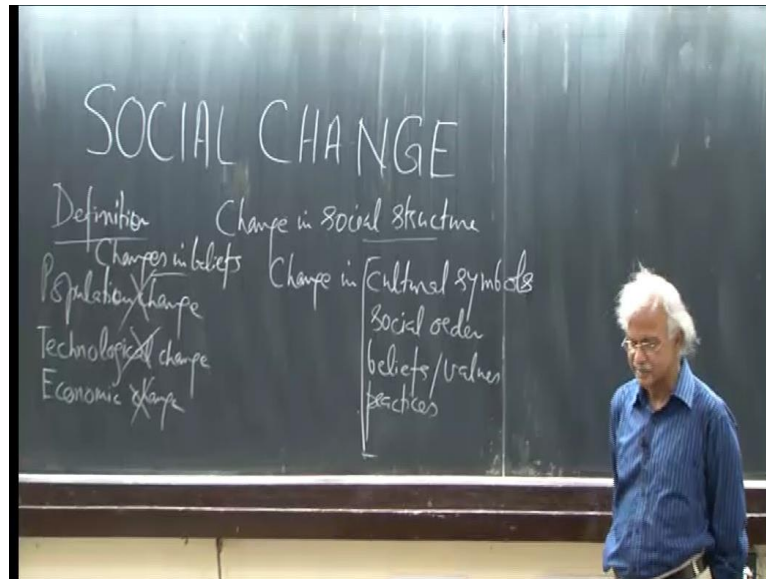


Introductory Sociology
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Lecture - 30
Social change -1:
Definition of social change

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So friends, today we are going to discuss social change. Although we have always been talking of social change, and order and equilibrium on the one hand, and change on the other are equally important issues to be discussed in sociology. But today, we will spend one or two hours on a formal definition of social change, examples of social change and some basic theories of change. I am aware that this is only an introductory course. So, we will not go into advance theories, but some theoretical discuss to put the issue of social change in a proper perspective, what are different paradigms or ways of looking at social change.

Now first definition, I looked up the definition of social change in different books and I did not find any single, simple definition of change. It appears that for most sociologists, social change refers to change in social structure. What is social structure? Social structure is usually defined in some of the early lectures in sociology courses, when we are talking of differences between factual reality and normative reality. Society has both these aspects; a factual aspect, a normative aspect. And in normative aspect, we discuss

statuses and rules or positional rules, what are various positions in society and what are rules associated with society, different positions, different statuses. It is because of these rules and our upbringing, in a society in which we start interpreting the abstract rules of society. We develop the ability to put ourselves in others' shoes, develop empathy and understand how in a given situation, other people will interpret the situation and our expectations from them expectations are rules.

And, somewhere in Kingsilior Davis, I was reading that sum total of all normative or sanctioned or expected social relationships, is social structure. In a specific case, you may talk of relationship between father and son, husband and wife, teacher and student, officer and clerk, chief minister and other ministers, and other members of the party, the chief monk, other monks and the (()).

If you can, just at an abstract level, think of a sum total of all expected relationships, or all normative relationships, that is social structure. Social structure is a very general term. Sometimes, social structure is used in the sense, as though, it is the cause of other things in the society; that social structure affects your beliefs; social structure determines the degree of inequality in education; social structure determines the law, family system, other things. Sometime, social structure may also be interpreted as class relations. Sometime, social structure is the output variable, that all institutions, facts of society create, what may be called social structure. It is the ultimate normative social reality which tells us about what kind of relationships exists among people. So, social structure is about relationships; relationships between rules, or positions, and relationships between human beings are often used interchangeably, because when we talk of relationships among human beings, we are only referring to expected relationships between different positions.

In sociology, individuals are not important; the position they occupy and the relationships between those positions, that is important. So, that is what, social structure. Now, those sociology textbooks which follow this approach, that social change means change in structure, they do so for distinguishing social change from other types of changes. There are many types of changes taking place in society. For example, population change, size of population; for example, technical change, or technological change, or economic development, economic change.

Size of population may be increasing or decreasing; technological change; man is considered to be a tool making animal, and from simple technology to advanced technology, there has been tremendous technological change in all societies. Economic change; per capita income, change in income, gross national income, net national income and to convert that into some major of welfare, say per capita income, as an indicator of welfare of the population; they may be cause of social change. They may lead to social change. Or, social change, sometime, may lead to population change, technological change, economic change. Social structure itself may determine population change, what will be the rate of population growth, at what rate will technology change, or at what rate will modernization take place, technological modernization, economic modernization; what limits a social structure fixes for change in per capita income, or economic growth; there is a relationship.

