general theory of that world" (Marx Engles, 1957, P-41).

Marx viewed religion as the opiate of the masses, a profound form of human alienation and declared that only by the abolition of religion can man achieve real happiness. Marx's major criticism of religion especially Christianity, which was the dominant religion in Europe, was that it causes people to be passive and submissive rather than to oppose and struggle against inequality and injustice created by ruling class. Religion, through its narcotic effects, compels man to accept only an illusory happiness rather than real happiness to which he is entitled, and that social principles of Christianity preach cowardice, self contempt abasement, submission and defection.
For Max Weber, religion was a major factor influencing human behaviour and conduct throughout history. Contrary to Marx, Weber tried to show that non-economic factors can also play a major and deceive role in the development of a society, especially in the economic system.

"Every attempt of explanation must, recognize the fundamental importance of the economic factor, above all take account of the economic conditions. But at the same time opposite correlation must not be left out of the consideration. The development of economic rationalism is partly dependent on rational technology and law, it is at the same time determined by the ability and disposition of men to adopt certain types of practical rational conduct. The magical and religious forces, and the ethical ideas of duty based upon them, have in the past always been among the most important formative influences on conduct" Weber (1972, P-178)

Weber, by comparing the ethics of different religions of the world and their relationship with economic institutions and structures, tried to demonstrate the critical role that Protestantism has played in the rise and development of modern capitalism. According to Weber, many other countries, such as India and China had most of the material conditions necessary for the rise of capitalism. What was lacking was a religious ethic which would provide motivation and moral justification for a rational capitalism. For Weber, Protestantism not only was a major course for the motivation of the individual to act in a rational economic manner, it had also a great effect on the larger socio-cultural patterns and structures, leading to a total break with the tradition and brought new patterns of behaviour, conduct and outlook. It also led to the formation of new social groups and institutions which were vital to the rapid growth of modern capitalism. By promoting a set of values and beliefs such as 'hardwork', 'drive for money' accumulation of profit, valuing time and belief in the existence of free will, helped to foster the rapid rise of Europe from a feudal to modern capitalist system.
Weber, comparing Protestantism with Catholicism among the European countries, declared that the major reason that the countries where Catholicism was dominant could not encourage and develop capitalism was the ethic of 'other worldly affairs'. To promote capitalism a kind of worldly religious ethic was required. This was supplied by Protestantism or the worldly asceticism of Calvinist Protestantism.

In recent years there has been a major change in approaching religion from a sociological point of view under the stress of theoretical defects on one hand and methodological inadequacies on the other. As a result many previous definitions, theories and hypothesis about religion and religious behaviour seem no longer satisfactory to social scientist. To understand the complex phenomenon of religion the new attempts have resulted in the construction of typologies. There has been a shift of interest from the structural and institutional to a more micro-analysis of religion and religious activity. One of the most comprehensive and systematic approaches for analyzing religion and religious behaviour is the work of Glock and Stark (1967) Religion and Society in Tension. After addressing the variety and diversity among religions and religious behaviours they contend that generally there are certain similarities and consensus among them. As they say:

"In the midst of great variation in detail, there nevertheless exists among the world's religions considerable consensus as to the more general areas in which religiosity ought to be manifested. These general areas may be thought of as the core dimensions of religiosity. Five such dimensions can be distinguished: within one or another of these dimensions all of the many and diverse manifestations of religiosity prescribed by the different religions of the world can be ordered" (1965, P-19-20).

Glock's five dimensions are as follows:
Experiential Dimension: gives recognition to the fact that all religions have certain expectations - the achievement of direct knowledge of the ultimate reality or the experience of religious emotion.

Ideological Dimension: refers to the expectations that the religious person will hold to certain beliefs.

Ritualistic Dimension: refers to the religious practices expected of religious adherents, such as worship, prayer, fasting etc.

Intellectual Dimension: encompasses the expectations that the religious person will be informed and knowledgeable about the basic tenets of his faith and its sacred scriptures.

Consequential Dimension: specifies the influence of religion upon everyday activities.

According to Glock and Stark these dimensions provide a frame of reference and guidelines for studying any religion or religious behaviour. These dimensions are interrelated and at the same time independent of one another with religious belief as the most important dimension. Faulkner and Dujong (1966) developed a questionnaire based on the five dimensions suggested by Glock and Stark to assess its validity. They administered the questionnaire to a random sample of 362 college students. Their findings also revealed that the dimensions are independent of one another, positively related, and that the belief dimension is the most important of all five dimensions. A number of social scientists have used Glock and Stark dimensions of religiosity and have reached similar conclusions. Wilson (1978, P-446) Palmer (1981, P-95). Most of the studies have been an attempt to correlate the changing religious values with different variables like sex, age, academic status, economy, occupation, income etc. rather than studying religion as an independent variable more effecting than effected. There is a series of studies Hites (1965), Greelay (1966), Mehish (1970), Kurke (1971), Hoge and Hastings (1976), Becher (1977), McAllister (1981) and Devans (1982)
depicting religious attitudes and values under stress of various factors. There has been a consensus in the findings which is summarized as follows:

That the females are more religious than males;

That persons belonging to small towns and suburbs are more religious than persons belonging to large sized cities.

Sir Charles Eliot (1954) : *Hinduism and Buddhism; A Historical Sketch. (Three volumes)*

The book starts with an introductory note conceding that unfortunately a uniform system of transcription, applicable to all languages (for translation of scriptures) as was attempted in the making of sacred books of the east by MaxMuller and associates, has not been practised in these volumes. Secondly given the scope and title it is very difficult almost impossible to encompass (even sketch out) two faiths Hinduism and Buddhism in their whole duration (history) and extension (geography) therefore the writer has attempted a wide survey method with the main fundamental theme to answer the questions like what is Hinduism and Buddhism? What do they hold for men, gods and destiny? What ideals they hold up and is their conception of value and desirable? The book provides some important discourses on eastern Pessimism and renunciation, public worship and ceremonial, Buddhism in practice. Buddhist scriptures, monks, laymen, and the canon.

"In all Buddhist lands, though good laymen are promised the blessings of religion, the monastic and contemplative life is held up as the ideal" (P-xxxii).

"Regarding syncretism the book reads that Buddhist are proven to corrupt their faith. The corruption tendency is mainly due to their courteous acquiescence in other creeds, which enfeebles and denaturalizes their own" (P-xeiv).
“Regarding ritualism, ceremonial public worship, Eliot holds that the earlier forms of Buddhist ceremonial are of the synagogue type, though in no way derived from Jewish sources. For, there is no prayer, they consist of confessions, preaching and reading of scripture but this puritan severity could not be popular and the veneration of images and relics was soon added to the ritual. In this process Buddhists accepted pagan rituals with some reservations and refinements” (P-xxxv).

The chapter on canan is a scholarly analysis tracing its origin and development through Pali, Sanskrit, Nepalese, Tibetan and Chinese sources.

Milton. Yinger J. (1958)  


The book is an expression of the belief that the student of society must be a student of religion. To neglect the study of religion is to miss one of the important ways of studying human life. The systematic treatise of this kind is a product of scores of writers, pioneers in their own fields. Luminaries like Meiver and Page – ‘Religion, Morals and Magic’, William Goode’s ‘Religion and Magic’ Emile Durkheim – ‘Elementary Forms of Religious Life’, Malinawski’s – ‘Social and Individual Sources of Primitive Religion’, Clyde Klickhon’s – ‘Functions and Dysfunctions of Navoho Withcraft, Parsons - Motivation of Religious Belief and Behaviour’, Max Weber’s – ‘Occupation and Religion’, ‘Protestant Ethic and Spirit of Capitalism’, Emile Mormonisteer’s – ‘Religious Opposition to Nationalism in the Middle East. Evon, Z. Vogt, Thomas O’ Dea’s – ‘Comparative Study of Values’ and many more pioneering and thought provoking articles are included in the volume. Encompassing almost all the methodological, hypothetical, and theoretical aspects of the sociology of religion. The central focus of all the studies is to highlight the significance of religious tradition from the sociology of view. The articles, besides providing hypothetical foundation with new quires, shaping methodological approaches, makes an important point by making a difference between sociology of religion and sociological analysis of a
particular religion; the former as an attempt to discover general principles covering relationship of religion to society, the latter seeks to apply these principles to specific traditions in specific situation. The study is an attempt for general principles. Although there is no effort to a complete sociological analysis of several religions discussed or even of one particular religion, even then a whole host of historical and case material used in various studies are brought in to illustrate and to test the usefulness of general principles.

Helmut Hoffman (1961) : Religions of Tibet.

The general character of this book is historical and it is intended for those interested in religious investigation - dealing especially with the old Bon religion prevalent and practiced not only in Pre-Buddhist Tibet but all its peripheries including most of central Asia. The book is a vivid narrative of the development of Buddhism in India and later its penetration into Tibet. It provides detailed accounts of religious struggles of eighth and ninth centuries with special reverence to Atisa, Padmasambha and Padmaism. Later chapters discuss the rise of Lamaism and its various sects. The chapters on old Bon, its ritual and ceremonial, advent of Buddhism and subsequently the defeat of Bon. However, the picture arising is somewhat tainted. The cultural and religious face of Tibet has been shaped by two main forces; the Indian missionary religion (Buddhism) on the one hand, which has dominated the scene outwardly and determined the fate of the Tibet and its peripheries (including Ladakh) for over a thousand years. However, autochthonous Tibetan outlook and way of life which though outwardly defeated, has filled all the spiritual and psychological channels of national life.