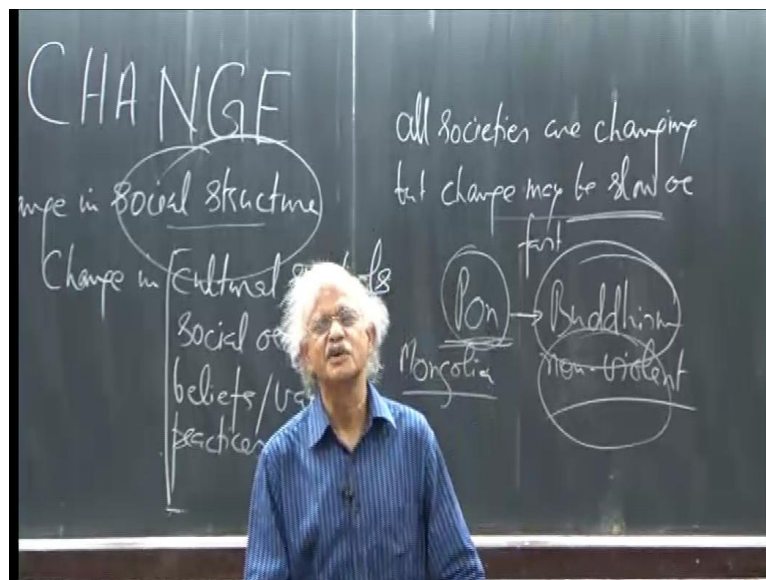
But population change itself is not social change; technological change itself is not social change; and economic change itself is not considered to be social change. Only those changes are considered to be part of social change which produces change in social structure. If only income changes, but the caste system, the class system, or whatever the social structure is, feudal system, estate system, slavery, caste, class, in all systems, there is a possibility of improvement of per capita income; in all systems, there have been times of fall in per capita income. Now, that rise or fall in per capita income does not qualify to be called social change. Social change in, social change means change in social structure.

Even at the same level of per capita income, if a feudal society changes into a guild society, a society changes from one based on agriculture to trade and commerce; new rules and relationships are created; per capita income may not change, but then, we will say, there is social change. So, social change is defined in some elementary textbooks of sociology, social change is defined as a change in social structure; nothing else. As such, or changes, sometimes, there are changes in beliefs, in the same religion, or there may be change of religion; mere change in beliefs about gods and goddesses, change in super natural beliefs, does not qualify to be called social change. Only those changes which produce change in rules and relationships, social structure, are considered to be part of social change. This is one approach. According to this, social change refers to a change in structure of society. Social change is synonymous with change in social structure. But

other books which take a more broader view of social change, defined social change in a more inclusive manner.

So, for them change in cultural symbols, change in cultural symbols, change in social order, change in beliefs, to sometimes values and change in practices, and the whole gamut of these things, cultural symbols, change in cultural symbols, change in social order, change in belief and values, and change in practices, social practices, everything is part of social change. So, this is a more inclusive kind of definition of social change. This definition is restricted only to change in social order, or social structure, but here, changes of other types, cultural symbols, social order, beliefs, values and practices, all these things part of social change. As such, social change is taking place all times.

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All societies are always changing, but change may be slow, or change may be fast. Sometimes, social change takes place at such a slow pace, that you might not recognize that society is changing; but sometimes, change is very fast and we say that, we are passing through a period of a transition. Many Indians today say that, we are passing through a period of transition; whether we are discussing caste, or class, or religion, or family, or political organization, or gender issue, urban rural differences, population; we know that, in all respects, Indian society is changing, and not that there may not be any revolution as such, but it is changing quite fast. So, all societies are always changing, but sometimes, change is very slow and we do not see it; we do not recognize it. Many of us

may say that, there has been very little social change in some parts of the country, in remote area, backward areas, tribal areas, in the north east, in interior parts of Orissa, Jharkhand, Chhattisgarh, Madhya Pradesh, tribal areas, or in Kashmir, or in deep Himachal Pradesh, there is not much change; but actually, there is change. Change in cities is very much visible. Cities are changing; that is very obvious. Their size has grown at a very fast rate. The characteristics of metropolitan cities has changed very significantly. Today's Banaras is not the same Banaras which it was fifty years ago, and today's Delhi is not that Delhi which was fifty years ago. Bangalore, Bangalore has changed tremendously in last ten or twenty years only; Hyderabad...