H. Sadhatissa (1970) : Buddhist Ethics: Essence of Buddhism

The main objective of the book is to fill the gap which has been created by the scarcity of such works in all the three schools on one hand and the west’s conception of Buddhism as a magnificent system of ethics on the other. The only book on ethics comparable is Tachibana’s ‘ethics of Buddhism’. The book makes it clear what is rightful position of ethics within the whole Budhist
system of thought and practice. In doing so the book not only draws on the scriptures of the ancient Buddhist school Hinayana (Theravada) but also on the schools of Mahayana or developed Buddhism. Special mention is due to chapters 4, 5 & 6 which are comprehensive discussions of the precepts of morality and their relation to other aspects of Buddhism as well as their significance to laity and Sangha. The precepts the fundamentals of morality are not ends in themselves, confined to the mundane life, but were the essential preliminaries, as also the permanent accompaniments, to the attainment of the highest state. The chapter 4, 5, & 6 describes two sets of precepts. One for the monks and one for the laity.

"that the laity would receive elementary instructions (five precepts — Panca Silla) and the bhikhus more advanced instruction, but that was not always the case. There is no hard and fast line of demarcation between the practice of moralities and the understanding of Patiasamupadda, nor is there any barrier between, the intellectual capacity of the bhikhus and that of Laymen" (P-114).

The work is a comprehensive collection of material supported by scripture, making it a scholarly contribution. The book is concluded on the note that:

"Those who follow a religion or teaching by conviction, who adjust and improve their action through self conversion, are generally more conscious and sincere in their actions than those who have merely been born into that religion. The latter may often adhere to its precepts and tenets due to social pressures or force of habit" (p. 223)

(Trs. Form German by Irmgard Schologle)

The author in this work introduces an aspect of Buddhism which is perhaps foreign to the mode of contemporary thinking yet crucial for our
understanding of the subject – 'the religiosity' of a nontheistic religion. The books reveals that Buddhism, although being a religion without 'God' and 'Soul' has accommodated the local gods in its structure and organization and never denied the 'holy' in Rudolfotto's definition as 'an aspect of man's perspective faculty'. Hence Goutama – the Buddha is said to be the teacher of both men and gods – therefore whether or not Buddhism is a religion depends upon the definition of the concept religion. There are figures in the Buddhist Pantheon incorporated in its long history of 2500 years of growth and development, which approach in the religious sense the status of God. Amitabha, Bodhisatva, Gurulama, Dalailama and others for example are worshiped in every sense of the term in almost all versions of Mahayana school. Same applies to Buddha in Sri Lanka and South Asia for Theraveda Schools and Vairocana in the Shingon School, “but this devotion in strict sense is still to a virtue and never to a creator” (P-12). The work is an attempt to invite comparisons. Although Buddhism in practice believes in the existence of a great number of gods (Devas) and men who become Gods (Bodhisat, Buddhas) but Buddhist gods, are impermanent in nature. In Buddhist system from the highest deva to the lowest nature spirit, they are bound by the Wheel. Therefore Buddhism at least theoretically denies the existence of an external creator and the ruler of the world.

The original Buddhism with its denial of personal gods can not be considered a religion but only a philosophy. However, wherever Buddhism grew into a popular religion, it permitted innumerable gods to re-enter its wide system through thousand back doors.


The main objective is not so much with Burma per-se as to use Burmese data to explore in depth certain theoretical relationships among society, culture and personality. Impressed with Maxweber's 'other worldly' spiro is interested in a society where this orientation is inspired by a religious rather than a secular ideology. It is a finest piece of field study set on one village in upper
Burma called Yeigyi. The reason to select this village is not village Burma, or village Buddhism per-se but in sociological perspective the village is at once the maximal manageable socio-cultural unit within which religion can be studied, and the minimal socio-cultural context within which its basic cultural patterns are known Kashmir (Ladakh) happens to be 85% rural and that village Buddhism or village Islam happens to be the most typical expression of these two faiths. The sample size of the study is 500, inhabiting 119 houses typically nuclear. An exhaustive interview schedule is used as a research tool.

For theoretical orientation two translation series; one, The Sacred Books of the Buddhism (SSB), the other, The Sacred Books of the East (SBE) have been extensively quoted. Although socio-anthropological in nature and context, does not ignore doctrinal Buddhism and specifically aims at the understanding of beliefs of Buddhist actors and the doctrines of Buddhist texts. The study reveals that unless one understands the motivational and cognitive basis of the interaction between religious actors and religious doctrine, one can’t understand the role of religious ideas in human affairs.

That the study has used religious ideas and doctrine both as dependent variable (why people hold religious ideas) and independent variable (what are the consequences of holding them;

That religion is significant not only on cultural level but has a great weight in personal lives as well.

That ‘Buddhism’ is revealed to be the fundamental ingredient of Burmese identity as non-Buddhists are considered as non-Burmese and marginal.


This is a magnum opus of Syed Amir Ali with a definite goal in mind and the chief objective – to prove that Islam as a tradition is rational and progress oriented. For western educated Muslim modernists of early twentieth
century the book proved to be a comprehensive work, challenging malevolent representations of Islamic history, values and theology by most orientalists. The issues of scientific progress and Islam permeates much of this work. The views are summarized as follows:

The holy Quran and saying of the Prophet (PBUH) give supreme value to knowledge. Knowledge is to be understood as meaning science as well. This is what motivated early Muslims to study sciences;

That Greek sciences and rationalist philosophy were entirely in accordance with Islam – Alkindi, Alfarabi, Ibn sina, Ibn-Haytham, Ibn Rushd – are true heroes of Islam;

It was the fanatics and rigid dogmatists who caused Islamic science and culture to collapse;

Science needs to be given prominence;

The mind of common Muslims should be freed from bondage of literal interpretations of the religious scripture;

The present position of religious orthodoxy is much the same as in the medieval times of Church;

Islam needs a reformation as did Christianity.

"For five centuries Islam assisted in the free intellectual development of humanity, but a reactionary moment then set in, and all at once the whole stream of human thought was altered. The cultivation's of science and philosophy were pronounced to be beyond the pale of Islam. It is possible for the Sunni Church to take a lesson from the Church of Rome. Is it impossible for her to expand similarly – to become many sided ... why should not the
great Sunni – Church shake off the old trammels and rise to a new life”. (1976, P-454).


The objective of this books is to highlight the fact that the translations of the texts, which has a long history in Tibet, has succeeded in stimulating the minds of the people who were eager to absorb and assimilate new ideas. Although much Tibetan religious literature has been a translation of Sanskrit texts, in fact the indigenous sacred literature that developed in the wake of the translations far exceeds the translations. Moreover, the book reveals many traits of Tibetan Mahayanist Tantric tradition, for which no Indian origin can be ascertained. The syncritization of old Bon with Buddhism provides a symbolic example in Tibet, closely related to the syncritization of one of the sample villages – Dah of Ladakh. The book contains two exclusive chapters on transmission of the concealed teachings of Buddha – ‘gterma’ which provides a foundation for many a sects and cults of Tibetan plateau and its peripheries like Ladakh. The gterma gives Tibetan Buddhism the spirit of somewhat continual revelation and forms an integral part of the value system of different denominations and Lamaist cults of the area. The book is, besides, a commentary on the formative period of Buddhism and centres round the tradition of old school. The book thoroughly investigates the nature, development and forms of gterma and throws new light on the enigmatic personality of Guru Padma Sambhava.

Austine Waddel (1895, 1979) : Buddhism and Lamaism

The special character of this book is its detailed accounts of the external facts and curios symbolism of Buddhism, its movements leading to Lamaism, its sects and cults. There has been a rich mosaic of literature describing different facets of Lamaism but the book is a classic in its own right, providing a more accumulative and encyclopedic picture of Lamaism. It provides, in addition, research material culled from jealously guarded Tibetan tradition. While interpreting much of Mahayana and Tantric developments in the later
Indian Buddhism, many a clues are supplied to several disputed doctrinal points of fundamental importance. However the main objective is an attempt to disentangle the early history of Lamaism and its development. The book's narrative strengthens the hypothesis that Lamaism mainly lives by the senses and spends its strength in sacerdotal functions. The book discusses in detail particularly its rich ritual and ceremonial.

Tamney J.B (1979) : *Established Religiosity in Modern Society.*
*Islam in Indonesia*

(1980) : *Functional Religiosity and Modernization in Indonesia.*

Testing Roof's model of secularization on a sample of 2,387 Indonesian Muslims living in Java found that modernization was not related to the decline of the established religiosity. The study revealed that although community size was negatively associated to religiosity, education on the other hand is positively related to it. As the level of education increases, the religiosity of the subjects increases as well. Tamney also examined the relationship between highly bureaucratized jobs and functional religiosity (use of religion in daily life). The studies revealed that functional religiosity does not decrease with high education or by working in highly bureaucratized jobs. Infact the reverse in true.