So, sometimes, change is very fast. Change in certain parts of Africa may be slow; change in certain parts of Latin America may be slow and we may not realize; we may feel that, in China, there has not been much change, because we do not come across the factors of change in China and we may think that, it is the same China, same communist China which was developed in Mao Tse Tung's time; but it is, it is not so. Changes are everywhere; changes in cultural symbols, changes in social order, changes in beliefs, values, what are the standards of truth, beauty, goodness, values, practices. Practices is a very general term for all kinds of practices, in all contexts; practices in family contexts, practices in the context of education, politics. Perhaps, today's President of, or the person holding the top position in Communist Party of China today, is not as powerful as Mao Tse Tung was.

And Manmohan Singh is not that powerful that Pandit Jawaharlal Nehru was. Change; this is change. We have become much more democratic, or maybe, state has weakened, or we lack the trust or society is disintegrating, or there is a process of ruralisation and different institutions of society are becoming more autonomous. Politics is not everything and there is much more vocal voice of NGOs, civil society (()). There is much stronger bureaucracy and there is much stronger media; that is why Prime Minister Manmohan Singh is not so powerful as Pandit Jawaharlal Nehru was, because in times of Jawaharlal Nehru, he himself was a high level democrat person, but other things were not developed.

So, whatever Panditji will say, everybody will follow, and whatever Panditji speaks, then everybody appreciates that. I was reading in one fictional work of Vikram Sarabhai that, Jawaharlal Nehru was speaking in Orissa, in rural areas and lakhs of people are

assembled in Orissa of that time. Remember Orissa of that time; today's Orissa is much more progressed. Pandit Jawaharlal Nehru is making his speech in Orissa and lakhs of rural folk are assembled. Pandit Jawaharlal Nehru is speaking in English; but every time he says something significant, everybody claps.

So, eventhough people did not understand what Pandit Jawaharlal Nehru was saying, everybody was following him. Whenever Prime Ministers speak, then everybody understand; they speak in Hindi and everybody understands. So, situation has changed. Actually, the, there is no society today which has not passed through the process of social change; the people of say, Kashmir, many people in Kashmir today identify very strongly with Islam, and many of them have been influenced by separatist policies or ideas promoted by our neighbor Pakistan; but Kashmiris were not always terrorist kind of, they are still not, all of them are not terrorists or separatist type; Kashmiris were not always even Muslim. There was a time when this whole area Kashmir, Tibet, Mongolia, that had some religion; we do not know what that religion was, but a polytheistic kind of religion; maybe something close to polytheistic Hinduism; we do not know what kind of religion that. And some thousand years ago or so people of Kashmir become Hindu, or before that, they become Buddhist; from their own native religion, they become Buddhist.

So, there was a social change; we changed from their primitive, traditional, native kind of religion, when they became Buddhist, their cultural symbols changed; their social order changed; ways of thinking, beliefs, value changed. Now, in place of old shamanic kind of, tantrik kind of values and beliefs, they had Buddhist values and beliefs, practices. So, more importance to the new religious texts, Buddhist texts; maybe, I do not know, some people say that, Kashmiris were first, from their own native religion, they first became Hindus and then Buddhist, and then again Hindu; or some people say that, they were first Buddhists, and then Hindus, but there were cycles; but there were changes. There was paradigm shift in values and belief. So, sometimes, they followed their own traditional, shamanic, magical, polytheistic kind of religion; sometimes, they became part of the larger Hindu society; sometimes they became part of the larger Buddhist society. I was reading history of Tibet and I found that, there are mentions of how Buddhist pandits from Kashmir went to Tibet several times to propagate Buddhist religion. And at some point of time, these Hindus and Buddhists became Muslims. When

they became Muslims, then everything changed; cultural symbols changed, social order changed, belief, values; that affects everything; even their relationship with larger society, with the nation; relationship with India has been changing; it was not always the same relationship; sometimes Kashmir is independent, sometimes part of India; sometimes, we have a more complex relationship, autonomous, but part of India.