A. K. Warder (1980) : *Indian Buddhism*

The book describes Indian Buddhism with the help of all the available original sources in various languages like Sanskrit, Pali, Tibetan and Chinese. The first chapter of the exhaustive volume is a reconstruction of the original Buddhism brought about through the traditions of the three main schools of Buddhism. Theraveda, Mahayana and Tantra. The chapter constructs a kernel of doctrine supposed to be formulated by Buddha himself and his early deciples. The author himself admits that this aspect can neither be substantially proved nor disproved.
Second part of the book traces the growth and development of eighteen schools of early Buddhism, the nature of schism under different historical and geo-social settings, their doctrines, parallels and disputes within, thereby reflecting additions and modifications in early doctrine. The third part deals with Mahayana movement and the development of Tantra and the way of ritual. The principle feature of the book is, the description of the social teachings of Buddha, supported by non-refutable historical evidence and scripture, which relates to the world rather than to annihilation and nirvana. This aspect of Buddhism is generally neglected in the ceremonial whirlpools of ritualism of Mahayana and Tantric Buddhism. Although such teaching reflected in Chinese and Japanese versions form the integral part of early Buddhism.

Each phase of Buddhism is presented against its historical and social background, showing how the tradition offered responses in different historical settings, to human and social problems. The book is above all well documented.

Carlo Calarado (1982) : Religion and Societies, Asia and Middle East.

The book is a collective effort, which is both a scholarly legacy and a monument for Carlo Calarado. The book had set three objective; first to provide an integrated and objective profile of the interaction of religion and societies in a number of countries in Asia and Middle East, secondly it will provide case material for comparison by identifying not only patterns of interaction between religion and society in general, but also those patterns which seem to be characteristic for each religion. The research setting is spread over seventeen countries where Islam and Buddhism has been singled out with occasional references to Christianity and Judaism. Such a vast setting gives the book a tremendous scope.

The book is first serious scholarly survey of non Christian religions extending beyond one country, religion, political or ideological bloc. In these non-Christian religions Islam in eight countries and Buddhism play an
important role in seven countries in formulating attitudes and responses to these changes which are direct or indirect consequence of modernization and secularization. The book contains scholarly studies on Egypt: ‘struggling with secularization’ by Harold B. Barclay, Sudan: ‘Muslim Belief and Practice’, ‘Marriage and the Family’ by, Barclay, Turkey: Islam and westernization by Serif Meridon, ‘Religion and Traditional Patterns in Central Asia’ by Keith Scot, Thailand: ‘A Sacred Society in Modern Garb by Carlo Calarado, Taiwan: ‘Old gods and Modern Society by Micheal Saso, Japan: ‘Religious Syncretism in a Secular Society by Carlo Calarado, and the like, reflecting upon contemporary social problems growth and development, continuity and resistance of various tradition. Each chapter contains a macro-sociological analysis of the role of a given religion.


The book, a classic in its own right is based on the study of two great collections of Tibetan translation of Sanskrit texts, The ‘bka-gyur’ and bstan-gyur’ popularly known as Kanjur and Tanjur. Although many a catalogues have been published since, but Csoma de Kores analysis is still the only work of its kind. The first part of analysis contains an analysis of the Vinaya (decipline); Dulbha in Tibetan. The second contains the life of the Budha ‘Sakya’ in Tibetan. The later section is based on the Tibetan translation of the Sanskrit ‘Lalitvistara’ and of the ‘Abhiniskramana’ Sutras, the Sanskrit originals of which has not been preserved. The third section contains the analysis of sections two to seven of the bka-gyur. The book proves to be a guide line and chapterization to sacred texts of bka-gyur and bstan-gur. Besides, the analysis contains a list of twenty four sections of Tantra. The book is laden with Tibetan terminology based upon the Narthang edition of Tripitaka.


The edition contains papers presented at a seminar held in Patna University sponsored by the Indian History and Culture Society. The general theme being “Religion as an Instrument of Change in Indian History.” All
papers presented, adequately emphasize the significant role of religion in the light of the set theme. The third section contains the largest number of papers, covering historical case studies in the context of religion and change. Most of the studies dealing with Buddhism, Islam and various forms of Hinduism in different parts of country at different periods of history present a socio-historical view of the powerful positive influence of religion on Indian society. Refuting on one hand all the speculation or scholarly versions of western thought as regards religion and development; presents a positive version of religion as a conditioner if not an initiator of social change. The studies aim towards the necessity of examining the nature of contemporary religious traditions and their positive contribution for cultural context. Special mention is due to papers by B.P. Sharma “Early Buddhism as a factor of social change”. Madhu Sen’s “A re-examination of the status of women in early Buddhism” and K.S. Lal’s ‘Islam and rationalism’ and ‘Methodological Problems in Documenting Religious Change When Change is Denied’ by George M. Williams Jr are closely related to the study in hand examining religious precepts and their significance in attitude formulation.

*bka-gyur and btan-gyur*  
*Kanjur and Tangur: The holy.*

Considered as Bible of the Buddhists of Mahayana – Vajrayana denominations, present almost in all the monasteries of Tibet and Ladakh is what Bible is for Christians and Koran for the Muslims. The editions of the sacred books in vogue in Ladakh have been printed with the very wooden types that are mentioned as having been prepared in 1731 of the last century and which are still in use at Snar-Thang, a large monastery. This is the compilation in Tibetan of all sorts of literary works, written mostly by Indian teachers and some learned Tibetans in the first centuries after the introduction of Buddhism in Tibet commencing from 7th century of our era.

The canon is popularly known as Kanjur (100 vol) and Tanjur (225 vol) based on Indian and Chinese sources. The faithful accuracy of these

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1 See the list appended to the chapter for reference
translations, an accuracy that shines forth wherever the Sanskrit originals are available for comparison, endows them with a great value and authentically till date.

In essence this canon is regarded both by Tibetans and Ladakhis as the three fold vessel. *Tripitaka* containing the three sections of the vinaya (discipline of the order) the Sutta (the doctrinal text) and the Abhidharma (systematic philosophy). Besides, it contains whole Mahayana literature and Tantra. They as much as the original Sanskrit texts rank as the authoritative word of Buddha. The Kanjur comprise dialogues and the Tanjur comprises of exegetical works 89 distinguished Indian masters from 8th to 12th century visited Tibet, to teach and translate the Sanskrit originals. The Bu-ston’s list contains about the same number including luminaries like Sanlanaksita, Padmasambhava, Karnalasila, Dhasmapala, and above all Atisa. The canon is associated with the cult of sacred scriptures, a lasting manifestation of Buddha’s wisdom and considered as his spiritual body, hence the custom of enclosing scriptures in stupas and of worshiping them. Unlike Kanjur, Tanjur is exegetical work containing auxiliary sciences, philosophy, grammar, arts, theory of poetry, mathematics, medicine and the like. The Tanjur is divided into classes like Kanjur; the ‘Rgud’ and ‘Mdo’ i.e. Tantra and Sutra classes. 87 volumes of Rgyud contain Tantra rituals and ceremonies, 136 volumes of Mdo-contain science and literature besides one separate volume for hymns or praises to Buddha and other deities and one separate volume for index.

Bu-Ston (1290-1364) AD

*The History of Buddhism in India and Tibet* (Trans) Dr. E. Obermiller

(1932/1986)

As Buddhism was introduced in Tibet in phases, the sacred books were also brought at different times by different scholars. Although the interpretations differ, but each Buddhist sect in this part of the world (Tibet and its peripheries) adhere to all these teachings. Tibetan Buddhists do not separate these teachings. The book is important as being the work of Bu-ston (1290-1364) the author of the Buddhist Bible. bka-gyur (popularly known as Kanjur)
and btan-gyur (popularly known as Tanjur), arranged these versions based on both Indian and Chinese versions of Tripitaka with many Tantric additions. The former contains one hundred volumes, in many versions one hundred eight columns and the latter 'Tangur' contains no less than 225 volumes. The book traces in minutest details the historical development of Buddhism in Tibet, its different phases resistance from native tradition (bon) the systematic and painstaking transcription work and finally its consolidation from tenth to fourteenth century. The same century is considered as an important concluding stage in the history of sacred writings of Buddhism.

The present volume contains the translations of the second part of Bu-Stons history, beginning with the life of Buddha and concluding with an account of the work carried out by Tibetan Lotsvas and Indian teachers of Bu-stons own period and immediately before him (XII and XIII century). Translations are mostly from Sanskrit sources and some of Chinese sources. The book contains numerous quotations from Sutras and Shastra, giving a clear picture of the sources from which Bu-Ston has compiled. The book is divided into 8 eight principle parts:

The life of Buddha, containing 12 acts of Buddha - rather twelve important events of his life, a summary of Lalitavistara, sutra and Translations.

Researches of Buddhist scripture, beginning with the first rehearsal by Mahakaysapa, Ananda and Upali. The source is Vinaya Sudraka quoted at full length.

Theories concerning the time of duration of Buddhist doctrine.

Contains prophecies concerning the persons that have furthered the spread of Buddhism. There is separate prophecy referring to Tantric Acarya.

The chapter contains biographies of the celebrated Buddhist teachers like Nag Arjuna, Aryadeva, Ayasanga, Dignaga and others followed by a list of works composed by these teachers.
Contain short summary of history of the grammatical literature and legends associated with it, prophecies foretelling the disappearance of Buddhist doctrine.

The genealogy of early legendary Tibetan kings; a detailed account concerning spread of Buddhism in Tibet. Besides, it contains the list of all the Pandits and Lotsavas who worked in Tibet beginning with Contiraksita and Padmasambhava. There is a systematic index of all Buddhist literature translated from Sanskrit.


The main objective of the volume is to present the 'Traditional Islam' as it has been viewed and lived traditionally over the centuries by scholars, theologians, poets, artists and millions of simple people of faith throughout the Islamic world – and still followed by the vast majority of Muslims. The book seeks to distinguish clearly between traditional Islam and modernism and the 'fundamentalist' or resurgent forms of Islam. Which are often confused with traditional Islam. The book highlights these differences ranging from art and science to economics and politics. The second section deals with the encounter of traditional Islam with the challenges of modernism in the spheres of education, science, philosophy, architecture and urbanization. The book contains 5 section spread over 15 chapters and dealing with diverse subjects like Jihad, work ethic, man women relationship and sexuality. Islam and Modernism, value and development, Islamic education, architecture, science and art. The volume reads for Jihad.

..... "The differences between traditional Islam and modernism and traditional Islam and fundamentalism are evident in the interpretation of the term Jihad. Islam basis itself upon the idea of establishing equilibrium with in the being of man as well as in the society... In the face of contingencies of the world of change, of the withering effect of time to remain in equilibrium requires continuous exertion – Jihad." (P-29).
On work ethic the book holds:

"Islam applies two categories of work, and of action. There is a close relationship between work and prayer. Supported by Quranic verse and Hadith, the work in itself contains no virtue but must be performed and seen with in the frame work of the equilibrium the Islam seeks to establish under the norms of Halal and Haram. During last decades the moral qualities of worker and the ethical dimension of the work has declined and almost disappeared, especially in urban areas" (P-39-40).

There is a developed doctrine and legislation for the relationship of man and women in religions as well as social life. Islam highlights the positive aspect of sexuality as a means of perfection on the highest level, of course governed by divine law. The tenets of Islam based upon sexual purity, separation of sexes in many social aspects, division of social and family duties and the like, all derive from this principle.

The book gives an overview about the footing of non Islamic forces in Traditional Islamic societies. Hence the degree of attachment to Islam itself is a crucial question. The book reveals that mostly all the other relations and concerns are intertwined with a Muslims understanding of his religion.

Nasr redefines modernization in the chapter on 'reflection of Islam and modern thought' as the modernism is used neither as 'contemporary' nor up to date, nor it signifies something that is successful in the conquest and domination of the natural world. Rather modern for Muslim means that which is cutoff from the transcendent which in reality governs all things and are made known to men through revelation.

The book contains a significant chapter on value and development and holds that 'questioning' of development is the most significant development in Islamic world. Questions like what is development and development towards what are intertwined for Muslim world since development implied in
discriminate industrialization, has tended to destroy very basis of traditional social structure of societies. In such organic structure, individual is cubed to greater whole through joint and extended family, local bonds and on a more inward plane – through sufi orders. These bonds in traditional Islam are understress but are not broken down. Chapters 15, 16 & 17 highlights the works of those scholars of western origin who have discovered in an authentic fashion, aspects of the Islamic tradition and presented it to the modern world with its own language and in its own methodology. The works and thought of Massignon, Henry Corbin and Titus Buckhardt are reviewed. The works being a bridge between two civilization.


The book is a compelling provocative analysis of the relationship between the scientific spirit, orthodoxy and Islam, with a deep insight into the weaknesses and shortfalls of Islamic world in natural sciences and persuasive arguments on the need for reinstatement of scientific rationalism at a crucial time of social crisis and transformation. The problems and hypothetical assertions have been elaborated and supported by data on industrial production, scientific research, education and resource personal and other conventional indicators of progress. The study reveals that:

The religious orthodoxy and the spirit of intolerance are revealed to be the major factors, besides historical and political settings, responsible for killing the once flourishing enterprise of science in Islamic world. The scientific temperament and attitude flourishes within the context of an ability of culture to criticise and be criticized, besides the development of infrastructure. That the term Islamic science is a myth flouted by restorationists to match their socio-political rhetoric; there is no Islamic science for that matter no Hindu, Christian or Jewish science. There is only one universal science;
That political power, economic prosperity and control over and creation of modern sciences are complementary. The three responses of Muslims to underdevelopment can be categorized into restorionist, reconstructionist and pragmatist. The pragmatist may provide one modality through which scientific attitude and science itself can be regenerated. Reflecting the biased view of most of the orientalists the book offers a separation of literal interpretation of revelation and intellectual currents, historically coexisting with Muslim civilization simultaneously.

Although the chapters on ‘Muslim response to underdevelopment’ and ‘Catholic Church and its fight with science’ are well documented, but to equate it with religious orthodoxy in Islamic world is more hypothetical than explanatory. As regards science and Muslim orthodoxy the book reads.....

“That the decline of science in Islamic cultures was contemporaneous with ascendancy of an ossified religiosity, making it harder and harder for secular pursuit to exist.” (P-115).


The comprehensive work is done by a scholar who is friendly and well acquainted with western (modern) and Islamic culture therefore occupying a unique position to offer an indispensable guide for many complicated and vexed questions related to modernism and Islam. To answer these questions the book goes into history and looks into the future, meanwhile postulating the role of mass media in circulating images and shaping the mental map of east west relations. The main objective of the book is to understand the Islamic and modernism relations. On the one hand, the book provides an excellent analysis of modernism and at the sametime offers a useful path in understanding contemporary Islam. In addition, it presents a balanced picture of western and Muslim views.
It is the finest discussion of syncretism, and of ubiquitous presence of media which causes – and will cause cultural friction and therefore central focus of study is the examination of these tendencies in understanding of postmodernism. The living in post modernism for a Muslim will mean an atmosphere increasingly secular, cynical, irrelevant, fragmented, materialistic and often hostile. However, in an age of cynicism and disintegration, Islam has much to offer. The book contains 6 chapters and the arguments are more impressionistic and thematic rather than sequential or chronological. Chapters 3, 4, & 5 ‘studying Islam’ and culture and change deserve special mention so far as the relevance to the present research problem is concerned.

The confrontation and clash being the natural outcome from a lack of understanding of Islam among non-Muslims and partly from the failure of Muslims to explain themselves. The clash also involves besides religious belief and practice, power and politics.

“The present encounter after crusade and colonialism, with its universal western culture and persuasive technology is perhaps the most forceful of onslaughts on Muslim tradition and way of life. The main reason for its force being its amorphous nature and secondly its appearance in the most unexpected forms in the most unexpected places” (P-98).

Central to western modern civilization is the belief in capitalism, democracy and related to it the equality of women. This civilization engenders as positive attitude to life, trust in sciences, determine individualism, the urge for solutions optimism and respect for law. The chapter on culture and change tells us nature of culture changes, first of clothes and dress, then religious ritualism, humour and finally art and architecture. Most of Muslim leaders opt for the tie test – a symbol of modernization, a set of values, a way of looking at the world and acknowledgment of non Islamic tradition. On Friday sermons modernization, sex, drugs and violence, contemporary social problems form main themes.
The book is a concise presentation of the history, spread and development of Islam, its doctrine, beliefs and rules of moral conduct of Muslims, as interpreted by some outstanding contemporary Muslim scholars. The scholarship covers Turkey, Egypt, Syria, Lebanon, Iraq, Iran, Pakistan, Indonesia and China. The work is not a comparative study but a portrayal of Islam as it is, with chapters devoted to diverse aspects of Islamic beliefs, practices and codes of conduct. Each chapter epitomizes a subject which could otherwise be covered adequately in a whole book. The most interesting feature of the book is that the writers of diverse subjects have been recommended by their fellow Muslims of their native lands to speak for the contemporary Muslim world. The book contains eleven elaborate articles written by most reputed Islamic scholars of our times. The chapters entitled 'Origin of Islam' by Mohd Abd-Allah Draz, and second entitled 'Islamic Beliefs and the code of Law' by Mohammad Shaltout provide a scholarly reading and deep insight into the concerned subjects related to the study in hand. The supporting quotations and their transliteration are mainly taken from Picthal's (Glorious Quran) or by the writer of the chapters in which they are found. Islam, in the book is not referred to as Mohammadanism, since Muslim writers do not like to use a word which might imply that they look upon Mohammad (SAW) as divine or place him above the Quran, thereby reflecting the strong belief laying stress on the omnipotence, all powerful nature of God.

Donald S. Lopez Jr. (Ed) (1998) : Buddhism in Practice

The contents and organization of this book are designed to identify the areas of shared concern and continuity, as well as areas of conflict among the widely varied practices of different Buddhist communities. The book is testimony to the vast scope of Buddhist practices in Asia. The selected texts have been presented to provide a sense of remarkable diversity and range of practices of Buddhists leading to somewhat contradictions, such that the practices of Buddhist of one period might seem strange and unfamiliar to a Buddhist community elsewhere. However, there are surprising parallels in the
practices of different Buddhist traditions separated by both history and geography. The anthology between diverse texts and underlying ideologies presents Buddhism more as a dynamic process of borrowing, conflict and interaction between and within these traditions. The narrative of the book with a rich and elaborate introduction provides the description of some of the Buddhist doctrines common to all traditions and known to all non-Buddhist culture, like Tripitaka. – The Buddha, Dharma and Sangha. The book also describes in detail with scholarly fashion the ‘schism’ resulting in establishment of different schools, whose scriptures are in Pali language. The Vajrayana (Thunderbolt or Diamond vehicle) practised in Ladakh, Tibet, China and many parts of central Asia. The schism and the underlying ideologies can be summed as:

"Hinayana – (what they called ‘original Buddhism’) was a simple ethical creed of self reliance, free of ritual elements. In the rise of Mahayana, they saw a concession to the masses in which the Buddha was deified and became an object of worship and salvation become possible not through diligent practice but through faith in dizzying pantheon of Buddhas and Bodhisatavas. The Vajrayana was even later development in which, they believed Hindu Tantric practices polluted Buddhism, resulting in acceptance of every kind of licentious behaviour"

The book refutes the claim that Buddhism is the only pan Asian religion, the only Asian religion to spread beyond the boundaries of its native culture. Not only Buddhism, but Confucian thought and Hindu epics have had a profound impact on the thought of the whole Asia including inner Asia. In the history of Buddhism in each of the cultures including Tibet, it is possible to discern two periods. The first period of ‘assimilation’ characterized mostly by translation of texts and founding of monasteries, lasting for many centuries, the second period of ‘adaptation’ characterized by the incorporation of Buddhist deities into local pantheon and local deities into Buddhist Pantheon.
The essays presented in this book deal with various facets of the history and philosophy of Islamic Sciences. By Islamic sciences the author means the totality of the mathematical and natural sciences including psychology and cognitive science, cultivated in Islamic culture and civilization. These sciences are Islamic, because they are conceptually speaking, organically related to the foundation of Islam – the most important of which is the principle of ‘Tawhid’.