So, things change and things changed so much, that people will forget what their past was. If you tell a devoted Muslim of Kashmir today, that, why so much of fundamentalism, terrorism and you want to side with Pakistan just because you are a Muslim, how many generations back you can trace your Muslim origin; many Muslims got converted to Islam only one generation ago, two generation ago, three generations ago. You all must have heard about Iqbal [FL] who wrote [FL]. Many people think that how can such a person who wrote [FL], went to Pakistan, and some people may think that, maybe like other Muslims, he also become fundamentalist or Islamic kind of person, and so he went to Pakistan. We do not know; actually, Iqbal died much before India became independent and all though Iqbal living in that area which is part of Pakistan today, we do not know if Iqbal was alive at the time of independence, what position he would take; whether he would like to continue to live in Pakistan, or come back to India, or maybe stay in Pakistan for a few years, or maybe for a few decades, and then decide to come to India.

But the thing is that, today, a devoted Muslim youth may not even believe the fact of history that, a few generations ago, they were Hindus or Buddhists, or they believed in something else, some shamanic religion. The most conspicuous change if you want to study social change, then, the most conspicuous change occurred in Tibet. It is interesting to study about Tibet. We, we think that, more, many of us think, the layman understanding of Tibet in India is that, it is small part of China, which was once independent and sometime in fifty, China annexed Tibet in its own communist boundaries. But Tibet has a very long history. And at one time, they believed in some religion called pon, polytheistic, magical and in which there was the idea of sacrifice; every year they will assemble somewhere, at their important pilgrimage places and sacrifice animals. Every three year, there were more important festivals in which they also sacrificed humans. Sacrifice of humans was not uncommon in old belief systems, old religions of Asia, Africa, America; humans sacrifice was there.

So, they were pon; they even believed in sacrificing human beings. There were so many gods and goddesses, super natural beliefs. Then, about six, seven hundred years ago, they got converted to Buddhism. But when they got converted to Buddhism, everything changed; social order, belief, values, practices. When they believed in pon, they also had a greater relationship with Mongolia. They were closer to Mongolia, although Mongolian barbarous invaders like Khan, never entered Tibet. They went up to Turkey; they went to Europe; they captured a large part of China; but they did not go to Tibet, for some reason; maybe it was inaccessible; nobody ever bothered about Tibet; Tibet was, Tibet remained isolated for millennia. So, when they become Buddhist, one, apart from other things, Buddhism create a belief in compassion, friendship, non-enmity, non-killing, non violence. So, they became non-violent. At one time, they were very violent people; brave, violent, politically very assertive.

And, many Tibetan kings are known to have captured several districts of China from time to time, and parts of Mongolia. There was a very good relationship between Tibet and Mongolia. But once they become Buddhists, then they become nonviolent. And there is more focus on religion; more focus on the construction of monasteries, priesthood. In Tibet, there has been a combination of religion and politics. Most of the time, their highest political figures are also religious figures.

And, one way of joining military positions are becoming chief in different parts, in different small, small states of Tibet, was to become a scholar. By becoming a scholar, you could join the political organization of Tibet. And what, what I find quite interesting is that, there, when you study Buddhist, Buddhist beliefs of Tibet, there was not one Buddhist belief. Actually, what I learned, sometime ago, I developed the interest in Buddhism. I started reading something. I got influenced by the idea of Buddhism. And when I read about Tibet, I find that Tibet is a very obvious case of showing that, there were thousands of Buddhisms; Buddhism is not one Buddhists; there are thousands of Buddhisms. There is one Buddhism which jelled very well with their original shamanic or pon religion; gods, goddesses, superstitions, supernatural beliefs, sacrifice tantra-mantra, deities; there was one Buddhism of that kind which jelled well with pon.

There was another Buddhism, tantric Buddhism, which also believed in gods and goddesses, but which were more closer to...It was, sort of combination of Buddhism and Hindu religion practiced in Assam and Bengal. Actually, it is interesting that, most of the

intellectual figures of Tibet were those who went from India, or the intellectuals or monks or lamas of Tibet came to India; they came to Assam; they came to Bengal; they came to Bihar; at one time, Bihar, Bengal and Burma, these were three most important places of Buddhist learning.