These essays reveal that Islamic science the most immediate predecessor of modern western science, shares with the latter many outstanding features such as the logical and rational nature of its language; the adoption of scientific and experimental methods of inquiry, and the international character of its practice and organization. However the essays further reveal that there are also important differences between the two traditions with regard to metaphysics cosmology, epistemology and ethical and moral principles. Same difference is evident in the sphere of socio-religion sciences.

The essays are interdisciplinary in nature and historico-philosophical in character. In Islam the religious consciousness of Tawhid is the source of the scientific spirit in all domains of knowledge. There is a conceptual relationship between the inner dimensions of Islam and sciences of nature. The chapter on unity of science and spiritual knowledge highlights the need to revive traditional cosmological concepts in modern world, without calling for the abandonment or neglect of the experimental method and modern scientific inquiry. Chapter 10 subtitled “Muslim Intellectual Response to Modern Science”, is an analytical study of Muslim intellectual, over the globe, in different social and geo-political settings. It embodies in the ideas and works.
of prominent nineteenth and twentieth century Muslim thinkers. The essay investigates the perception of these outstanding thinkers. The main ideas influencing their perceptions are analyzed and evaluated in the light of profound changes taking place during the past two centuries in both Muslim world and the west – the original home of modern science and modernization.


It is a book written in good faith. The book seeks to be no more no less. The book written by a non Muslim is neither controversial not polemical. It is entirely an objective account of the beliefs and institutions of Islam, drawing its information from fountain heads of Quran, of Islamic tradition and of Sirat. Contemporary Islam; Islam as formed by the evolution, acculturation, assimilation and syncritization of thirteen centuries is the focus of the study. Details enable the reader to follow its historical development – continuity and change, resistance and growth. As regards institutions; marriage family, law slavery etc. the author has confined himself to essential elements without falling into controversies or passing on moral judgements; chapter III on authenticity of the Quran, and five pillars of Islam, chapter VI on asceticism and mysticism in Islam and above all VIII on reformation and modernization provide scholarly insights as well as methodological sophistication.

**STUDIES RELATED TO DYNAMICS OF MODERNIZATION AND ATTITUDE:**

The transformation from a traditional to modern implies development of new institutions on one hand and reorientation of the traditional institutions on the other. The following review depicting nature and dynamics of modernization and attitude has the one chief objective to comprehend the recurrent characteristics who's consistency label a person or a community as modern or conservative. In late 1950s, the field of development was dominated by modernization school. In early seventies the ideas were challenged by the radical dependency school. After 1980s the world system school emerged to offer an alternate perspective. Ever since, all these schools seem to move
towards a convergence, to reexamine the issue of transformation and
development and to formulate a comprehensive model accommodating almost
all variables related to development and transformation. Some of the studies
from all three school are revived as follows:

Daniel, Lemer. (1958)  
*The Passing of Traditional Society:*
*Modernizing the Middle East.*

Lerner identifies a different set of variables for assessing modernization
namely 'style of life' as a unifying factor or key variable. This style classifies a
person as 'modern' 'transitional' and 'traditional'. Lerner finds a high
magnitude correlation between the five sociological factors in 54 countries.
The factors are: i) urbanism, ii) literacy, iii) socio-economic status, iv) media
participation, v) empathy. Empathy is measured by an indicator of 'having
opinions' on public matters. The latent structure analysis of these five item
patterns in six middle east countries verified the existence of the latent
attribute labeled as style of life. On the basis of this latent attribute three rank
orders are constructed; traditional, transitional and modern. The study reveals
that mobility, empathy and participation are positively correlated with
modernization.

Bellah Robert N. (1958)  
*Tokogueva Religion.*

The study examines how the Tokogueva religion has contributed to the
rapid economic development of Japan. *Bellah* focuses on Japan not only
because it was the only non western nation to undergo industrialization and
modernization, but because Japanese tradition exhibited a peculiar pattern of
industrialization i.e. the pioneering industrial entrepreneurs were a Samurai
class, not merchants or craftsman.

Bellah argues that modern society rests on economic values such as
rationalization of means, universalism and achievement. Without such central
values, it is impossible to pass from tradition to modernism. Bellah constructed
a functional analogue between Weber's Protestant ethic model and Japanese
Tokagaeava religion. For Bellah Tokogueva religion re-defines the central value of society in much the same way as Protestant ethics did in Christian case. Japan, despite being a place for many religions like Shinto, Confucianism and Buddhism, however their amalgamation has given it a unique Japanese value system. The study reveals:

That Japanese religion began as the ethics of Samuria warrior class, became popularised through Confucianism and Buddhism. There is a significant correlation between religion and economic development, religion influences economy through the medium of political institution; and this influence is mediated through family institution.

Cormack (1960) : *She Who Rides A Peacock.*

A significant study in the field of ‘attitude change’ with the main objective to ascertain university students awareness and attitude towards social change as related to ‘traditional Indian’ becoming modern. The sample is ranked on the basis of sex, age, family background, religion and geography. The main findings are:

There is a regional variation on the attitude of students all over India. Bengali’s are found to be more conscious of political values. Delhites more sophisticated and Gujrati’s are found to possess a mixture of orthodox and modern attitudes.

Western influence has been greatest in dress, vocabulary and reading habits for men, and inculcating liberty and freedom values among female students. That the social change is taking place more rapidly than the people realize. That the educational system can mould the younger generation in a way that the discontent can be directed to social dynamics.
Smelser applies the concept of structural differentiation to the study of third world countries. For Smelser modernization generally involves structural differentiation, where traditional structure performing multiple functions is differentiated into specialized structures. The classic example being of the family institution, which under the process of modernization has undergone structural differentiation, characterized by being small and nuclear as against extended and joint. Consequently, lost many of its traditional functions as well. Corporate institution has taken over the employment, formal education agencies now provide education. Govt. and NGO’s have taken over welfare. While, differentiation has increased functional capacity of small institution, it has created problems of integration as well, leading often to the conflict of values between differentiated substructures. The study holds that given the aforementioned consequences modernization can hardly be considered a smooth or harmonious transformation.

N. W. Rustow

The Takeoff into Self Sustained Growth

Rustow and Ward (1964) Political Modernization in Japan & Turkey.

The studies describe five stages of economic development leading to modernization. Beginning with traditional and ending with high mass consumption society. In between these two extremes there is what Rostow phrases as 'takeoff' stage. The non modern (third world) is at the traditional stage with very little social change. It begins with the rise of new entrepreneur, the expansion of the markets and the development of new industries. These are pre-requisites for a takeoff. At this stage large surplus is consumed by large population leaving a small portion for re-investment. To come out of it a 'great stimuli' in the shape of revolution or a great scientific invention is needed, to have a self sustained economic growth where the economic growth overtakes the population growth. Once this stage is reached, the economic growth takes an automatic nature and leads to fourth stage characterised by a drive to maturity. Which ultimately leads to growth in employment, job opportunities, increase in GNP, rise in consumer demands and formation of a strong
consumer market. The Rustow model is purely an economic model downvaluing nay-almost ignoring sociological factors effecting or being effected by such transformation. The second study reveals that modernization as an all embarrassing comprehensive process involves an increase in geographical and social mobility spread in scientific and technical education, differentiation in role structure from ascription to achievement and an overall increase in material goods and subsidiary aspects.

Sherief C. W., Sherief M. (1965) : _Attitude and Attitude Change: The Social Judgment Involvement approach._

The assumption that people conceptualize their attitudes in terms of a bipolar evaluative schema, is a central feature of the theory of attitudes called social judgement theory formulated by Muzzafar Sherief and Florland in (1954). The present work is a reformulated version by Sherief and collaborators. The study maintains that people represent their attitudes in terms of a dimensional scheme or internal reference scale – a psycho-social scale. The work is a theorization and division of evaluative continuum into three ranges and latitudes known as i) latitude of acceptance, referring to the region of the continuum containing those beliefs that a person finds acceptable. ii) latitude of rejection referring to the region containing the beliefs that a person finds unaccepted, iii) the latitude of non commitment containing those beliefs found neither acceptable nor unacceptable. These latitudes are estimated by providing respondents with a list of belief statements on a particular issue and asking them to indicate their position in separate presentation of the list. The scheme is based on the field survey with the objective of ascertaining attitudes towards Presidential candidates in 1960 election. The sample of college students was taken from Washington and Oregon whose attitudes were first assessed before 1960 elections. The study reveals that people’s prior attitudes produce systematic distortions in the way they perceive persuasive communications and those judgements mediate attitude change.
Although the work is interested in respondents most acceptable position, it separately emphasizes that attitude cannot be reduced to a point, instead it regards the individual’s representation of the entire dimension as structured into latitudes as essential to understanding attitudes.

Doob L. W. (1967)  
'Scales for Assessing Psychological Modernization in Africa'

In this study on psychological aspects of modernization in Africa, Doob postulates temporal orientation to future; belief and confidence in Govt. optimism in life, science and determination, de-emphasizing traditional values and practices as norms of modernization. The items under the scale were measured on the basis of their scores from fourteen samples and placed under six different categories; Strongly modern, modern, non-modern, strongly non-modern, mixed and very mixed. The scores were obtained from assent or dissent of the respondents of the sample. There were eighty statements in the modernization scale. A majority being defined as over 75% of as under 25%. A complete agreement or disagreement on these statements by respondents depicts extent of modernization of the majority while scoring over 75%. These scales seem to be sufficiently reliable and objective to justify their use in cross-cultural studies.

In the foot prints of Doob, Dawson in his study of west African countries, constructed, validated and applied modernization scale. Dawson Selected 18 socio anthropological concepts such as traditional concept of gifts, modern medicine, parental authority, role and status of women traditional vs modern education, traditional vs modern industrial and commercial work. Each of these concepts was given a value and definition of four statements ranging from a traditional attitude to a semi traditional attitude, a semi western to a western attitude. Using five point ranking Dawson tested the scale to measure the effective components of attitude towards attitude stimuli and found them quite reliable and effective. These scales of tradition vs modernism attitude have covered a number of common dimensions of modernism.
Another common merit of these scales is that both conceive a sort of continuum between two poles with some intermediate types.

Levy (1967) : *Social Patterns and Problems of Modernization.*

How is modernization defined? Why does modernization occur? How do modernized cultures differ from relatively non-modernized cultures? These are the central focus of inquiry in Levy's work. For Levy modernization is defined by the extent to which tools and inanimate sources of power are utilized. Modernization is a matter of degree as every society possess tools and inanimate resources. Societies should therefore, be distinguished from one another as two locations on opposite ends of a continuum. The chief factor for the occurrence being contact between one culture possessing relatively more tools and inanimate sources and the other, possessing less tools and inanimate resources.

Levy treats modernization as a universal social solvent, as patterns of modernized cultures once developed have shown to penetrate any social context whose participants have come in contact with them... Once the penetration has begun, the indigenous patterns always change in the direction of some of the patterns of the relatively modernized society. (P-190) Regarding differences between two cultures Levy states that relatively non modern societies are characterized by low degree of specialization, high level of self sufficiency, cultural norms of tradition, little emphasis on money circulation and market expansion, family norms such as nepotism and one way flow of goods and services from rural to urban areas.

On the other hand relatively modern societies are known for high degree of specialization, norms of rationality, universalism a high emphasis on money circulation and market expansion and above all two way flow of goods and services from urban to rural and rural to urban centres.
Mclelland (1964) : ‘Achievement Motivation’
(1967) : The Achieving Society

Mclelland’s study (1964) is a cross national project with the main objective to identify the main group in traditional societies responsible for economic modernization. For Mclelland domestic entrepreneurs; not politicians or western advisors play the main role in the process. While pursuit of profit for entrepreneurial activities is one of the goals but entrepreneurs must really possess a strong desire for achievement. This ‘achievement motivation’ is measurable not by interviewing but by adoption method. The research subjects tell stories after seeing pictures of a work situation, meanwhile revealing their own motivations. For projection method Mclelland uses popular literature like folk songs, comic books, poems, songs, plays and even children’s stories. The cross national study reveals.

Achievement motivation is related to national economic development, and the timing of development is significant. It takes at least 50 years for a nation to match its trend of achievement – motivation.

Mclelland (1967) develops a psychological model of economic development and modernization highlighting three key concepts; achievement, power, and affiliation. Need achievement is conceived as an enduring personality disposition to strive for success in situations where personal performance is evaluated. Power is conceived as a concern with the control of means of influencing a person. The study reveals that high need achievements and high other directedness are strongly associated with rapid development; the impulse to modernization in ideal psychological terms consists of, in part personal virtue and in part a social virtue. The former identified with ‘doing something better’ than it has been done before, more rapidly with less labor, the later indicates a concern for the common welfare of all; the origin of virtue lies in certain parental values in the family institution.
Joseph Kahl (1968):

Joseph Kahl in the research universe of Brazil and Mexico attempts to list values in fourteen realms with the scale for each area varying from traditional to modern poles with a possibility of a number of intermediate points. The fourteen variables in the study are: activism / fatalism, preference for urban life, individualism, low stratification high mass media participation, low religiosity, risk taking, trust occupational primacy and the desirability of manual work. The first seven values constitute "core of modernism." The data reveals that a person who believed strongly in some of these values is likely also to acquiesce others, although each has its identity. That the values in modernization can be measured and the components of modernization are interrelated in the minds of most men. The study further reveals that it is possible for some men to be modern on a few values and traditional on the others and the modernism in values can be used as a prediction of educational aspirations and accomplishments. There is a remarkable consistency between Kahl and Inkle's 'OMS' with some significant differences. In Kahl's model of values family modernism, low religiosity occupational primacy and trust is not placed in the core of modernization which, on the other hand occupy firmly the core position in Inkle's Schema.

Allen Wicker (1969)

"Attitude Versus Actions: The relationship of Verbal and Overt behavioral responses to attitude object"

Allen Wicker's epoch making article is considered as a gauntlet thrown down to researchers dealing with attitude behavior relationship which greatly stimulated research on the theme with new formulated concepts and sharpened methodological tools. Wicker's article is a review of 42 studies postulating strongly attitude behavior relationship, most of which had been conducted in experimental laboratories with high precision and maximum control. All these studies had assessed an attitude in a sample of subjects and observed ostensibly relevant behavior (Refleur and Wistic) et. al. (Rokeach, Menzei et al.). Many of these studies concerned with white's attitude towards blacks and
other minority groups which were then correlated with their behaviors. Wicker's review found few studies where correlation was as high as 30 and the average correlation appeared to be 0.15. Wicher's study concludes that taken as a whole, these correlation studies suggest that it is considerably more likely that attitudes will be uncorrelated or only slightly related to overt behavior than that attitudes will be closely related to actions. The Wicker's conclusions are based on studies heavily weighted towards laboratory studies. Notable for his omission are more applied studies that use methods of survey research.


The study postulates 'agriculture' and allied activities as the most important carriers of modernization in developing countries. The study is based on the comparison of European and Asian, developed and underdeveloped societies. The main findings are:

That despite mass transfer of institutions and technical knowledge, the results of modernization vary from developing to the developed;

That the variation is the consequence of variation in social environment of 18th century Europe and 20th century Asia;

That the modernizing societies of Asia would yield and preserve the rewards of modernism without losing the soul and that modernization in developing cultures will proceed through planned development as against the stages of growth in 18th century Europe.

Alex Inkles (1974) : *Becoming Modern*

D. Smith

An empirical study based on a massive investigation of modernizing attitudes of thousands of subjects spread over six countries. The main objective is to discuss the impact of modernization on the individual values, attitudes and ways of living. The sample for the study consists of 6000 nationals from six
countries: Argentina, Chile, India, Pakistan, Israel and Nigeria. The subjects from different countries were chosen as they were at different stages of modernization. The categorization of the sample is done with regard to:


Inkle’s research tool is a lengthy questionnaire, consisting of 300 items which took an average of three hours to be completed. The large project was financed by agencies like Fond Foundation and Harvard University. The main findings of the research are:

That the modernization is not the consequence of a single factor but complex influences contribute to the transformation process such as education, urban environment, mass communication, political parties and productive administrative and military enterprise and that there is a stable pattern of modern men across different countries.

That there are certain modern attitudes and characteristics shared by men of different social set ups and regions irrespective of socio-cultural and geographical variations; Traits, such as openness to new experiences, increasing independence from traditional authority, belief in the efficacy of science, ambition for oneself and ones children, and political participation cohere as a syndrome labeled as overall modernization syndrome (OMS);

Western education, movies, text books are the indicators of modernizations.

Inkle’s ‘psychosomatic symptom test’ reveals no difference between modern men and non-modern men on stress scores. Therefore, modernization as a transformation process produces no psychological stress.

Huntington, Samuel (1976): 'The Change to change: Modernization, Development and Politics'
Huntington's work provides a comprehensive review of the crucial factors relating to the development of democracy in third world countries. In reply to Lipset's optimistically entertained hypothesis that more economic development would lead to democracy, Huntington distinguishes two sets of factors: i) the preconditions that favor democratic development and ii) the political process by which democratic development has occurred. As against Lipset's one variable explanation (economic wealth, postulating that more well to do a nation, the greater its chances of becoming democratic) Huntington includes besides economic wealth, social structure, external environment and cultural context for consideration.

That widely differentiated social structures with relatively autonomous groups such as business, occupational, religious and ethnic groups provide the basis for the check mechanism over state power. Huntington considers democracy as an influence than a development, whose rise and fall on global level is the function of the rise and decline of the most powerful democratic state. With regard to cultural context the democracy flourishes in the cultures which have tolerance for diversity and compromise. Examining the impact of religion on political culture Huntington finds that Protestantism has a high correlation with democracy, Catholicism a moderate correlation. Hinduism does not prevent democratization and the Islam, Confucianism and Buddhism have been conducive to authoritarian rule. In Buddhism and Islam political participation have been an alien concept.