So, Tibet is...It was difficult; somewhere I was also reading that, when ten Tibeti monks came to India, means Bihar, or Bengal, or went up to Burma to learn Buddhism, hardly two or three went back; others...The terrain was so difficult; passing through Himalayan range; very difficult path, mountainous paths. So, most of them died and they thought that, if they die while going to India, the land of Buddha, to learn Buddhism, they will not be reborn; they will have nirvana and only two, three persons would go back with learning. And they translated Buddhist literature in Tibetan language, in Chinese. And some of traditional Indian literature of Hindus and Buddha, Buddhists, you can still find preserved in Tibetan and Chinese language. Several very, very important works of Hindus and Buddhist scholars are no more found in India; you can find them in...Only if you know Tibet, Tibetan language, or if you know Chinese, you can still have access to many original and best, best intellectual, religious writings of Hindus and Buddhists.

So, everything changed. That was another kind of Buddhism. There was also a Buddhism, which did not believe in gods and goddesses; which did not believe in superstitions; Hinayani, original or orthodox form of Buddhism. There is so much of variation...To give you an example of variation which influenced me a lot, once I was talking to a Vietnamese Buddhist, a monk and I said that, yes, in our country, there is a revival of Buddhism and there is also a political reason behind that, that Doctor Ambedkar who was in chair while making the constitution of India, got converted to Buddhism; he has written several works on Buddhism; Buddha and his dharma is one of the famous books of Doctor Ambedkar; and that Vietnamese monk told me that, they, they do not like Doctor Ambedkar; works of Doctor Ambedkar are banned in Vietnam and Burma.

Then, I asked him, we thought that, in contemporary time, Doctor Ambedkar has been one great contributed to Buddhism in India and I asked him why is it so; why is that writings of Doctor Ambedkar are banned in Vietnam and in Burma; and they said that, according to real tenets of Buddhism, you are not supposed to criticize any other religions, any other beliefs; Buddha never criticized anyone; Buddha only says clearly

that, this is the path; but he will not criticize anyone; criticism of others is against the tenets of the Buddhism. And because Doctor Ambedkar took the position that Buddhism is the most rational religion and Buddha was the most rational of religious authorities; and Doctor Ambedkar also said that, if there is something irrational in Buddhism, take it out; it is not the real Buddhism.

Now, Ambedkar's remarks against Hindu religion, Hindu deities, gods and goddesses and his rational, political form of Buddhism, is not appreciated in other purely Buddhist countries. So, that is, things have been changing. Sometimes, I had sympathy for Tibetans and that is why I started reading Tibetan literature; but at the end, I became a Buddhist; I have felt that, things have changed. It is not that, Tibetans are all pure people and always in history, Tibetans were nonviolent, (()), religious, spiritual, good people. Like any other society they also have rise and fall, history of rise and fall. There were also times, when Tibetans, in cooperation with Mongolian kings attacked China and captured many parts of China. And for political reasons, there were times when Tibetans gave a certain part of Tibet. Tibet is not a small place; Tibet in size is five times the United Kingdom; and several countries of Europe combined Finland, France, UK; you may, you take five or six countries in Europe, and add their area; that is the area of Tibet. And at sometimes, Tibetans are also gave a part of their land to British, British crown and that became part of India.

Actually, that was the land, which in 1962 war, when Chinese invaded, they only captured that part of Tibet which was once given to India. It was not India's part; it was given to India by Tibetan monarch, their lama, chief lama; and it is another story that finally, after defeating India, Chinese on their own, without any reason, on their own, they went back and they surrendered the area they had captured back to India; things changed. Sometimes, Tibetans captured Chinese; sometimes Chinese captured Tibetans. There are multiple belief systems and so accordingly, the practices change. One thing I, when I was, I started to read about this thing, Tibetans more sympathetically, and finally, I lost my sympathy. On net, you can find interviews of those Tibetans who fled Tibet after the Chinese army invaded them, in 1950s.

Now, these interviews can be read from different perspectives. In one interview I was reading, that the person was saying, the Chinese were bad; Chinese army came to Tibet; size of Tibetan army was small, maybe partly for religious reason; they were nonviolent

people and they did not believe in warfare. So, there were maybe, maximum fifty thousand people in, in Tibetans army and Chinese defeated them. Then they started entering different states and different towns, villages, and the Tibetan monk who was interviewed was saying that, they incited bad people against us; and Chinese army will come to our house and they will say, you must be a good person; you must share your resources; you must share whatever property you have, means tea, means animals, meat, means staple food; whatever you have, you share with the poor people; somewhere there was also a threat that, if you do not share it with poor people, then we will kill you; perhaps for political reasons, in no other part of the world, so many people were killed. There are estimates that during the Chinese invasion of Tibet, may be around ten lakh people were killed; not a small number. Even Hitler did not kill so many people; again for political reasons, maybe we criticize, we hate Nazism. We hate Nazism; there is, there is no problem in hating Nazism; nobody likes Hitler now.

So, if you are critical of Hitler, there is no mistake; but since China is still a very powerful country. So, people generally do not talk about what China did in Tibet. Maybe around ten lakh people were killed; not a small number. But I was thinking that, if the Chinese army, which again was not a very large army, which they sent to Tibet, survived and captured the whole Tibet, such a large part of land and that was done by siding with the poor people. Then, it is obvious that, there was a big gap between rich people who are Buddhist, who believed in Buddhist religion, monks and others, and the common masses; whatever economy of Chinese, whatever economy of Tibetans was, agriculture, largely based on agriculture; the whole Tibet could not have agriculture, but there were parts where agriculture was well developed. And there, there is animals, yak; as we have horses in plains, they have yaks; yaks were used for riding, for trading and yaks were also eaten. So, there was a big, it appeared that, despite Buddhism, which is such a compassionate religion...Gauthama Buddha always talks of karuna, maitri and upeksha. Compassion, karuna means compassion, love; maître, love, friendship, equality; upeksha - indifference to worldly wealth and worldly power.

So, people who were under the influence of Buddhist philosophy, they also had such an unequal social structure; that is why, because they had an unequal social structure, so Chinese communists, the Chinese army, which was trained in Maoist philosophy, and Marxist, Marxist philosophy, they could seek the cooperation from the ordinary people

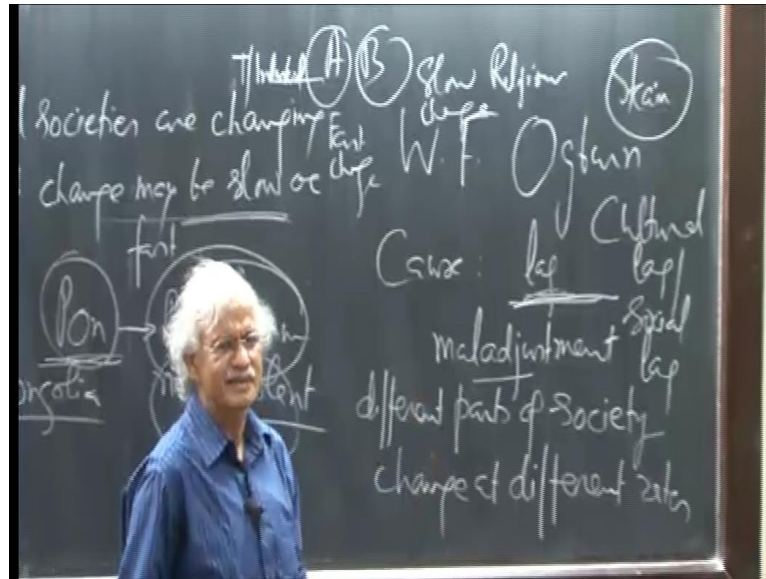
of Tibet. So, it is not that, whenever such invasions take place, then they start killing everyone. Maybe only Genghis Khan did this; but otherwise, most of the time when invasions take place, they side with those who are low in social structure and they butcher only those, or sideline those who are at the top.

So, monks were sidelined; monks were killed. And I was thinking after reading that interview that, perhaps, the common people of Tibet must have had a tremendous hatred towards the monks. And when you read stories of monks, there were many monks who were drunkards, who maintained several wives and who have not well behaved. So, there was a gap between ordinary people and powerful people, landed aristocracy. Buddhists and landed aristocracy and ordinary people; because there was a gap.

In this context, what Gandhiji said at one time that, do not think that the British people have invaded India, it is because of the superiority of British people; or that intellectually or militarily, or educationally, or economically or culturally, the westerners are superior to India; no, the real reason behind our colonization is our own weakness, our own divisions, our own conflicts, internal conflicts, our castes, our caste system, maybe our inequality, maybe constant fight between Hindus and Muslims and greed; one Indian supporting, one Indian supporting the British army or British chiefs against other Indians, because he wanted to compete with that; and the (()) that the British people played on Indians.