The work provides most systematic statement about attitude – behavior relationship and significance of survey method as against laboratory research. The study reveals that the attitudinal findings would differ depending upon whether the data is collected by laboratory or survey methods. Supporting Kalman (1974) the central among the reasons for difference in laboratory and survey findings is the tendency for survey research to examine attitudes that
are more important and involving. Therefore, might be more influential in relation to behavior. Laboratory research, besides many shortcomings, typically assess behavior in relatively constrained situations offering few behavioral options, where as survey method assess behavior in natural settings allowing considerable freedom of choice about how to behave. The conceptual organization comprises of: i) single behavior, ii) composite indices that complete behavior over time, iii) single act criteria, iv) multiple act criteria. The study testing the logic, the subjects had to respond to five measures of attitudes towards religion (self report on favourable vs unfavourable scale) composition of indices contain 100 statements on differing attitudes and behaviors. The study reveals that these measures of religious attitudes predicted single behaviors quite poorly on the average, but much more highly related to multiple act criteria – defined as the total number of different behaviors performed. Reformulating the research tool researchers selected small sets of behavior (containing as few as eight items) – making them analogous to the items selected for the attitude scale typically administered by questionnaires. These sets of scaled behaviors correlated almost as high as 100 item index formed earlier, by aggregating all of the assessed religious behaviors.

Davis Winston (1989)  
Religion and Development; Weber and East Asia Experience.

The work better known as theory of barricades is focused on Japan, the first non Asian country to successfully opt for industrialization and modernization. The study aims to interpret relationship of religion and development while focussing on two aspects; the negative enablements of religion implying as to why Japanese religion failed to obstruct change, and the positive enablement, as to how did Japanese religion promote change. Davis work points to Weber’s Protestant ethics as being responsible for starting a trend for searching analogies in Japan (Bellah) Korea, Singapore and other third world countries; treating development as it were an extended obstacle course stretching from tradition to modernity. These hurdles are economic
rationality, asceticism, socio-political hurdles, patrimonialism kinship economy and so on

Davis study reveal that the hurdles can't simply be left over as aggressive modernists believe because traditional societies set up barricades to protect themselves from the disruptive advance of modernization. Tradition does not fear progress, but the social turbulence and moral turpitude caused by unrestrained growth and progress. The traditional societies consist of three concentric rings; an inner ring representing economy and its values, i.e. achievement and universalism; a middle ring representing the barricade against the economy made up of taboos, magic, religion, morals folklore and the like; An outer ring representing society, status and power structure. The study reveals that religion is not the sole source of spiritual ethos or central value system; however there are several spirits like buyers and vendors in the rise of capitalism who cultivated spirit of credit worthiness, entrepreneur's 'spirit of risk taking and investor's spirit of gratification'. That different spirits get secularized as well as sanctified, that each society has to be studied anew; economic development (modernization) takes place not just when modernizer invades, but rather when the inherent barriers themselves grow old and weak. Japanese religious tradition with its negative / positive enablement helped to promote development and growth.


Banu Azizi's work is a critique of classical modernists as for invoking an ideal image of contemporary western society; for defining tradition as negative and residual; for arguing replacement of traditional obstacles before modernization can occur. The study focuses on Islamic resurgence especially 'Iranian Revolution' because it has actually brought a fundamentalist Islamic regime to power. Instead of Portraying Iranian revolution as retrogressive or indicative of a breakdown in institutional building under the stress of mass politics and rapid social mobilization, the study examines factors like 'structural basis', the cultural division and the nature of Shiat religion as well
as the intricate coalition of different social forces that explains the Iranian revolution. That extensive modernization with its subsystems of industrialization, urbanism, mass education and mass media favoured westernized urban middle class leading to structural inequalities. The contempt of shah and this upper strata for Islamic culture, corruption, resistance of masses and expression helped in formulating a syndrome where cultural division between a small segment of western educated urban elite and a large traditional segment of urban poor, peasantry, small merchants and artisans, were a poles apart.

The unique nature of Shiaism with powerful symbolism of steadfastness, self respect and self sacrifice in pursuit of truth and justice and an inherited traditional logic of 'pitting the dis-inherited against the oppressor', and above all its messianic promise of just social order with the return of Imam makes it an unusually powerful religion of protest. The study further reveals that:

The traditional structure had stronger barricades (Davis). The so-called religious rings were endowed with an ability to dodge, hurdle, feint, fallback, regroup, compromise and many a times even surrender to foe.

That ideals and values could be made (elastic) to fit the interests of any particular group;

That modernization does not necessarily bring about secularization;

That tradition can easily be revived when institutions and historical conditions are favorable;

Social inequalities, cultural divisions and shiat like traditions are important variable to understand a situation and turmoil like Iranian revolution; tradition can be as creative, reflective and responsive to individual and collective needs as its modern counterpart and has an immense potential for social mobilization and change. It is a paradox that tradition can still appeal
and inspire those who have extensive exposure to modernization and its allied systems.

Mumta Agarwal (1987)  
*Education and Modernization.*

With a sample size of three hundred belonging to Muslim and Hindu men and women, of middle income group from urban areas of Delhi, study investigates the impact of education on social and cultural modernization. Marriage, family, education, religion and caste are taken as the indices of modernization. The research tool used in the study is interview schedule. The major findings are:

That education has brought a significant transformation in the mental faculty of the woman in both communities, although factors like religion, family background are no less important. The tradition (religion) has a strong pull and the change is a slow process. The religion executes strong influence on social life in India. Ultimate values of traditional societies may seem somewhat unfavorable to modernization, but the proximate values i.e. values that are actually operating in the society, are in the most cases mutual and favorable to modernization. Educational backwardness among Muslims is significantly related to the relatively small size of the upper and upper middle class. Education has been responsible for decrease in blind ritualism and superstitions in women.

*Research in Psycho-social Issues*  
(eds)

A compilation of field studies on psycho-social issues a growing area of research in the social sciences using interdisciplinary methodology and approach to contemporary psycho-social problems. The book contains (15) fifteen well knitted research papers, covering diversified areas of research, done by the reputed potential researchers.
Especially two chapters, entitled 'Psychological Factors in Teacher Attitude'; and Religiosity, Caste prejudice, Conservatism and Life styles in four faith groups, need special mention as having special significance for the present study investigating and measuring religious and modernization attitude. In first study the sample consist of 124 subjects. One groups comprising of 62 working and experienced teachers, and the second group of even number (62) of pupil teachers.

In the second study on 'Religiosity' the sample consists of 160 subjects – 80 males and 80 females subjects. 20 male and 20 female subgroups representing four faith groups. Religiosity in these studies is measured by the help of religiosity scale developed and standardized by Bhushan. The scale is similar to a five point. Likert type attitude scale for each faith group consisting of 36 items (25 worded positively and 11 worded negatively). The scale has high-split-half and test-retest reliability.

Wong Sui Lun (1988) : *The Applicability of Asian family Values to Other Socio-Cultural Settings.*

Wong is an advocate of new modernization school, where main focus is again on tradition and modernization but with a different perspective. The tradition and modernism can coexist and intermingle with each other. Secondly there is difference of methodology. Instead of drawing typologies, Wong's focus is on covert cases. The stress is more on internal rather than external (international) forces.

Wong traces influence of the Chinese family values in the paternalistic management in Hong Kong enterprise. In old modernization school, interpretations of the Chinese traditional family values were labeled as strong force of traditionalism. Research on cotton spinners industry in Hong Kong reveals;
Industrial patriarchs endowed with benevolent paternalism exercised tight control and acted as moral custodians of subordinates, therefore, provided a healthy atmosphere for entrepreneurship.

The family values provided readymade cultural rhetoric to legitimize patron-client relationship.

Paternalism retards the growth of class consciousness among workers.

Nepotism – the preferred tendency of employment of one’s own relatives contribute to growth and development.

Small units consume mostly the cheap and reliable labour. The relationship of family, economy and socio-political milieu is highly significant.

As familism of different nations vary, the pattern of modernization too will be divergent. Familism as against being antithetical to growth and development, proves to contain dynamic economic ethos.

S.C. Dube (1990, 1995) Tradition and Development

The volume consists of thirty research papers written at different times and presented in various national and international seminars and conferences by S.C. Dube whose scholarship and active social science carrier need no acknowledgement. The focus of all these papers has been an interface between tradition and development. The theoretical and empirical content for various papers has been drawn from India. The papers reflect on almost all dimensions of tradition and development like ‘social and cultural factors in development’, ‘Traditional reviews of change’ ‘changing norms in Hindu joint family’, ‘religion’, ‘unrealized utopias and widening disparity’, ‘poverty’ ‘communication and innovation and planned social change’.

Through out the volume a theme, most often argumentative supported with well documented empirical studies is reflected, refuting the often biased
stereotyped portrayals of tradition, compounded of religion, value and social structure, often characterized by non rationality, inactivity fatalism and otherworldliness. The papers redefine the tradition and highlight the positive role of tradition. In comparatively traditional phases as well as transitional phases, tradition should be dealt as a prima factor for maintenance of solidarity which is a pre-requisite for development. That the classical modernization school undervalued the role of tradition either by writing it off as an inconvenient presence, barrier to change, or labeled it as a nostalgia for the past. For development and growth, transformation in tradition was thought to be a pre-requisite. But in rethinking goal and strategies for development, tradition was assigned an important place.