Indians themselves sided with them; sometime for political power, sometimes for money, sometimes for status and sometimes because we fought with each other, as individuals, as groups, as classes, as castes, as communities. So, things change. So, what I will, what I learn after reading little bit of Tibetan history is that, social change is a constant feature of all societies. Societies are always changing; they are changing politically; they are changing religiously; they are changing demographically; they are changing technologically, and each type of change produces another type of change. So, there is a theory.

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One Ogburn, W F Ogburn...There is discussion of Ogburn's theory in your sociology books. He said that, the major cause of social change is lag; or this lag, another term he uses is maladjustments. Actually, in the process of change, different parts of society change at different rates. When social change occurs, when...Change is constantly occurring; but in the process of change, all parts of society are not changing at the same rate. And since all parts of society are co-related, all institutions of, all facts of society are co-related.

So, when one thing is changing at a fast rate, other things are either constant, or not changing at such a fast rate...They may also be changing, but they are not changing at such a fast rate. So, it produces some kind of strain on the institutional relationship. Take any two things A and B; A is changing very fast, fast change; B, slow change; A maybe, say, technical or industrial, industrial change, and B maybe religious change. A society is changing very fast in terms of A, technological, industrial; other things are also changing; they are bound to change; nothing remains constant. It is wrong to think, if I am, if I am a Hindu, it is wrong for me to think that, in this world, there was always a Hindu religion and there will always be a Hindu religion. If mankind survives, anything...Buddha says that, anything which has a beginning also has an end.

So, if Hindu religion originated at some time, it will also die sometime. If Islam originated at some time, it will also die sometime. Think everything is changing, and

sociologists believe in this that, everything is changing. But some things are changing at a fast rate; other things are not changing so fast; maybe industry, or modernization, or technological development, that is a, that occurs at a very fast rate at sometime, and religious changes do not occur at that faster rate. So, there will be strain. This strain is the root of all problems of society. It is called cultural lag. There is a lag. Lag may be cultural lag, may be social; cultural lag, social lag, social lag.

If you are industrially advanced, but the religion does not keep pace; that means, when you are in the office, then you adopt a rational, scientific, humanistic world; when you are at home, then you are a Hindu or Muslim and you are governed by irrational or non-rational, supernatural beliefs, some texts and some ideas. Then, your cosmology, or metaphysics, your ethics, they are fixed; whatever your messengers, or your gods, or the originators of your religions have said, what your religious texts say, that is a final; no application of mind.

So, you apply your mind maximum when you are in the office and you do not permit your mind to work when you are at home. At home, you expect that, your wife, your children, your uncle, your aunts and your neighbors will subscribe to the same mentality which is written in your books; no place for application of mind at all; whether something is desirable or not, you start turning pages of Quran or Ram Charitha Manas or Vedas; let me see, what did Patanjali say on this issue; let me see, what did Prophet Muhammad say on this issue. And what they said hundreds and thousands of years ago, that is final for you. Now, this will create a maladjustment.

Many problems of society today, according to Ogburn, are for this reason. Social change is, social change causes cultural and social lag and social change occurs because of social and cultural lag. So now, this, when industry changes very fast, when in the office or university, your educational institutions, you are the rationalist of highest order and then, you are at home, then, you are an irrationalist of highest order. So, there is strain; maladjustments. This is caused by social change; this is caused by change; it is not social change; using the Nehru definition of social change, this is caused by technical change. But this will produce change. Eventually, either, either you will make science religious; science will be controlled by religion, or ultimately religion will be controlled by science, and a different kind of religious beliefs will emerge. Maybe then, in religion, most likely it appears that, gradually, in religious beliefs also you will become more

rational, more humanistic, more open, more flexible; though there are chances in which science or scientific perspective has not made people more open, more rational, more humanitarian and rather, for religious reasons, people are ready to sacrifice their life. They are ready to become human bomb; for religious reasons, they are becoming human bomb and by taking the best advantage of science, by learning and by making bacteriological bombs and nuclear bombs, they want to destroy this world for religious beliefs. Anything can happen, but change is the cause of strain, maladjustments.

So, many social problems, Ogburn says that, many of our social problems are because of the fact that, different parts of society are changing at different rates; and unless all of them come to the same rate of change, or unless all of them adjust to each other, there will be some time of strain, maladjustments. And that tells us about the nature of social problems, jealousies of social problem. We will continue this discussion after five to ten minutes.