The research paper on ‘religion in a secular society’ highlights the role the religion has played and continues to play on social affairs more by virtue of its explanatory, identity and validating functions than by being transcendental. The role of religion and associated values, is being increasingly recognized, especially as being neutral in terms of economic growth. Religion is doubtless a major variable, but by itself it is not a sufficient condition either for the promotion or retardation of economic development. Value are important components of evaluative orientation, representing a preference quality in social action, yet they are not inflexible. Related to structure opportunity, the values, religious values also change. That a happy convergence of tradition and modernity is not impossible. Many a traditional societies bear witness to this convergence through compartmentalization and rationalization.

The studies reveal that in societies with a scientific ethos, the range of the functions of tradition including religion is narrowed. On the other hand in traditional societies, lacking rational cause and effect explanations, rituals and symbolism are employed on a wide scale. Traditional societies who have either selected Western model or Marxian model, in their transitional phase lack diversified institutions to take over the functions of religion.

That no society is completely secular, nor all the basic teachings of religion are dysfunctional. Most of the traditional societies who opted for
development and secularism through legislative fiat, often end up as being particularistic and communal. In such societies religion emerged as a political factor.

The proverbial isolation of Indian villages is a myth. The political, economic and religious networks connect village communities by their own channels of communications. All traditional societies on the path of modernization, sooner or latter come to realize that development process is very complex and involves a range of inter-penetrating variables. On the other hand the transfer of institutions (tradition) even if desirable is much more complex if not impossible.

Aliceh Eagly :  The Psychology of Attitudes
Shelly Chiaken (1993)

The work is centered on research in the field of social psychology, where the attitude 'construct' has been pre-eminent since the very beginning of systematic research. Yet research on attitude is a shared endeavor in the social sciences. The whole work is a review and analysis of almost all aspects of attitude theory and research. Presented in seven sections based on exhaustive fourteen chapters organized on hybrid plane. With in topics, organization proceeds in part by theories and in part by empirical research. The chapters proceed with a sequence of (a) attitude concept, (b) attitude measurement, (c) attitude structure, (d) impact, (e) change and (f) resistance to change encompassing a diversity of theories and many specific research inquiries. Therefore, the book does not present or promote a single theoretical perspective. The work presents the conceptual definition of attitude as, "attitude is a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor. Evaluation, in the whole work is regarded as the core concept of attitude categorized into cognitive, affect and behavioral classes. These are the three sources of experiences of evaluative class from which attitudes are formed. The cognitive category contains thoughts that people have about the attitude object; the affective category consists of feelings and emotions that people have in
relation to the attitude object; and the behavior category encompasses people's actions with respect to attitude object (P-10).

A synergism, implying that three classes of evaluative responses impinge on one another and interact in a cooperative relationship dismissing the assertion that three classes of evaluation can rationally be separable on empirical basis. (P-666).

The work has a chapter on techniques for measuring attitude. The best known techniques are the scaling methods constructed by Thurston (1929) and Likert (1932). Besides Guttman, Semantic differential methods too are thoroughly discussed. Attitude – Behavior and Behavior – Attitude relation consume two well documented chapters supported by pioneering and latest psycho-social empirical research, raising many more questions and research issues, indicating a great scope for further research. The discussions reveal that one way to produce relatively high co-relation between attitude and behavior, when attitudes exert a causal impact on behavior, is to design multiple act criterion that aggregates action over an appropriate sample of behavior. (P-162).

Regarding behavior – attitude relationship the book provides a rich mosaic of theories and related research concerning pro-attitudinal and counter attitudinal advocacy. From Hovland (1953) Javis and King (1954) Festinger (1957) Janis (1968) Bem (1972) Cooper and Fazie (1984) Higgin (1989) and Chiaken (1990) and many more are discussed. The chapter is replete with hypothetical formation, theorizing, raising new issues in theory and methodology domains, indicating a need for understanding of cognitive processing underlying the attitudinal and counter attitudinal effect. Therefore, greatly needed are the experiments to assess indicators of cognitive mechanisms that may be responsible for the attitude change produced by one's own behavior.

The book is based on the papers presented in a seminar organized under the auspices of G.B. Panth Social Science Institute Allahabad. The research papers based on field studies are contributed by 20 eminent social scientists of high repute, well versed with methodology and field work. The main objective of the edition is to initiate a dialogue on various facts of continuity and change with reference to Uttar Pradesh. All the studies on various aspects of stresses and strains of transition from tradition to modernity, are brought into sharp focus. The other objective of the studies is to identify factors promoting growth, and those retarding the same, through interdisciplinary discourses. The main theme tallies with the research problem at hand. The edition, while examining multidisciplinary reflections on important trends of social development, explains unusual resistance and remarkable adaptability of tradition of Uttar Pradesh.

The book contains Sachananda’s study on ‘Seminal studies of social change in Uttar Pradesh’, discusses a few seminal studies to seek proper perspective of the complexity of change in diverse settings. A. K. Singh’s, ‘Impact of Economic Development on the Status of Scheduled Caste’ reveals that the disadvantages of the deprived groups tend to be cumulative as their share in educational opportunities, economic assets and political power remains insignificant.

Samita Tiwari’s ‘Impact of Social Change on the Status of Women’, highlights diverse problems faced by the women in the lowest rung of the agrarian societies. S. Sami Akhamad’s ‘Impact of Deteriorating living Environment on the Prevalent of Disease’ is an attitude study aimed towards peoples living under deteriorating urban settings and their attitudes towards disease and treatment.

Nita Kumari’s thirteen years research experience with Banaras, is a retrospective highlighting different layers of historical city with orthodox, modern and traditional – modern ramifications. Manu Singh’s investigates social change to elaborate the perceived desirability of the trends delineated. The data for the study was obtained from a setting favorably oriented to
modernism. The study reveals that people consider the quality of change, ushered in the society as undesirable; that the material prosperity has become the major goal of social change at the cost of human order and social values. That the social system is understress by virtue of continuity of forces of resistance and transformation.

Bernard Cohn (eds)

The edition reports twenty empirical studies of Indian society conducted by outstanding scholars, reflecting upon the distinctive modifications in the study of Indian social structure. Based on Wenner - Gren conference University of Chicago on 'social structure and change in India with special reference to adaptive changes that particular groups are under going'. These groups include villages, towns, cities and regions. The studies view basic social units of joint family caste, village community not as structural isolates but as intimately connected. The studies bring into focus new hypothetical issues, diverse theoretical orientations and variety of research methodology. All the studies are well documented but three studies need special review as being related to the present study.

Region, caste and family structure by Pavline M. Kolenda. Kolenda's study does not support the long held, wide spread belief that the joint family is breaking down and being transformed into a western type nuclear family. Challenging common statistics on the relative frequency of nuclear to joint family in support of the 'break down', his thesis demonstrates significant variation in definition of family types. The study reveals that a preponderance of the percentage of joint or nuclear families in one time period over another time period does not necessarily mean structural change. The study focuses on 26 sociological and anthropological studies of 12 different states, all carried out in India since 1949, containing quantitative data on the frequency of various family types. The comparison of these studies reveal wide ranges in proportion of various types of families in India. In Indian social context, the factors that appear to be related to the shift from joint to nuclear type are:
secular modern education, salaried occupation, market cash economy, and changes in legal practices related to joint property and inheritance and the like. There appear to be regional variations in proportion of joint families as well, and definite differences in the customary time of break up in various places. Difference in modes of break up in various regions and within the same region too is significantly revealed.

Joseph E. Elder’s study ‘The Application of Survey Research Methods’ employs an attitude questionnaire to test required differences in attitude towards intercaste relations. Sampling size of the study is 600, consisting of 11 year boys, their parents and grand parents i.e. three generations for comparison. The study finds that repetition of the same question permits comparisons according to caste, age, income, religious belief and other broad categories. Large scale survey of such attitudes as regards traditional, non traditional aspirations, mobility universalistic vs particularistic identities, empathy, authoritarianism and political awareness etc. promotes understanding of trends of transformation in Indian context. One of the significant contribution of the survey method comes in the fact that by dealing with sufficiently large population, it helps to direct the research for explanations to focus on genuine rather than spurious or accidental associations.

Milton Singer’s study of ‘Indian joint family in Modern Industry’ challenges the prevailing sociological assertion that joint and extended family structures are inevitably transformed into nuclear structures under the impact of modernization. The research method applied is ‘Rivers’ genealogical family history. The sample consists of nineteen (19) outstanding successful industrial families of Madras city. The study reveals that for every structural change, there is a complementary evidence indicating structural continuity and persistence. There is a typical phrase, “when the married sons are kicked out they are not kicked very far.” Contact is regularly maintained with parental household through visits on occasions of births, weddings, deaths, and crisis. The nuclear families continue to maintain numerous joint family obligations and for the most part subscribe to the norms of that system (P-438).
manifested through arranged marriages, separation of sexes in eating and visiting, and joint family worship.

That compartmentalization reduces the conflicts but does not eliminate them altogether. The future of the Indian joint family in industry does not depend on Hindu conversion to ‘Protestant ethic’ nor on the spread of nuclear family types. Such changes in specific forms of the families fail to destroy the ideal joint family principle.

All the studies in this edition uphold the fundamental theme vis-à-vis modernization and Indian social structure, that modernization which invaded Indian system with British and since independence through parliamentary democracy, mass education, urbanization and industrialization, have provided new opportunities and paths to upward mobility but have failed in altering the system radically.
References:

1. Alexender – doma-de Costa: *Analysis of Kanjur* P. 244

2. Ibid P.251.
